

A VIEW of the Inſide of the TABERNACLE, *of the* VAIL, *and of the* HOLY OF HOLIES.

K. Bible. D. 5.

A

NEW AND LITERAL

TRANSLATION,

FROM THE

ORIGINAL HEBREW,

OF THE

PENTATEUCH OF MOSES,

AND OF THE

HISTORICAL BOOKS

OF THE

OLD TESTAMENT,

TO THE

END OF THE SECOND BOOK OF KINGS:

WITH

NOTES CRITICAL AND EXPLANATORY.

By the late REVEREND and LEARNED JULIUS BATE, M. A.
RECTOR of *SUTTON*, in *SUSSEX*.

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Printed for J. Johnson in St. Paul's Church-yard, and G. Nicol, Bookseller to His Majesty, in the Strand.

THE EDITOR's ADVERTISEMENT TO THE READER.

THE excellent and learned Author of the enſuing Volume, after more than thirty Years *indefatigable Application to the Study of the* Hebrew Scriptures, *had it much at Heart to publiſh a more accurate* Engliſh Tranſlation *of the* OLD TESTAMENT *than had yet appeared, together with ſuch* ſhort Annotations *as might ſeem neceſſary for the further Illuſtration of the ſacred Writings. He had accordingly brought down his Work to the Thirtieth Verſe of the Eighteenth Chapter of the Second Book of* KINGS, *when it pleaſed the Bleſſed and All-wiſe Diſpoſer of all Events to remove him from a Scene of domeſtic Calamity and Sorrow to the everlaſting Reward of his pious Labours!*

By this Event the Poſſeſſion of his Manuſcript devolved to a ſurviving Friend, who would have thought it ill-becoming a Chriſtian to have ſuppreſſed ſo valuable a Performance, which, at the ſame Time that it will be very intelligible and highly improving to the unlearned, will be found peculiarly uſeful to ſuch as make the original Hebrew *Scriptures their daily Study and Delight; and above all, to thoſe, whoſe* DUTY *it is to inſtruct others, not out of their* own Heads, *or from the* Imaginations *of a* Pagan Philoſopher *or* Moraliſt, *but from the* inſpired Writings *of the* OLD *and* NEW TESTAMENT [a].

[a] "Are you determined out of the SCRIPTURES to inſtruct the People committed to your Charge? *Anſwer.* I have ſo determined by God's Grace." ORDERING OF PRIESTS.

The

EDITOR's ADVERTISEMENT

The Editor, who was happy in an intimate Acquaintance and Correſpondence with the Author, has endeavoured to perform his Part with the utmoſt Fidelity and Juſtice: And in Order to do this, he thought himſelf obliged to correct the Style *of ſome of the Notes, which were manifeſtly drawn up in a looſe Manner, and rather as Hints than laboured Annotations.*

When any Thing is added to one of the Author's own Remarks, ſuch Addition *is diſtinguiſhed by* inverted Commas, *and the Word* Editor; *which Word is likewiſe ſubjoined to ſuch* whole Notes, *as the Editor, not the Author, is anſwerable for.*

The Tranſlation and Notes have been continued to the End of the Second Book of Kings, *which completes the ſacred Hiſtory to a very remarkable Period*—The Taking of *Jeruſalem* by *Nebuchadnezzar*, and the Beginning of the *Babyloniſh* Captivity.

DIRECTIONS *to the Binder for placing the* CUTS.

The FORMATION, at the Beginning of *Geneſis*.

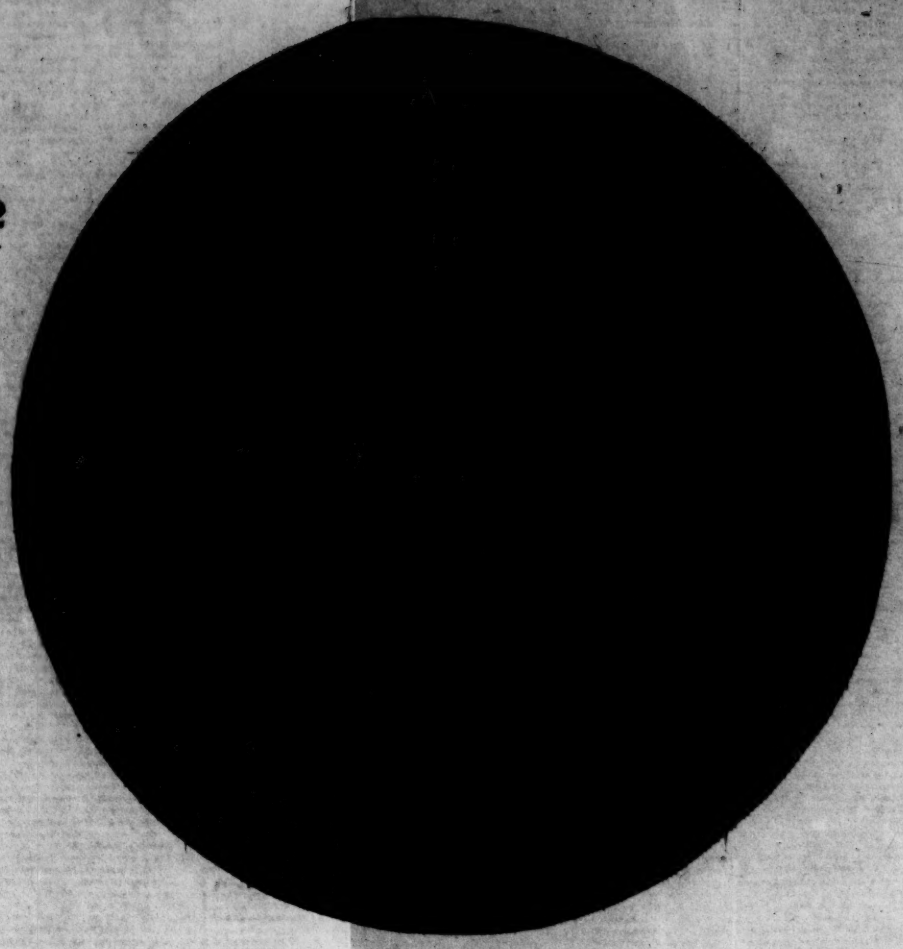
The CHERUBIM, oppoſite to Exod. XXV. 18.

The Inſide of the TABERNACLE, and of the HOLY OF HOLIES, oppoſite the End of *Exodus*.

The

FIG. I.

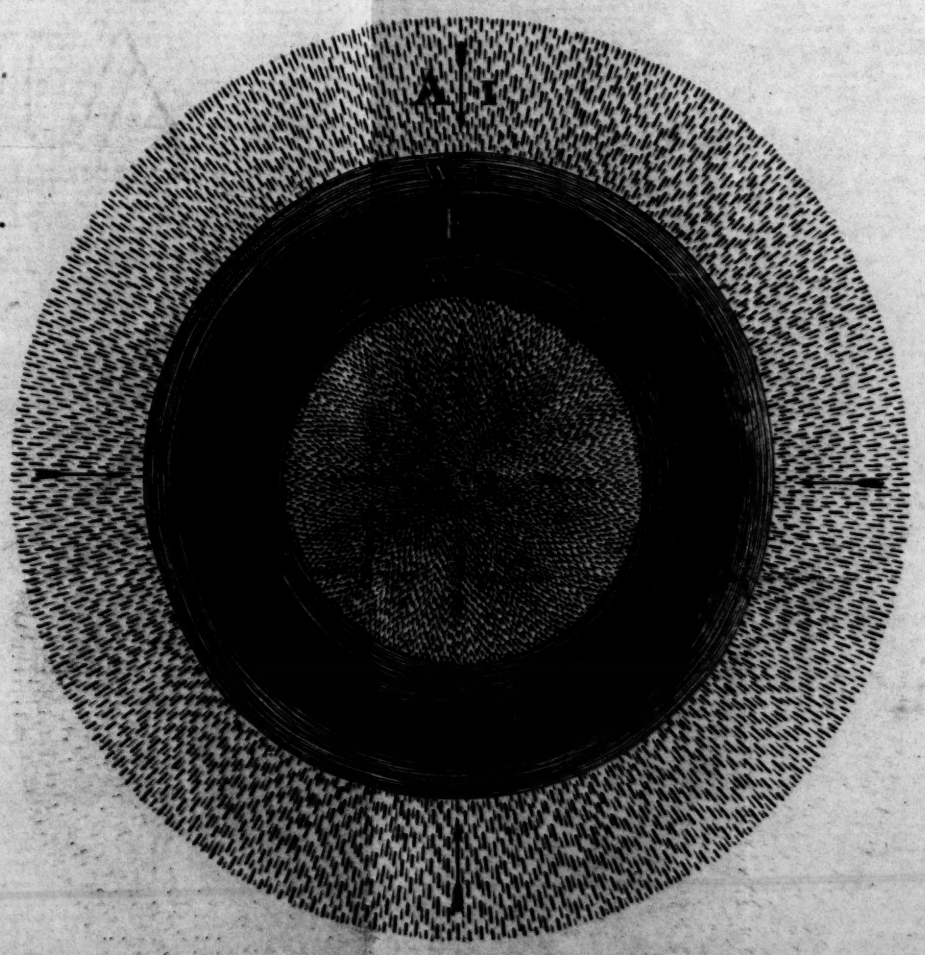
Gen. I. 2



A. 1. The Darkneſs, or dark Air on the Face of D, the Deep or Water ſurrounding the unformed Earth, E. A. 2, The dark Air in the central Hollow of the unformed Earth.

FIG. III.

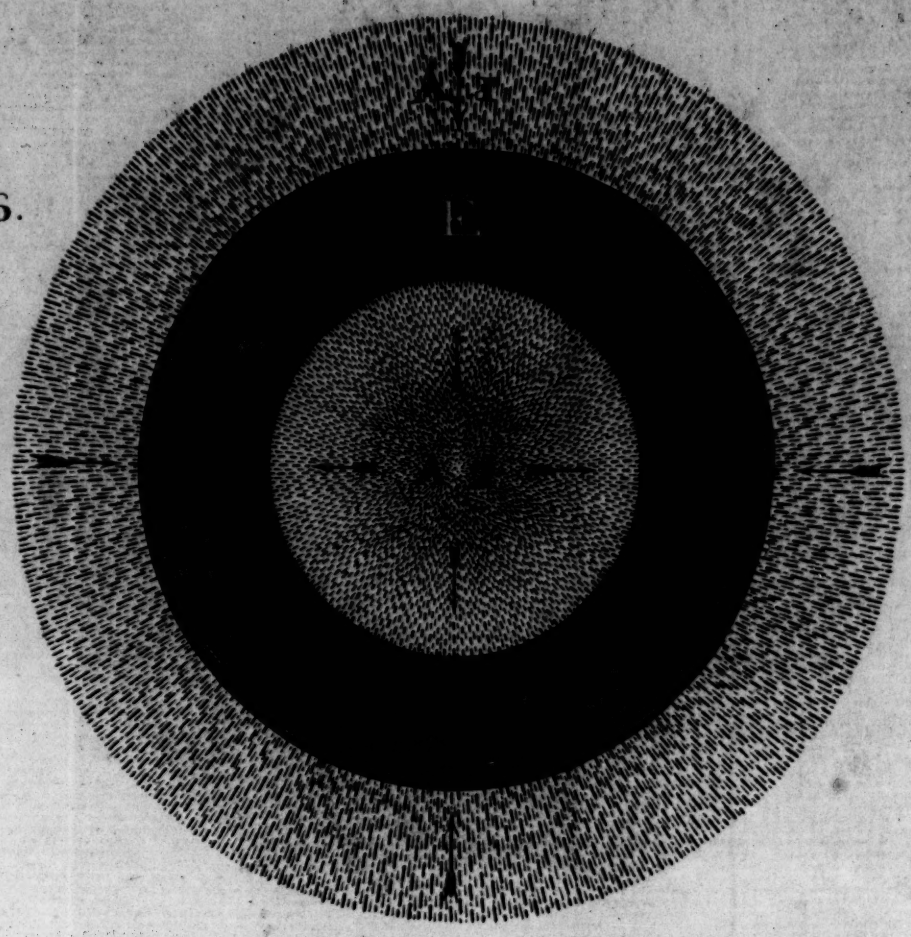
Gen. I. 7.



A. 1, and A. 2, the outer and inner Expanſe, having continued to act, have ſeparated the ſolid from the fluid Parts of the Earth, and have formed E, the ſolid Shell of Earth, between W. 1, and W. 2, two Orbs of Water, and called reſpectively, *the Waters under the Expanſe, and the Waters above the Expanſe.* This Figure alſo ſhews the Situation of the Earth and Waters during the Height of the Deluge, *Gen.* vii.

FORMATION.

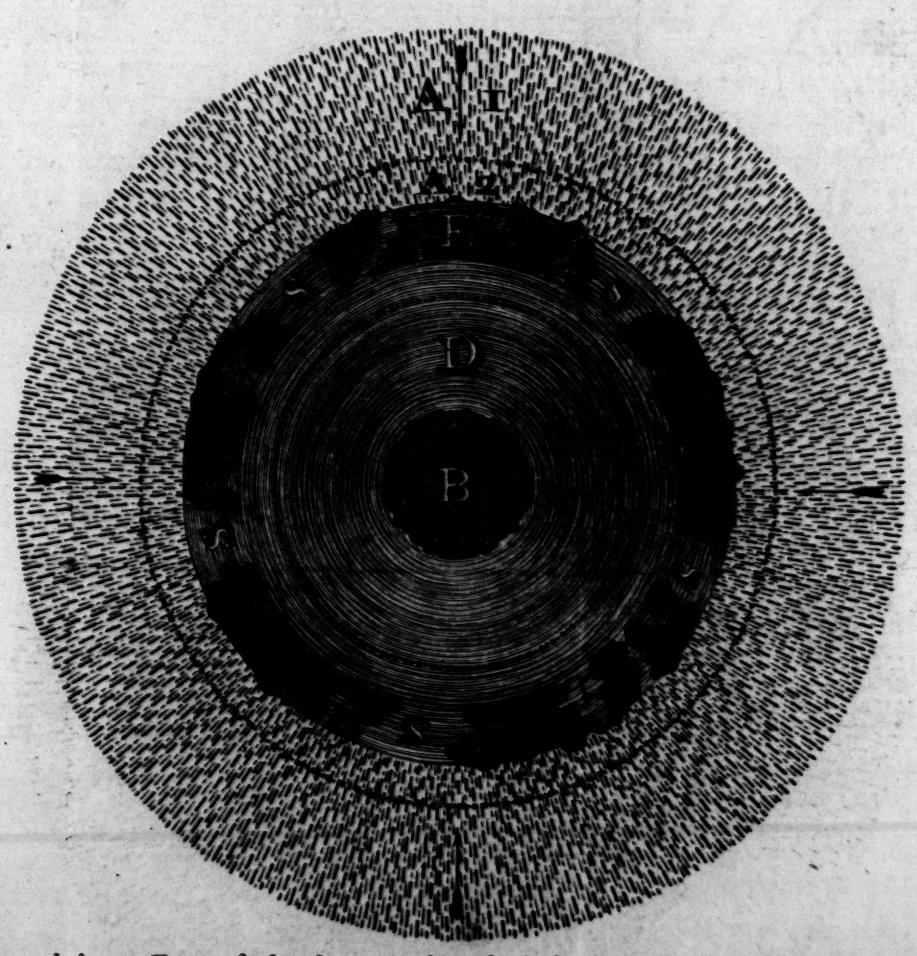
FIG. II.
Gen. I. 6.



A. 1. The outer Air, in a State of Expanſion, acting downwards. A. 2. The inner Air, in a State of Expanſion, acting upwards upon and in E, the chaotic mixture of Earth and Water.

W. FADEN
SCULP.

FIG. IV.
Gen. I. 9.



The outer and inner Expanſe having continued their Action, have cracked the Shell of Earth E, in different Places; and carried down the external Waters, which before filled the Space A 2, into the central Hollow of the Earth, or into one Place with the internal Waters; and both the Waters together now conſtitute the central Abyſs or *Great Deep* marked D: and the Air which before occupied the central Hollow is come up to ſupply the Place of the Waters which went down; and it now makes a Part of the outer Expanſe of the Heavens. B. is a *Ball* or *Nucleus* of terreſtrial Matter, formed from what the Waters tore off in their Paſſage downwards, and depoſited at the Center. The larger Fiſſures or Apertures S, S, S, in the terreſtrial Sphere repreſent the Seas; the ſmaller marked f f f, the Paſſages through which the Water paſſes from the Abyſs to ſupply Springs and Rivers; and the ſmall irregular black ſtrokes repreſent the Cracks in the Shell of the Earth through which Vapours aſcend. This Figure exhibits the ſtate of the Earth when the Formation was compleated, and as it was reformed after the Deluge, *Gen.* viii.

The First Book of MOSES

CALLED

GENESIS.

The Creation. CHAP. I. *The Formation.*

1 [a] AT firſt the [b] Aleim created the
2 heavens and the earth. And the earth was [c] unformed and [d] hollow; and [e] darkneſs *was* upon the face of the [f] deep: and the [g] ſpirit of the Aleim brooded
3 upon the face of the waters. And the Aleim ſaid, let there be [h] light; and
4 there was light. And the Aleim ſaw the light that *it was* good: and the Aleim [i] divided between the light and the darkneſs.
5 And the Aleim [k] called the light day; and the darkneſs he called night: and it was [l] evening, and it was morning. One day.

And the Aleim ſaid, let the [m] expanſe 6
be in the midſt of the waters; and let it divide between the waters and the waters. And the Aleim [n] made the expanſe, 7
and divided between the waters which *were* [o] under the expanſe, and the waters which *were* above the [p] expanſe: and it was [q] ſo. And the Aleim [r] called the ex- 8
panſe heavens. And it was evening, and it was morning. A [s] ſecond day.

And the Aleim ſaid, let the waters be 9
gathered together from [t] under the heavens into one place, and let the dry land appear.

[a] Of old, heretofore, as Pſal. cii. 25, or 26.

[b] A Title of the ever-bleſſed TRINITY. It means the Perſons under the oath or binding curſe of a covenant. See *Critica Hebræa* under אלהים.

[c] All was impalpable duſt; of which there are many ſorts, differing originally in ſize and ſhape. See Eccleſ. iii. 20. Iſa. xl. 12.

[d] Or empty as a caſk, when there is only air in it.

[e] Stagnate air, or dark heaven. Jer. iv. 24. Iſa. v. 30. Joel iii. 4. Darkneſs and light are different conditions of the ſame dry fluid called *heavens*.

[f] The water on the outſide of the chaos, encompaſſing it round, and called *waters* at the end of the verſe. See Plate, Fig. I.

[g] *Spirit*, from ſpiro *to blow*, or *breathe*, is *air blowing*, and is called *God's ſpirit*, becauſe He, by his immediate power, put it into motion. Comp. Pſal. civ. 4. Exod. xv. 8, 10.

[h] *Air in flux*, and formed or melted out of darkneſs. Pſal. cxlvii. 15, 17, His *Word (Light)* runneth very ſwiftly—His *Word* melteth them. See *Critica Hebræa* in דבר.

[i] Prevented the ſpirit from diſperſing the light, as it ſoon does in the open air. Fuel keeps light mechanically, and *divides* between the light and the darkneſs.

[k] To *call* is to make a thing be what it is called. God made the light continue day, by turning the earth round; ſo that it is always *day* on one hemiſphere, and night, or darkneſs, on the other.

[l] When the earth turned, the light [for as yet there was no ſun] moved [in appearance, as it does now] till it was evening; and when the morning aroſe, one day was paſt, ending where the ſecond day began, and ſo on. And the old marginal verſion was right.

[m] *Expanſe* anſwers to our word *heaven* [if derived from *heave*, i. e. *to ſwell*]: It began as ſoon as the *ſtruggle* between light and ſpirit began, which was as ſoon as light was formed. The compreſſure of the expanſe formed the ſhell of the earth, which was the wall of diviſion between the waters on the outſide of the earth, and thoſe within; and the waters within incloſed a body of the air at the centre. See Plate, Fig. II. and III.

[n] Made it by making the ſpirit to blow, and the light to flow, or ſhine; and then day and night began, and conſequently the rotation of the earth: ſo that creating the ſpirit and forming light was making the expanſe; and that was the cauſe of the motion of the earth, *according to Moſes*. And to the ſpirit and the light is owing that amazing ſtrength of the heavens or air, in the operations of nature, which appears in the effects of heat and cold. Hence the adheſion of the parts of the bodies by its compreſſure. Cold binds up, and heat looſens.

[o] On the earth, in the open air.

[p] The air within the earth.

[q] Became, and continued ſo. Comp. 2 King. xv. 12.

[r] *i. e.* Made them rulers, agents, or *diſpoſers*, as the word שמים ſignifies: and it is certain, that the fermenting and expanding ethers, *i. e.* the ſpirit and light, do *diſpoſe*, order, or rule every thing in the material world, under Jehovah, who alone can over-rule them.

[s] As the firſt day ended at the morning of the ſecond, (ver. 5.) ſo the ſecond day ended at the morning of the third.

[t] The waters *on the outſide* of the earth muſt be removed for the dry land to appear; and ſo muſt ſink into the earth, into the central hollow, where the other

10 appear. And the Aleim called the dry *land* [u] earth; and the gathering together of the waters called he [w] seas. And the
11 Aleim saw that *it was* good. And the Aleim said, let the earth bring forth grass. the herb bearing seed, the fruit-tree bearing fruit after it's kind, whose seed *is* in [x] it, upon the earth: and it
12 was so. And the earth [y] brought forth grass, the herb bearing seed after it's kind, and the tree bearing fruit, whose seed *is* in it, after it's kind: and the
13 Aleim saw that *it was* good. And it was evening, and it was morning. A third day.
14 And the Aleim said, let there be [z] lights in the expanse of the heavens, to [a] divide between the day and the night: and let them be for [b] events, and for sea-
15 sons, and for days, and years. And let them become lights in the expanse of the heavens, to give light upon the earth: and it was so. And the Aleim made the two 16
great lights; the greater light to rule the day, and the lesser light to rule the night; and the stars [c]. And the Aleim set [d] them 17
in the expanse of the heavens, to give light upon the earth, and to rule [e] over the day 18
and over the night, and to divide between the light and the darkness: and the Aleim saw that *it was* good. And it was evening, 19
and it was morning. A fourth day.

And the Aleim said, let the waters 20
[f] bring forth the creeping thing that hath animal life; and let fowl fly above the earth in the [g] fore part of the expanse of the heavens. And the Aleim created the 21
great [h] snakes, and every living animal that [i] crawleth, which the waters brought forth, after their kind; and every winged fowl after it's kind: and the Aleim saw

waters were to which these were gathered; and so those *above* the heavens *must* be within the earth, or round the *heavens* or air, at the centre. See Plate, Fig. III, and IV.

[u] *Earth* is in sound nearly the Hebrew word ארץ, which signifies what crumbles or *runs*; on which quality depends all the fruitfulness of the earth.

[w] Heb. ימים; which from the root המה *to disturb, trouble*, denotes the *fluid* nature of water, which is so easily *put into agitation* and *disturbed*; on which quality depends the usefulness of the water. And this is spoken of the *whole collection* of water, as מקוה implies, (see also Job xxxviiii. 8. Psal. xxiv. 2.) including what is in the central hollow, as well as what lieth at the mouths of it's outlets, which we call *seas*.

[x] Whose seed is in the fruit. Here are two *kinds* of vegetables, herbs, and trees, distinguished by their manner of bearing their seed. דשא, rendered *grass*, denotes all sorts of herbs. See 2 King. xix. 26. Jer. xiv. 5.

[y] Only as it does now, by supplying matter for them to grow from.

[z] A frame of lights, a chandelier.

[a] Light being formed out of darkness by the fire of the sun, the division between day and night is kept up mechanically; and it will always be day on one hemisphere of the earth, and night on the other, while the sun lasts.

[b] *Seasons* are stated; but the varieties of weather, heat, cold, frost, snow, tempests, and hurricanes, as well as rain and lightning, are *casual* and *accidental*. Such phenomena, when foretold, were *signs*, as אתת is rendered in all the versions I have seen. Jeremiah plainly speaks of these *eventual phenomena*, ch. x. 2. and let him that does not like—*events*—find a better term; but אתת from אתה *evenio*, means *events*.

[c] Light is no part of the substance of the sun, being only *air in flux* melted down at the sun; the orb of the sun being a heap of proper fuel to keep up the fire: and though the *moon* and *stars* may not increase, but only reflect the light, yet are they *lights* to us.

[d] *i. e.* Sun, moon, and stars, all the lights above; none are exempted: Moses places them *all* in the same expanse of the heavens; without which, indeed, it is impossible they should give light to us. Psal. cxxxvi. 7, 9. Jer. xxxi. 35. The Christian Divine, who is very angry with Infidels for not believing the holy scriptures, shall yet give Moses the lye here, and say the stars were not made to give light to us, and to help to rule our seasons; and that they are not in our heavens. See the *Newtonian* Commentators in general, who, without scruple, flatly contradict the Prophets, in making the stars to be suns to other worlds; and in contradiction to common sense, suppose the poor atoms of light can travel through a vacuum of millions of miles by themselves.

[e] The operations of nature are carried on by light and spirit; and the several orbs serve but as stages for them to act upon.

[f] Heb. *creep creeping* things, like *seeding seed*, is a well-known Hebraism, the full sense of which may be expressed in our own idiom.

[g] That part of the heavens next us is their face to us; and in this birds fly; and in the same heavens, at their opposite extremity, the stars are placed.

[h] The Hebrew word is used for the *snake-shaped monsters* both of the land and water; and *snake* seems no improper word for the crocodile, and other such large fish.

[i] Fish and all other creatures brush the ground as they move, and so *crawl* is proper to them all; and I have endeavoured to express the propriety of the Hebrew by using two distinct words, *crawl* and *creep*.

that

22 that *it was* good. And the Aleim bleſſed them, ſaying, be fruitful, and multiply, and fill the waters in the ſeas; and let
23 fowl multiply on the earth. And it was evening, and it was morning. A fifth day.
24 And the Aleim ſaid, let the earth bring forth the living creature after its kind; the beaſt, and the crawling thing, and the wild creature of the earth after its
25 kind: and it was ſo. And the Aleim made the wild creature after its kind; and the beaſt after its kind; and every crawling thing of the ground after its kind: and the Aleim ſaw that *it was* good.
26 And the Aleim ſaid, let us make [k] man in [l] our [m] image, after our likeneſs: and let them have dominion over the fiſh of the ſea, and over the fowl of the heaven, and over the beaſt, and over all the earth, and over every thing that crawleth upon
27 the earth. And the Aleim created man in his image; in the image of the Aleim created he him; male and female created
28 he them. And the Aleim bleſſed them; and the Aleim ſaid unto them, be fruitful, and multiply, and fill the earth, and ſubdue it; and have dominion over the fiſh of the ſea, and over the fowl of the heavens, and over every living thing that crawleth upon the earth.
29 And the Aleim ſaid, behold, I give you every herb that beareth ſeed upon the face of all the earth, and every tree that hath the fruit of a tree bearing ſeed, to you it ſhall be for food; [n] and every 30 creature of the earth, and every fowl of the heavens, and every thing that crawleth upon the earth, in which is animal life, with every green herb, for food. And the Aleim ſaw every thing that he 31 had made, and behold *it was* very good. And it was evening, and it was morning. A ſixth day.

AND the heavens were finiſhed, and the II. earth, and all their [o] hoſt. And the Aleim 2 finiſhed by the ſeventh day his work which he had made: and he reſted the ſeventh day from all his work which he made. And the Aleim bleſſed the ſeventh day, 3 and ſanctified it; for on it he reſted from all his work which he created to [p] act.

This is the production of the heavens 4 and the earth, when he created them, when Jehovah Aleim made the earth and the heavens, and every [q] ſhrub of the 5 field before it was in the earth, and every herb of the field before it grew; for Jehovah Aleim had not cauſed it to rain upon the earth, and there was not a man to till the ground. And a miſt went up 6 from the earth, and watered the whole face of the ground. And Jehovah Aleim 7 formed man *of* duſt from the ground, and breathed into his noſtrils the breath of life; and man became a living [r] ſoul.

And

[k] Heb. Adam, *earthly*, or *earthy*.

[l] The Creator muſt ſubſiſt in more Perſons than one, or he could not ſay *us* and *our*: and ſo Eccles. xii. 1, it is commanded "*Remember* בוראיך *thy Creators*."

[m] Holineſs and Righteouſneſs is the image of God, Eph. iv. 24. Col. iii 10. which man alone, of all earthly creatures, is endued with a capacity of arriving at. This image Adam had, as a child has the image of a man. This is appropriated to the human form; and Jehovah appeared in the human form, as more perſons than one, to the Saints of old. See Gen xviii. And though the Godhead has no body, this form is included in *the image of God* man was made in; the perfections of the mind being found only in the human ſhape.

[n] The ל before—*every creature*—is incluſive, as ch. ix. 10. and xxiii. 10. Lev. vii. 26. & al. implying, that God gave them *the animals* as well as *the herbs* to eat.

[o] The ſtars and powers of heaven, as well as the various kinds of animals and vegetables.

[p] The works of nature were to go forward mechanically when God reſted from them: ſo *to act* is to continue doing.

[q] Low or ſmall plant, whatever ſize they might grow to afterwards; but ſuch are better for planting than large ones. We ſee, that plants and herbs were before their ſeed, as the bird before the egg.

[r] This is not ſpoken of the immortal ſoul; for נפש is the *frame* that breathes, and is altogether animal, and the *natural man*: and ſo St. *Paul* conſtrues it, 1 Cor.

8 And Jehovah Aleim planted a garden in [s]Eden, in the eaſt; and there he put
9 the man whom he formed. And Jehovah Aleim cauſed to grow out of the ground every tree that is [t] deſireable for appearance, and good for food; and the tree of life in the midſt of the garden, and the tree of the knowledge of good
10 and evil. And a river went out of Eden to water the garden; and from thence it
11 parted, and became [u] four heads. The name of the firſt was Piſon, which compaſſed the whole land of Havileh, where
12 *there was* gold. And the [w] gold of that land *was* good: there *was* bdellium and
13 the onyx ſtone. And the name of the ſecond river was Gihon, which com-
14 paſſed the whole land of Cuſh. And the name of the third river was Hidekel, which went to the eaſt of Aſſyria. And
15 the fourth river Euphrates. And Jehovah Aleim took Adam, and ſettled him in the garden of Eden, to dreſs it, and
16 to [x] obſerve it. And Jehovah Aleim commanded Adam, ſaying, of every tree of the garden thou mayſt freely [y] eat:
17 but of the tree of the [z] knowledge of good and evil, thou ſhalt not eat of it; for in the day thou eateſt thereof dying thou ſhalt die.

18 And Jehovah Aleim ſaid, *It is* not good for Adam to be alone; I will make for him an help, [a] one like himſelf. And
19 Jehovah Aleim formed out of the ground every creature of the field, and every fowl of the heavens: and he brought *them* to Adam, that he might ſee what [b] he ſhould call them; and whatever Adam called it, that was the name of the
20 living creature. And Adam gave names to every beaſt, and to the fowl of the heavens, and to every creature of the field: and to Adam there was not found
21 an help, one like himſelf. And Jehovah Aleim cauſed a deep ſleep to fall on Adam, and he ſlept: and he took one of his ribs, and cloſed up the fleſh again.
22 And Jehovah Aleim [c] built the rib which he took from Adam into a woman; and
23 he brought her to Adam. And Adam ſaid, this *is* now bone of my bone, and fleſh of my fleſh; this ſhall be called [d] woman, becauſe ſhe was taken out of man.
24 Therefore ſhall a man leave his father and his mother, and ſhall cleave to his wife,
25 and they ſhall become one [e] fleſh. And

xv.45. oppoſing—*living ſoul*—to that which is ſpiritual. The immortal ſoul came with the breath which God breathed into man, and is ſpoken of under the ſame word, becauſe we have no idea of the immaterial ſpirit but what we form from the air. See Mat. x. 28. 1 Theſſ. v. 23. Eccles xii. 7.

[s] There was a country ſo named near the *Euphrates*, in memorial of this, and likely in the very ſame latitude and longitude; but the old one was deſtroyed with the reſt of the earth at the flood.

[t] The palm-tree, olive, oak, and other beautiful and uſeful trees, were *deſireable* or ſacred to Jew and Gentile. Ezek. xxxi. 8, 9.

[u] The river of God, Pſal. xxxvi. 8. xlvi. 4. & al. in figure: but the modern earth does not bear the ſame face altogether as that before the flood, when paradiſe was ſwallowed up. Ezek. xxxi. 18.

[w] We ſee they uſed gold and precious ſtones before the flood, as well as ſince; and no doubt in their temples.

[x] To learn the emblematical leſſons which the river, trees, &c. contained: and *dreſſing it*, or keeping things in the ſame order and form, kept up the knowledge contained in it.

[y] Heb. *eat mayſt eat*.

[z] This is a negative command, not to pretend to natural knowledge in religion; like that of abſtaining from blood, to acknowledge that life was from God, and to be atoned for by blood. *It is not in man to direct his own way*.

[a] Heb. a counterpart, or one correſponding to himſelf; ſuch as the reflection of a man's ſelf which a glaſs or water ſets (נגד) *before* him.

[b] Adam got his knowledge of nature by the ſight and explanation of the qualities of the creatures given him by God himſelf.

[c] i. e. Built a woman out of the rib; but the literal verſion I have given is Engliſh.

[d] *Woman* ſeems to be *Womb-man*; but איש and אשה are correlative, and אשה expreſſes her *ſubſiſtence* in or of the man; for ſo אשה, from יש *to be*, ſignifies. See 1 Cor. xi. 8, 9. So ſhe was inferior before the fall.

[e] See Eph. v. 30. where St. *Paul* explains the myſtery of the incarnation from hence, though this was before the fall.

they

they *were* both of them naked, the man and his wife, and were not [f] aſhamed.

III AND the ſerpent is more [g] ſubtle than any creature of the field which Jehovah Aleim hath made: and he ſaid to the woman, ha! what! hath the Aleim ſaid, ye ſhall not eat of all the trees of
2 the garden? And the woman ſaid to the
3 ſerpent, we may eat of the fruit of the trees of the garden: but of the tree which *is* in the midſt of the garden, the Aleim hath ſaid, ye ſhall not eat of it, nor ſhall
4 ye touch it, leſt ye die. And the ſerpent ſaid to the woman, ye ſhall not ſurely
5 die; for the Aleim doth know, that in the day ye eat thereof your eyes will be opened, and ye will be as the Aleim,
6 knowing good and evil. And the woman ſaw that the tree was good for food, and that it was a delight to the eyes, and a tree to be [h] deſired for wiſdom; and ſhe took of its fruit, and did eat; and ſhe gave alſo to her huſband with her,
7 and he did eat. And the eyes of them both were opened, and they knew that they *were* naked: and they faſtened [i] fig-leaves together, and made themſelves
8 [i] girdles. And they heard the [k] ſound of Jehovah Aleim coming along in the garden [l] at the breeze of the day: and Adam and his wife hid themſelves from the preſence of Jehovah Aleim in the [m] midſt of the trees of the garden. And Jehovah 9
Aleim called to Adam, and ſaid to him, where art thou? And he ſaid, I heard 10
thy ſound in the garden, and I was afraid becauſe I *am* naked, and I hid myſelf. And he ſaid, who told thee that thou *art* 11
naked? Haſt thou eaten of the tree which I commanded thee not to eat of? And Adam ſaid, the woman thou gaveſt 12
to be with me, ſhe gave me of the tree, and I did eat. And Jehovah Aleim ſaid 13
to the woman, what *is* this *that* thou haſt done? And the woman ſaid, the ſerpent deceived me, and I did eat. And Jeho- 14
vah Aleim ſaid to the ſerpent, becauſe thou haſt done this, curſed *be* thou above every beaſt, and above every creature of the field; upon thy belly ſhalt thou go, and [n] duſt ſhalt thou eat all the days of thy life. And I will [o] put enmity be- 15
tween thee and the woman, and between thy ſeed and her ſeed: it ſhall bruiſe thy head, and thou ſhalt bruiſe his heel. Unto the [p] woman he ſaid, I will greatly 16
multiply

[f] i. e. they had no emblematical cloathing, as we ſay an unarmed man is a *naked man*. We might as well argue they were *blind* before the fall, as that they were ſtark naked before. See 1 Sam. xix. 24. Iſa. xx. 2, 3. Mich. i. 8. Exod. xxxii. 25. and xxxiii. 4, 5, 6.

[g] The old ſerpent is repreſented as more ſubtle than the reſt of the viperous brood that was caſt out of heaven, as our ſerpent has more ſubtlety in it than other common animals.

[h] To be prized or valued for its ſkill and natural ſagacity in diſtinguiſhing its good fruit from the bad, and ſo caſting off the bad, and thereby bringing the remainder to greater perfection, for which the olive-tree, the tree of wiſdom, is very remarkable. שכיל has nothing in it, or after it, to juſtify the preſent tranſlation, — *to make one wiſe*. And the reaſon of the prohibition, and ſin in eating of it, appear pretty plain: it was a typical leſſon.

[i] Fig-leaves are a natural ſackcloth; and this was in ſign of *contrition*, as תאנה, the fig-tree's name, ſignifies. See Joel i. 13. "Gird yourſelves and lament."

[k] Jehovah came in a human form; and walking along as a man, his ſtep might be heard before he was ſeen.

[l] The *breeze* ſeems to be that at the break of the day; a blaſt of air then ruſhing into day-light. See Cant. ii. 17. and iv. 6.

[m] They fled to their ſylvan temple as an aſylum. They had a day, and of courſe a place ſet apart for divine worſhip; for the ſabbath was one of the days of paradiſe.

[n] See Iſa. lxv. 25. and Mich. vii. 17. The abject ſtate of the Devil is pictured here, and the idea taken from the groveling poſture of the ſerpent; but not the leaſt hint of any alteration in the common ſerpent.

[o] Eſtabliſh and maintain a war between Satan and the Church, and between the children of the Church and the wicked, who are the ſeed of the ſerpent. 1 John iii. 10.

[p] It is the ſpiritual mother, the Church, and the new birth, which are ſpoken of under ideas borrowed from the

multiply thy ſorrow and thy conception; in ſorrow ſhalt thou bring forth children, and to thy huſband ſhall be thy [q] deſire,
17 and he ſhall rule over thee. And to [r] Adam he ſaid, becauſe thou haſt hearkened to the voice of thy wife, and haſt eaten of the tree which I commanded thee, ſaying, thou ſhalt not eat of it, curſed *be* the ground through [s] thee; in ſorrow ſhalt thou eat *of* it all the days of
18 thy life. And thorns and thiſtles ſhall it bring forth to thee, and thou ſhalt eat
19 the herb of the field: in the ſweat of thy noſtrils ſhalt thou eat bread till thou returneſt to the ground, for out of it thou was taken; for duſt thou art, and to
20 duſt ſhalt thou return. And Adam called his wife's name [t] Heve, becauſe ſhe was the mother of all that [u] live. And 21
Jehovah Aleim made coats of [w] ſkin for Adam and his wife, and cloathed them.

And Jehovah Aleim ſaid, behold 22
man is become as [x] one of us, to know good and evil: and now [y] perhaps he will put forth his hand, and take alſo of the tree of life, and eat, that he may live for ever. Therefore Jehovah Aleim drove 23
him out of the garden of Eden, to till the ground, whence he was taken. So 24
he drove out the man, and placed [z] on the eaſt of the garden of Eden, the [a] Cherubim and the flaming [b] fire [c] rolling in upon itſelf, to keep the way to the tree of life.

AND Adam knew Heve his wife; IV

the natural birth, and the pains and labour which attend the woman from conception till the child is grown up.

[q] That dependance which men have on their ruler or chief director, 1 Sam. ix. 20. and the Church on the huſband, the Lord of Hoſts, Iſa. liv. 5. and Hoſ. ii. 16. but no new pains or further ſubmiſſion are hinted at as entailed on the natural woman.

[r] The ſpiritual man and labour after the bread of life are deſcribed from the natural man and labour of the field.

[s] Not Adam perſonally and ſingly, but *man*. Adam began to ſin, and others followed; and ſo through the wickedneſs which came to its fulneſs by the time of the flood the curſe was executed.

[t] From חוה *to manifeſt*, *manifeſtation*.

[u] *i. e.* to God; others being conſidered as dead: but the *living* will be *manifeſted to be the Sons of God, being the Sons of the Reſurrection*. Rom. viii. 19. 1 John i. 2.

[w] From the ſacrificed beaſts, as a cloathing of the righteouſneſs of the great ſacrifice for ſin, now promiſed, and now *typified*. The ſkin was the Prieſt's. See Lev. vii. 8.

[x] As *one* of us, *i. e. as we are:* but not in reality, only in imagination; not as one more than another, but only as *we are*, or like *us*. See ch. xxi. 15, *one* of the ſhrubs, *i. e. a* ſhrub, ch. xlix. 16 Pſal. lxxxii. 7.

[y] He who pretends to knowledge *naturally* has but one ſtep more, which is taken by too many now-a-days, to imagine he has life in himſelf, or can ſave himſelf; and therefore Adam, and all mankind in him, was removed out of paradiſe, and from the typical tree; and the law of ſacrifices was inſtituted by ſetting up the Ark and Cherubim in the Chariot of Glory, before which the typical ſervice was finiſhed.

[z] Why rather than on the weſt? Qu.

[a] *Images of the Majeſty*; or ſtatues, at each end of the Ark one, placed in fire in a cloud, which was the Chariot of Glory. Each image had four heads, and one united body See Ezek. ch. i. and x and Exod. xxv. 17. 1 Chron. xxviii. 18 Whether theſe here were of wood covered with ſheet-gold, or, like *Ezekiel*'s, exhibited in the air only, admits of little doubt, if we conſider, that theſe were *placed* here for the *ſtanding uſe* of the church. Whether Noah preſerved theſe very Cherubim, or the ſons of violence deſtroyed them before the flood, as they did Moſes' and Solomon's ſince, we know not.

[b] Fire was the likeneſs of the divine glory. Exod. xxiv. 17. and xix. 18. Deut. iv. 11. Heb. viii. 5. and ix. 5.

[c] See Ezek. i. 4. *infolding*, marg. *catching itſelf*. The more ancient Jews underſtood the Cherubim *here* as ſimilar to thoſe in the Tabernacle and Temple. *Jonathan Ben Uziel*, on the former part of this 24th verſe, ſays, — "And he caſt and thruſt out the man; from which time he cauſed the glory of his preſence to dwell of old between the two Cherubim." *Jeruſalem Targum*, "And he caſt out the man, and cauſed the glory of his preſence to dwell of old at the eaſt of the garden of Eden, above the two Cherubim." They that weigh theſe teſtimonies will wonder what could poſſeſs the LXX. who muſt know better, to give the words that turn which our Tranſlators followed. See *Enquiry into the Similitudes of the Lord God, &c.* by *Jul. Bate*, where this ſubject is treated of at large.

and

and ſhe conceived, and bare [d] Kain: and ſhe ſaid, I have gotten a man by Jehovah.
2 And ſhe again bare his brother [e] Abel: and Abel was a keeper of ſheep, and
3 Kain was a tiller of the ground. And it was at the end of the [f] year, and Kain brought of the fruits of the ground an
4 [g] offering to Jehovah. And Abel he brought alſo of the firſtlings of his flock, and of their fat: and Jehovah had reſpect
5 to Abel and to his [h] offering; and to Kain and to his offering he had not [i] reſpect: and Kain was very angry, and his coun-
6 tenance fell. And Jehovah ſaid to Kain, why art thou angry? and why is thy
7 countenance fallen? Shalt thou not be accepted, if thou wilt do well? (but if thou wilt not do well, ſin lieth [k] at the door;) and on thee *ſhall be* his deſire,
8 and thou ſhalt rule over him. And Kain [l] ſpake to Abel his brother: and when they were in the field together, Kain roſe up againſt Abel his brother, and ſlew him.
9 And Jehovah [m] ſaid to Kain, where is Abel thy brother? And he ſaid, I know
10 not; am I my brother's keeper? And he ſaid, what haſt thou done? the voice of thy brother's blood crieth unto me from the ground. And now curſed *be* thou 11
from the [n] ground, which hath opened it's mouth to receive thy brother's blood from thy hand. When thou tilleſt the 12
[n] ground, it ſhall no more yield it's ſtrength to thee: a fugitive and wanderer ſhalt thou be in the earth. And 13
Kain ſaid to Jehovah, my iniquity is greater than to be born. Behold, thou 14
haſt driven me out this day from the face of the [o] ground; and from thy [p] preſence ſhall I be hid; and I ſhall be a fugitive and wanderer in the earth; and it ſhall be, *that* any one who finds me will kill me [q]. And Jehovah ſaid to him, there- 15
fore whoſoever ſlayeth Kain, vengeance ſhall be taken on him ſeven-fold. And Jehovah [r] gave Kain a ſign, that none who found him ſhould ſlay him.

And Kain went out from the preſence 16
of Jehovah, and dwelt in the land of [s] Nod, on the eaſt of Eden. And Kain 17
knew his wife, and ſhe conceived and bare [t] Henuc: and he built a city, and called the name of the city, after the name of his ſon, Henuc. And unto 18
Henuc was born [u] Oirad; and Oirad be-

[d] *An heir*; and ſo called as being born of God, John i. 12, 13. which ſhews ſhe knew what regeneration was, and that we are heirs of God only by virtue of the new birth in Chriſt, who is Jehovah our Righteouſneſs.

[e] *Vanity*; all but the firſt-born, the Son of God, being ſo.

[f] Heb. *of the days*. *The days* are often a year. See Jud. xxi. 19 and 1 Sam. i. 3. And the end here is of the eccleſiaſtical year.

[g] This does not mean that Kain brought no animal ſacrifice; for—*offering*—includes the animal, ver. 4. where Abel's is called an *offering* too.

[h] Then Kain's offering might include the animal ſacrifice, as Abel's did. Exod. xxiii. 18, 19.

[i] See Lev. ix. 24. 1 King. viii. 10. Jud vi. 21. 1 King. xviii. 38.

[k] *i. e.* of the ſinner, as ready to come upon him. Mat. xxiv. 33. Jam. v. 9. Deut. xxix. 20.

[l] *i. e.* What God had ſaid to him. See Exod. xix. ult.

[m] This might not be by voice from heaven, or in perſon, but by a prophet, or command to *Adam*, or any other perſon, to ſpeak to him.

[n] Spoken of that ground, or particular part, he was baniſhed from; which was compelling him to go.

[o] That ground he had been uſed to, which was cultivated, and might be almoſt another paradiſe.

[p] The divine preſence in the Church, Cherubim, and Sacrifice: nor could he appeal to the Oracle to prove his pardon.

[q] Which the avenger of blood by the law had a right to do.

[r] As to Moſes, Exod. iv. 21. and ישם לקין here is equivalent to ישם בידו there.

[s] *Nod*, *i. e.* baniſhment; and ſo ſeparated from the Church of God and holy line, from whence yet he muſt have his wife.

[t] Heb. חנוך, *i. e.* dedicated, or initiated.

[u] Perhaps from עיר *a city*, and רד *a ruler*.

gat

gat [w] Mehuial; and Mehuial begat [x] Metuſal; and Metuſal begat [y] Lamec.

19 And Lamec took unto him two wives: the name of the one *was* Odeh, and the
20 name of the other *was* Jilleh. And Odeh bare Jabel; he was the father of thoſe who dwelt in tents, and *had* cattle.
21 And his brother's name was Jubel; he was father of all thoſe who handled the
22 harp and organ. And Jilleh, ſhe alſo bare Tubel-kain, who was a [z] ſharpner of all tools of copper and iron: and the
23 ſiſter of Tubel-kain was Nomeh. And Lamec ſaid to his wives, Odeh and Jilleh, hear my voice, ye wives of Lamec, hearken to my ſpeech: [a] did I ſlay the man to my wounding, and the young man to
24 my ſore? If Kain ſhall be avenged ſeven-fold, then Lamec ſeventy and ſeven.

25 And Adam knew his wife again, and ſhe bare a ſon, and called his name [b] Seth; for the Aleim appointed me another ſeed inſtead of Abel when Cain ſlew him.
26 And unto Seth alſo was born a ſon, and he called his name [c] Anuſh. Then began men to [d] uſe the name Jehovah.

V. THIS is the ſum of the hiſtory of [e] Adam. In the day the Aleim created man, in the likeneſs of the Aleim made he him: male and female created he 2
them; and bleſſed them, and called their name Adam in the day he created them.

And Adam lived an hundred and thirty 3
years: and he begat *a child* in his own likeneſs, after his [f] own image, and called his name Seth. And the days of Adam 4
after he begat Seth were eight hundred years: and he begat ſons and [g] daughters. And all the days of Adam which he lived 5
were nine hundred and thirty years, and he died.

And Seth lived a hundred and five 6
years, and begat Anuſh. And Seth lived 7
after he begat Anuſh eight hundred and ſeven years, and begat ſons and daughters. And all the days of Seth were 8
nine hundred and twelve years, and he died.

And Anuſh lived ninety years, and be- 9
gat [h] Kainen. And Anuſh lived after he 10
begat Kainen eight hundred and fifteen years, and begat ſons and daughters. And all the days of Anuſh were nine 11
hundred and five years, and he died.

And Kainen lived ſeventy years, and 12
begat [i] Mellal. And Kainen lived after 13

[w] It is hard to conſtrue names that are compounded, and no reaſons aſſigned for them; as this of מחוי and אל; of מח, or חוה, or מחה, and אל.

[x] מת *death*, and ו and שאל *demands*.

[y] Of ל *to*, and מך *decay*. Things growing bad, he reſolves to rejoin the holy line, with whom things were not ſo bad as yet, the Lamec of that line being three generations later.

[z] Or temperer of braſs and iron, to make them keep an edge, an art loſt as to braſs or copper.

[a] See כי, 1 Sam. iii 5. 2 King. xviii. 34. Iſa. xxix. 16. Lamec ſays, he did not ſlay Abel, though it was to his hurt, being under the baniſhment: and if Kain was ſo far pardoned as to be avenged ſeven-fold, he, that was five deſcents from him, ſhould be avenged ſeventy-fold, and ſo need fear nothing from that attainder. And now began that fatal coalition of the two lines that haſtened the flood.

[b] From שת *to ſet, ſet againſt*, and ſo *oppoſe*. And Seth was like the appointed ſon, the oppoſer of Satan and his ſeed; and appointed as a figure of him when Kain ſlew Abel.

[c] *Wretched*; hence Lat. *anus* an old woman.

[d] Heb. *to call Jehovah by name*. See Exod. xxxi 2. & al. Jehovah from this time became the name of diſtinction for the true God, whenever there was any doubt which Aleim was ſpoke of; for Baal, or the Heavens, were called Aleim, but never Jehovah: and this implies, that about this time idolatry began to break out, not that men had not worſhipped Jehovah before.

[e] As the Latin *homo* is from *humus* the ground, ſo *Adam*, from *adameh*, earthly. See Eccleſ. vi. 10.

[f] Which was the image of God, which had been reſtored in Chriſt: as the child of *man* bears the image of *man*, in having the capacity of becoming a man, ſo the child of God has the image of the man of God on him. See Jam. iii. 9.

[g] Out of theſe Kain might have a wife, which ſome have enquired about: the number and names of Adam's daughters are not mentioned.

[h] From קנה *to get* or *obtain*.

[i] *Praiſe to* אל *the Lord*.

he

he begat Mellal eight hundred and forty years, and he begat ſons and daughters.
14 And all the days of Kainen were nine hundred and ten years, and he died.
15 And Mellal lived ſixty-five years, and
16 begat Ired. And Mellal lived after he begat Ired eight hundred and thirty years,
17 and he begat ſons and daughters. And all the days of Mellal were eight hundred and ninety-five years, and he died.
18 And Ired lived an hundred and ſixty-
19 two years, and begat Henuc. And Ired lived after he begat Henuc eight hundred years, and he begat ſons and daughters.
20 And all the days of Ired were nine hundred and ſixty-two years, and he died.
21 And Henuc lived ſixty-five years, and
22 begat [k] Methuſelah. And Henuc walked with the Aleim [l] after he begat Methuſelah three hundred years, and begat ſons
23 and daughters. And all the days of Henuc were three hundred and ſixty-five
24 years. And Henuc walked with the Aleim, and he *was* not [m], for the Aleim took him.
25 And Methuſelah lived an hundred and eighty-ſeven years, and begat [n] Lamec.
26 And Methuſelah lived after he begat Lamec ſeven hundred and eighty-two years, and he begat ſons and daughters.
27 And all the days of Methuſalah were nine hundred and ſixty-nine years, and he died.
28 And Lamec lived a hundred and eigh-
29 ty-two years, and begat a ſon. And he called his name [o] Noah, ſaying, this ſame ſhall comfort us for our work, and for the toil of our hands, from the ground which Jehovah curſed.
30 And Lamec lived after he begat Noah five hundred and ninety-five years, and begat ſons and daughters.
31 And all the days of Lamec were ſeven hundred and ſeventy ſeven years, and he died.
32 And Noah was five hundred years old, and he [p] begat Shem, Ham, and Japhet.

VI NOW when men began to multiply on the face of the earth, and daughters
2 were born to them, the [q] ſons of the Aleim ſaw the daughters of [r] men that they were fair; and they took them
3 wives of all whom they choſe. And Jehovah ſaid, my ſpirit ſhall not [s] judge among men for ever, ſince they are become [t] fleſh; and his days ſhall be an hundred and twenty years [u]. There were [w] apoſ-
4 tates in the earth in thoſe days; and alſo after that the ſons of the Aleim came in unto the daughters of men, and children were born to them; they *were* mighty men, who *were* of old, men of [x] name.
5 And Jehovah ſaw that the wickedneſs of man *was* great in the earth, and every imagination of the thoughts of his heart only evil continually:
6 And Jehovah repented that he had

[k] מת *death*, ו *him* or *his*, and שלח *ſend*. Immediately on his death the flood came.

[l] And pleaſed God. Heb. xi. 5.

[m] איננו is the ſame as אין לו, Dan. ix. 26. meaning the being from among men, Heb. xi. 5. Ecclus. xliv. 16.

[n] ל *to*, and מך *decay*; times now growing very bad.

[o] נח *to ſettle*; becauſe he re-ſettled the world, preſerving a remnant alive: and the comfort was that all mankind was not deſtroyed; in which caſe the promiſed ſeed could not have come.

[p] Not all three in one year; not in the order as they ſtand; only he was five hundred years old when he begat one of them, and that was A. M. 1556.

[q] Worſhippers of the true God, Deut. xiv. 1. the ſons of Seth or of the church.

[r] Heb. *Adam*, which is often uſed for men of the world: it is here the line of Cain.

[s] Judge or miniſter in the affairs of the church as by the prophets, in whom was the ſpirit, and by the oracle. See Gen. xlix. 16. Deut. xxxii. 36. Pſal. cx. 6. Iſa. lxiii. 11. Zech. iii. 7.

[t] Fleſhly carnal man, not ſpiritual or led by the ſpirit.

[u] A ſolemn warning that it ſhould be one hundred and twenty years before the curſe of the flood ſhould come upon them.

[w] Or *thoſe who fell away*. See Job xxii. 15, 16, 17. Ecclus. xvi. 7. The word has no relation to giants in ſize.

[x] Power or rule, Num. xvi. 2; and ſo having the command, corrupted the faith, as Solomon did, at the inſtigation of their mothers and wives.

made man on the earth, and he was
7 grieved at his heart. And Jehovah ſaid, I will wipe away man, whom I created, from the face of the ground, man and beaſt, with whatever crawleth, and the fowls of heaven; for I repent that I
8 made them. And Noah found favour in the [y] eyes of Jehovah.

9 This is the hiſtory of Noah: Noah *was* a righteous man; he was perfect in his [yy] courſe: Noah walked with the
10 Aleim. And Noah begat three ſons,
11 Shem, Ham, and Japhet. And the earth was corrupt before the Aleim; and
12 the earth was filled with violence. And the Aleim looked on the earth, and behold it was corrupt; for all fleſh had
13 corrupted it's way upon the earth. And the Aleim ſaid unto Noah, the end of all fleſh is come before me; for the earth is filled with violence before them; and behold I will deſtroy them with the earth.

14 Make thee an ark of [z] Gopher-wood; [a] pipes ſhalt thou make to the ark; and line it within and without with cypreſs [b].
15 And thus ſhalt thou make it: three hundred [c] cubits the length of the ark, fifty cubits it's breadth, and thirty cu-
16 bits it's height. A [d] window ſhalt thou make to the ark, in an [e] arm ſhall it be contained above; and the door of the ark ſhalt thou make in the ſide: lower, ſecond and third ſtories ſhalt thou make.
17 And I, behold I, will bring a flood of waters upon the earth, to deſtroy all fleſh, in which is the breath of life, from under heaven: every thing that is in the
18 earth ſhall die. And I will eſtabliſh my purification with thee: and thou ſhalt come into the ark; thou, and thy ſons, and thy wife, and thy ſons wives, with thee. And of every living thing, of all 19
fleſh, ſhalt thou bring into the ark, to keep alive with thee: male and female ſhall they be. Of the fowl after it's kind, 20
and the beaſt after it's kind, of every thing that crawleth upon the earth after it's kind; two of every *ſort* ſhall come unto thee, to be kept alive. And take 21
thou unto thee of all food that is eaten, and gather to thee; and it ſhall be food for thee, and for them. And Noah did 22
according to all that the Aleim commanded him, ſo did he.

AND Jehovah ſaid unto Noah, come VII.
thou and all thy houſe into the ark; for thee have I ſeen righteous before me in this generation. Of every clean beaſt 2
ſhalt thou take ſeven *and* ſeven, the male and his female: and of the beaſt that is not clean, two; the male and his female.
Of the fowl of the heavens alſo, ſeven *and* 3
ſeven, the male and female, to keep ſeed alive upon the face of all the earth. For 4
after ſeven days I will cauſe it to rain upon the earth forty days and forty nights, and will wipe away all ſubſtance that I have made from off the face of the ground. And Noah did according to all 5
that Jehovah commanded him. And 6
Noah *was* ſix hundred year old when the flood of waters was upon the earth.

And Noah came, and his ſons, and 7
his wife, and his ſons wives with him, into the ark, becauſe of the water of the flood. Of the clean beaſt, and of the 8

[y] The eyes are the windows of the heart, and love and hatred appear in them.

[yy] As the word is uſed Act. xx. 24. Jam. iii. 6. and דרך is *life*, time running on, courſe.

[z] Heb. *ſulphur-tree*, i. e. pine or fir-tree.

[a] Pipes for air. *Neſt* is poetically, but not hiſtorically, a dwelling-place.

[b] Againſt worms. See *Pliny*, Nat. Hiſt. lib. xvi. cap. 40, 43.

[c] Cubit is the arm from the tip of the elbow, but how much *preciſely* the meaſure was, I know not; ſomewhat, however, between a foot and a half and two feet.

[d] Of ſomething tranſparent, as צהר (which is alſo the root for *noon-day* and *oil*) implies: it ſtood a-top of the ark, defended by

[e] An *arm* from the rain. Iſa. vi. 4. *Poſts*, which ſupported the porch over the door.

beaſt

beaſt that *is* not clean, and of the fowl, and every thing that crawleth upon the
9 earth, there went two *and* two unto Noah into the ark, male and female, as
10 the Aleim had commanded Noah. And it was after [f] ſeven days that the waters of the flood were upon the earth.
11 In the ſix hundredth year of the life of Noah, in the ſecond month, on the ſeventeenth day of the month, on that day were all the [g] fountains of the great deep broken up, and the [h] air-cracks were
12 opened. And the rain was upon the
13 earth forty days and forty nights. On that very [i] day came Noah, and Shem, and Ham, and Japhet, the ſons of Noah, and the wife of Noah, and the three wives of his ſons with them, into the
14 ark: they and every wild creature after it's kind, and every crawling thing that crawleth upon the earth after it's kind, and every fowl after it's kind, every bird,
15 every winged thing. And they came to Noah into the ark, two *and* two of all fleſh in which *was* the breath of life.
16 And they that came in came in of all fleſh, male and female, as the Aleim had commanded him: and Jehovah cloſed it
17 over him. And the flood was [k] forty days upon the earth; and the waters increaſed, and bare up the ark, and it was
18 lifted up from the earth. And the waters prevailed and increaſed greatly upon the earth: and the ark went upon the face of the waters. And the waters pre- 19
vailed exceedingly upon the earth; and all the high hills that *were* under the whole heavens were covered. Fifteen 20
cubits upwards did the waters prevail, and covered the mountains. And all 21
fleſh died that crawled upon the earth, of the fowl, and of the beaſt, and of the wild creature, and of every creeping thing that creepeth upon the earth, and all mankind. Every thing died in whoſe 22
noſtrils *was* the [l] breathing of the breath of life, of all that *was* on the dry land: And every ſubſtance was wiped away 23
which *was* upon the face of the ground, man and beaſt, and the crawling thing, and the fowl of the heavens; and they were wiped away from the earth: and there remained only Noah and they that *were* with him in the ark. And the 24
waters prevailed over the earth an hundred and fifty days [m].

VIII. AND the Aleim [n] remembered Noah, and every wild creature, and every beaſt, which *were* with him in the ark: and the Aleim cauſed the [o] ſpirit to paſs upon the earth, and the waters ſtopped. And 2
the fountains of the deep and the air-cracks were cloſed up, and the [p] rain from heaven was reſtrained. And the 3

[f] On the ſeventh day.

[g] The outlets from the central hollow through the ſhell of the earth, are the *fountains* here meant.

[h]. The ſmall meandring paſſages in the ſtrata of the earth, through which the air paſſes up and down for the raiſing of vapours, which coal-miners are acquainted with. Theſe were all widened that the air might go down and the water come up in great quantities, and ſo diſſolve the earth entirely, as appears by the exuviæ of all ſubſtances lodged in the ſtrata of the new earth. See Iſa. xxiv. 19.

——*Tellurem effudit in undas*
Diluvio miſcens; cælumque in tartara ſolvit.

As *Virgil*, Æn. XII. lin. 204, 5.

[i] On which the ſhell of the earth was cracked to pieces.

[k] So long the water was riſing.

[l] Neither נשמת nor רוח, of themſelves, without the context, diſtinguiſh the immortal ſoul from the breath or ſpirit in beaſts.

[m] The water was at it's height at the end of forty days, and continued ſo an hundred and ten days longer, when the ſhell of the earth, which had been re-formed, was broken up again, and the water began to ſink away.

[n] They muſt have ſuffered as much, perhaps, as they were able to bear, from the confuſion nature had been in, as well as from the cloſeneſs of the ark.

[o] The ſpirit or expanſive power of the air, which had been ſuſpended, again exerted itſelf upon the earth.

[p] There is no rain but what comes firſt out of the deep, and the openings in the ſhell of the earth being ſtopped the rain will ceaſe of courſe.

waters [q] returned from off the earth, going and returning: and the waters failed at the end of an hundred and fifty days.

4 And the ark reſted, in the ſeventh month, on the ſeventeenth day of the month, upon the mountains of [r] Ararat.

5 And the waters were going and failing till the tenth month: in the tenth, on the firſt of the month, were the tops of the mountains ſeen.

6 And it was at the end of forty days that Noah opened the window of the

7 ark which he had made; and he ſent out a raven, and it went out, going out and returning till the waters were dried

8 up from off the earth. And he ſent forth a dove from him, to ſee if the waters were abated from the face of the ground.

9 And the dove found no reſt for the ſole of her foot, and ſhe returned to him to the ark; for the waters *were* upon the face of the whole earth. And he put forth his hand, and took her, and brought

10 her to him into the ark. And he ſtayed yet other ſeven days, and put out the

11 dove again from the ark. And the dove came to him in the evening; and lo, in her mouth was an olive-leaf, pluckt off: and Noah knew that the waters were

12 abated from the earth. And he ſtayed yet other ſeven days, and put out the dove, and ſhe returned to him no more.

13 And in the ſix hundredth and firſt year, in the firſt *month*, on the firſt of the month, the waters were dried away from off the earth: and Noah removed the covering of the ark, and looked, and behold, the face of the ground was dry. And in the ſecond month, on 14
the ſeven and twentieth day of the month, the earth was dry.

And the Aleim ſpake unto Noah, ſay- 15
ing, Go forth from the ark, thou, and 16
thy wife, and thy ſons, and thy ſons wives with thee. Every living thing, 17
which is with thee, of all fleſh, of fowl, and of the beaſt, and of every crawling thing that crawleth upon the earth, bring forth with thee; and they ſhall ſpread in the earth, and be fruitful, and multiply on the earth. And Noah came 18
forth, and his ſons, and his wife, and his ſons wives with him. Every living 19
thing, every crawling thing, every fowl, every thing that crawleth upon the earth, after their families, came forth out of the ark.

And Noah builded [s] an altar unto Je- 20
hovah, and took of every clean beaſt, and of every clean fowl, and offered burnt-offerings on the altar. And Jeho- 21
vah ſmelled the [t] appeaſing odour; and Jehovah ſaid in his heart, I will no more curſe the ground for man's ſake, though the imagination of man's heart be evil from his youth; neither will I any more ſmite every living thing, as I have done: 22
during all the days of the earth, ſeed-time and harveſt, and cold and heat, and ſummer and winter, and day and night, ſhall not ceaſe.

[q] Began to *return*, or *to fail*, at the end of one hundred and fifty days. The ſpirit compreſſed the ſhell of the earth together; and its force continuing, broke up the ſhell, and the waters began to return immediately; and in running to the apertures into the great deep, formed the earth, for our uſe and their own.

[r] Mount Taurus in Armenia, whence they had the river down to Sinor.

[s] It is plain from hence, that ſacrifices, incenſe, and other ſweet odours, had been in uſe before the flood. There is ſcarce any thing in the law but what is expreſt or implied here, as indeed the whole is in the Cherubim.

[t] Nothing calms the ſpirits, refreſhes, and puts a man in good humour, ſooner than grateful ſmells; and ſo theſe were uſed as types of what was pleaſing to an incenſed God, in the love and obedience of Chriſt. And *appeaſing* comes as near the ſenſe of נִיחֹחַ as any word I can think of. See Exod. xxix. 25. Lev. xxvi. 31. 1 Sam. xxvi. 19. Amos. v. 21. Heb. xi. 7. xiii. 10. &c.

AND

IX AND Jehovah bleſſed Noah and his ſons, and ſaid unto them, be fruitful and
2 multiply, and fill the earth. And the fear of you and the dread of you ſhall be upon every beaſt of the earth, and upon every fowl of the heavens, upon every thing that crawleth upon the ground, and upon all the fiſh of the ſea; into your
3 hands are they given, Every crawling thing that liveth ſhall be for food to you, as the green herb: I give you every thing.
4 Only fleſh with it's [u] life, it's blood, ſhall
5 ye not eat. And ſurely your blood of your lives will I require; at the hand of every living thing will I require it, and at the hand of man; at the hand of every man's brother, will I require the life of
6 man. He that ſheds the blood of man, by [w] man ſhall his blood be ſhed; for in the image of the Aleim made he man.
7 And you, be ye fruitful, and multiply; ſpread abroad in the earth, and multiply in it.

8 And the Aleim ſpake unto Noah and
9 his ſons with him, ſaying, And I, behold I, eſtabliſh my [x] purification with
10 you, and with your ſeed after you, and with every living creature that *is* with you, of the fowl, of the beaſt, and of every wild thing of the earth with you; from all that is gone out of the ark, to
11 every beaſt of the earth. And I eſtabliſh my purification with you; and all fleſh ſhall not be cut off any more by the waters of a flood; and there ſhall no more be a flood to deſtroy the earth. And the 12
Aleim ſaid, this *is* the ſign of the purification, which I ſet between me and you, and every living creature that *is* with you, for perpetual generations. I 13
appoint my bow in the cloud, that it be a ſign of the purification between me and the earth. And it ſhall be when I bring 14
a cloud over the earth, and the bow appears in the cloud, that I will remember 15
my purification which *is* between me and you, and every living creature of all fleſh: and the waters ſhall no more become a
flood to deſtroy all fleſh. And the bow ſhall 16
be in the cloud; and I will look upon it, to remember the everlaſting [y] purification between the Aleim and every living creature of all fleſh which *is* upon the earth.
And the Aleim ſaid unto Noah, this *is* 17
the ſign of the purification which I eſtabliſh between me and all fleſh which *is* upon the earth.

And the ſons of Noah that came out 18
of the ark *were* Shem, Ham, and Japhet; and Ham *was* the father of [z] Canon. Theſe *were* the three ſons of 19
Noah, and of theſe was the whole earth overſpread. And Noah began to be a 20
huſbandman, and he planted a vineyard;
and he drank of the wine, and was 21
[a] cheared: and he was uncovered in the
[b] tabernacle. And Ham, the father of 22
Canon,

[u] Liſe is in the blood, and not eating it was acknowledging that life was not their own, but the gift of God, and that blood was to be ſhed before they could partake of life.

[w] Here is the power of the magiſtrate to ſhed blood, and a rule for him to go by; they having forfeited life, and they only, who are ſo far guilty as to have deſtroyed, in themſelves or others, the image of God.

[x] This is a literal interpretation of ברית from בר *to purify, make clean*, as every thing is through the blood of Chriſt. ברית is uſed to expreſs all the promiſes to us through the ſacrifice of Chriſt, which has the promiſe of this life, and of that which is to come, if we take care to imitate his purity and innocence.

[y] The promiſes of God made to us in Chriſt are not a *covenant* between God and man, but *gifts*: man cannot bargain with God. And the bow is an emblem of mercy and the ſign of it, Pſal. lxxxix. 37. *the faithful witneſs in heaven.*

[z] *Merchant*, from כנע to *lay down* and ſo expoſe to ſale: a name prophetically given, like the reſt.

[a] This is the ſenſe given to the word in other places; he felt the effects of the wine.

[b] Not in *his* own tent, as our tranſlation makes it, by putting in—*his*:—he lay down for a divine dream, which they prepared for by wine, ſee Iſa. lxii. 9. and wine naturally contributes to ſleep, and dreaming. The earth was now to be divided, and Noah wanted directions from heaven on that head, and had them,

as

Canon, ſaw the nakedneſs of his father,
23 and [c] told his two brethren without. And
Shem and Japhet took a garment, and
put it upon both their ſhoulders, and
went backwards, and covered the naked-
neſs of their father; and their faces were
backward, and they ſaw not the naked-
24 neſs of their father. And Noah awoke
from his wine, and knew what his
25 [d] younger ſon had done to him. And
he ſaid, curſed *is* Canon; a ſervant of ſer-
26 vants ſhall he be to his brother. And he
ſaid, bleſſed *is* Jehovah the Aleim of
Shem [e], and Canon ſhall be his ſervant.
27 The Aleim ſhall entice [f] Japhet, and he
ſhall [g] dwell in the tents of Shem, and
Canon ſhall be his ſervant.
28 And Noah lived after the flood three
29 hundred and fifty years. And all the
days of Noah were nine hundred and fifty
years, and he died. A. M. 2006.

X. AND theſe *are* the generations of the
ſons of Noah, Shem, Ham, and Japhet:
and children were born to them after the
2 flood. The ſons of Japhet: Gomer,
and Magog, and Medi, and Iun, and
3 Tubel, and Meſec, and Tireſh. And
the ſons of Gomer: Aſcenaz, and Ri-
peth, and Tegormeh. And the ſons of 4
Iun: Aliſeh, and Tarſis, Cetim, and
Dodenim. From theſe were the [h] iſles 5
of the nations ſpread abroad in their
countries; every one after his own
[i] tongue, after their families, in their
nations.

And the ſons of Ham: Cus, and 6
Mijrim, and Put, and Canon. And the 7
ſons of Cus: Sheba, and Havileh, and
Shebteh, and Romeh, and Shebteca.
And the ſons of Romeh: Seba and De-
dan. And Cus begat [k] Nimrod; he be- 8
gan to be a mighty one in the earth.
He was a mighty hunter before Jehovah; 9
therefore they ſaid, as Nimrod the
mighty hunter before Jehovah. And 10
the chief *places* of his kingdom were Ba-
bel, and Arec, and Aced, and Calneh
in the land of Sinor. From that [l] land 11
went out [m] Aſſur, and built [n] Nineveh
and Rehebet, Oir and Calah, and [o] Re- 12
ſhen between Nineveh and Calah, which
was the great city. And Mijrim begat 13
Ludim, and Onamim, and Lebim, and
Neptehim, and Pethraſhim, and Ceſhal- 14
him, whom the Philiſtines came from,
and Capterim.

as we learn, by what he ſaw in his dream: it contains the hiſtory of the whole world, which would hardly have been revealed to a drunken man.

[c] In mockery, no doubt, and in contempt of that diviſion of the earth, and bleſſing from heaven, which Noah was to pronounce, and which it is more than probable, Ham knew would not go to his mind, the bleſſing being now transferred from him to Shem, as afterwards from Eſau to Jacob.

[d] Meaning *Shem*, who with Japhet had covered him. Shem ſeems by this to have been the firſt mover of this piece of duty and reverence.

[e] This was transferring the bleſſing to Shem, and making Canon ſervant to him, as Eſau to Jacob, and the other Patriarchs to Judah.

[f] Heb. *Be Japhet to Japhet*, alluding to the name יפת Japhet, *drawn aſide, enticed*, as he was firſt into idolatry, and then *caught by guile* again, as St. Paul ſays, 2 Cor. xii. 16. *Enlarge*, in our tranſlation, is quite wide of the ſenſe, for פתח, not פתה, is to open, or enlarge.

[g] Some would underſtand this, that God would dwell in the tents of Shem, which, though true, the context doth not admit of; for Canon would then be the ſervant of God, not of Shem. Japhet now dwells in thoſe tents which were Shem's, as the people of God; and Shem, the Jew, is caſt out.

[h] Maritime countries are included in this word, as well as what are ſtrictly called iſlands.

[i] The diſperſion preceded a diverſity of tongues; for it is—"in their countries—after their tongues."—

[k] *i. e.* The *rebel*. He was a man of the field, like Eſau, and the firſt that ſet up as a partizan to conquer men, and get a kingdom, which he did before Shem, who had the bleſſing. See Jer. xvi. 16.

[l] *i. e.* Of Sinor.

[m] The ſecond ſon of Shem.

[n] *i. e. The habitation of* נין *Ninus*, or *the oppreſſed*, as a place of defence againſt Nimrod.

[o] *i. e. The bridle.*

And

15 And Canon begat Zidon, his firſt
16 born, and Het, and Jebuſhi, and Amori,
17 and Gergeſi, and Hevi, and Orki, and
18 Shini, and Arudi, and Jimri, and Ha-
mati: and afterwards were the families
19 of the Canonites ſpread abroad. And
the borders of the Canonites were from
Zidon, as thou comeſt to Gerar, unto
Gazeh; as thou comeſt to Sodom, and
Gomoreh, and Admeh, and Jebim, to
20 Leſo. Theſe were the ſons of Ham,
after their families, after their tongues,
in their countries, in their nations.
21 And to Shem alſo were born *children*,
the father of all the children of [p] pil-
grimage, the brother of Japhet the [q] el-
22 der. The ſons of Shem: Oilam, and
Aſſur, and Arpecſed, and Lud, and
23 Aram. And the ſons of Aram: Ouj,
24 and Hul, and Geter, and Mes. And
Arpecſed begat Selah; and Selah begat
25 Ober. And to Ober were born two
ſons; the name of one was Peleg, be-
cauſe in his days was the earth [r] divided;
26 and the name of the other, Ikthen. And
Ikthen begat Almudad, and Selep, and
27 Hejermut, and Irah, and Heduram, and
28 Auzel, and Dikleh, and Oubel, and
29 Abimel, and Seba, and Auper, and Ha-
vileh, and Jubab: all theſe were the
ſons of Ikthen. And their dwelling was
30 from Meſha, as thou comeſt to Seper, a
mountain in the eaſt. Theſe are the ſons
31 of Shem after their families, after their
tongues, in their lands, after their na-
tions. Theſe are the families of the ſons
32 of Noah, after their generations, in their
nations; and from theſe were the nations
ſeparated in the earth after the flood [s].

XI AND the whole earth was [t] one [u] talk
2 and one diſcourſe. And as they jour-
neyed eaſtward they came to a valley in
3 the land of Sinor, and dwelt there. And
they ſaid one to another, come, let us
make bricks, and burn them [w] well.
And the brick was their ſtone, and ſlime
4 was their mortar. And they ſaid, come,
let us build us a city and a tower, and
it's [x] top for the heavens, and provide for
ourſelves [y] there, leſt we be [z] ſcattered
abroad upon the face of all the earth.
5 And Jehovah came down to ſee the city
and the tower which the [a] ſons of men
6 were building. And Jehovah ſaid, be-

[p] Abraham was father of the faithful, Shem of pilgrims and ſtrangers on earth, Heb. xi. 9. and named ſo now from oppoſing the ſettlement at Babel.

[q] By the order in which the three brothers are mentioned, it appears that Ham was older than Japhet; but Shem was not the eldeſt, being but an hundred, two years after the flood, by Gen. xi. 10. whereas one of them muſt be an hundred at the flood, by Gen. v. 32 vii. 11. ſo that Japhet, as well as Ham, was older than Shem.

[r] The earth was divided between the three ſons of Noah, and then ſub-divided between the heads of families, not by human, but divine authority. Act. xvii. 26. This partition was now made.

[s] Moſes ſays not how long it was after the flood, before ſeparate nations were formed, and different languages; nor does he aſcribe the difference of languages to the diviſion of the earth.

[t] This is a moſt important ſtory, and loſt to the reader by miſtaking *lip* for *tongue*; and inſerting two words, ver. 4. againſt common ſenſe.

[u] Heb. *lip*. The lips articulate the ſounds which the tongue makes, and are therefore uſed for talking, arguing, or expreſſing our mind: and the text ſays, they were all of one mind as to a ſettlement, and againſt a diſperſion, and it was their common diſcourſe. Our word *parliament* comes from the French *parler* to talk. See Job xi. 2, A man of lips is *one full of talk*, or double minded, talking backwards and forwards. See alſo Job xii. 20. xiii. 6.

[w] Heb. *to a burnt ſubſtance*.

[x] *Herodotus* ſays there was a large chapel or ſanctuary in the uppermoſt tower, with a ſumptuous bed and a golden table by it, lib. I. cap. 181. and in the next chapter, that there was another lower chapel, with a great golden image of Jupiter ſitting, and a great golden table, his foot-ſtool and throne of gold; an altar of gold without the chapel, and another great altar for full-grown ſheep, the golden altar being only to offer ſucklings upon: a thouſand talents of frankincenſe were offered yearly upon the greater altar. Here is a ſtrong reſemblance betwixt the ſacred and idolatrous ſanctuaries.

[y] This we render *a name*, but it is adverbial, as at ver. 7.

[z] This was what they were ſo *unanimous in*; naked colonies being uncomfortable.

[a] The project being ſet on foot by them, not by the holy line.

hold,

hold, the people is one, and they have all one talk; and this is the beginning of their doings: and now nothing will be reſtrained from them which they can
7 think of doing. Come, let us go down, and there confound their talk, that they may not hearken to one another's talk.
8 And Jehovah ſcattered them from thence over the face of all the earth: and they left off building the city. Therefore was the name of it called [b] Babel, becauſe Jehovah did there confound the [c] talk of all the earth: and from thence did Jehovah ſcatter them over the face of all the earth.

10 Theſe are the generations of Shem: Shem was an hundred years old, and he begat [d] Arpecſed [e] two years after the
11 flood. And Shem lived after he begat Arpecſed five hundred years, and he be-
12 gat ſons and daughters. And Arpecſed lived five and thirty years, and begat
13 [f] Selah. And Arpecſed lived after he begat Selah four hundred and three years,
14 and begat ſons and daughters. And Selah lived thirty years, and begat [g] Ober.
15 And Selah lived after he begat Ober four hundred and three years, and begat ſons
16 and daughters. And Ober lived four and
17 thirty years, and begat Peleg. And Ober lived after he begat Peleg four hundred and thirty years, and begat ſons and
18 daughters. And Peleg lived thirty years,
19 and begat [h] Rou. And Peleg lived after he begat Rou two hundred and nine years, and begat ſons and daughters.
20 And Rou lived two and thirty years, and
21 begat [i] Serug. And Rou lived after he begat Serug two hundred and ſeven years, and begat ſons and daughters.
22 And Serug lived thirty years, and begat [k] Nahur.
23 And Serug lived after he begat Nahur two hundred years, and begat ſons and daughters.
24 And Nahur lived nine and
25 twenty years, and begat Terah. And Nahur lived after he begat Terah an hundred and nineteen years, and begat ſons and daughters.
26 And Terah lived ſeventy years, and [l] begat Abram, Nahur, and Haren.

27 And theſe are the generations of Terah: Terah begat Abram, Nahur, and
28 Haren; and Haren begat Luth. And Haren died before Terah his father in the land of his nativity, in [m] Aur of
29 the Chaldees. And Abram and Nahur took them wives; the name of Abram's wife was Sari, and the name of Nahur's wife was Melceh, a daughter of Haren, the father of Melceh, and the father of
30 [n] Iſhceh. And Sari was barren; ſhe had
31 no child. And Terah took Abram, his ſon; and Luth, the ſon of Haren, his ſon's ſon; and Sari, his daughter in law, the wife of Abram, his ſon: and they came forth with them from Aur of the Chaldees, to go into the land of Canon: and they came to

[b] By the projectors it was called בב, *for* בל *Bel*, their God: but God turned the name ב *into*, בל *confuſion*.

[c] Heb. *Lip* as before, the ſcheme or project they were *talking* about and intent upon.

[d] ארף *I will humble*, כישד *the Chaldeans*.

[e] So he was not the eldeſt; for his father was five hundred when he begat the eldeſt, a hundred years before the flood.

[f] *Sent*, or the *ſender*.

[g] *The pilgrim*. Now was the diviſion of the earth to take place; and the ſtruggle growing warm betwixt the party of Nimrod and that of Shem, the latter were forced to give way.

[h] *They are evil*.

[i] *Twiſted*, or *wreathed*.

[k] *Snorted at*, or *perſecuted*. See Cant. i. 6.

[l] Not in the order mentioned, nor all in one year; for Abram was but ſeventy-five when his father died at two hundred and five. See ver. 32. and ch. xii. 4.

[m] *The light*. Whether it was the natural or eternal light the city was ſacred to, may be a query. The Chaldeans worſhipped the created light, though the Patriarchs, who lived there, did not.

[n] Suppoſed by ſome to be the ſame as Sari, becauſe Sari is ſaid to be Terah's daughter, (ch. xx. 12.) which is ſuppoſed again to ſignify *grand-daughter*, but Abram muſt mean that ſhe was the daughter of his own father, by adding, *but not of my mother*.

Haren,

32 Haren, and [o] dwelt there. And the days of Terah were two hundred and five years: and Terah died in Haren.

XII. AND Jehovah ſaid to Abram, get thee out of thy country, and from thy kindred, and from thy [p] father's houſe, unto
2 a land which I will ſhew thee. And I will make of thee a great nation, and I will bleſs thee, and I will make thy name great, and thou ſhalt be a bleſſing:
3 and I will bleſs them that bleſs thee, and I will curſe him that curſeth thee: and in thee ſhall all the nations of the earth
4 be bleſſed. And Abram went as Jehovah had ſpoken to him, and Luth went with him: and Abram *was* ſeventy-five years old when he went forth from Haren.
5 And Abram took Sari his wife, and Luth his brother's ſon, and all their ſubſtance which they had acquired, and the [q] perſons whom they had gotten in Haren; and they came forth to go to the land of Canon: and into the land of Canon they came.
6 And Abram paſſed along the country to the place at Sechem, to the oak of Mureh. And the Canonite *was* [r] then
7 in the land. And Jehovah appeared to Abram, and ſaid, unto thy ſeed will I give this land. And he [s] built there an altar to Jehovah, who appeared to him.
8 And he went forward from thence, towards the mountain, eaſtward, to Bithal; and he pitched the tent, Bithal *being* to the weſt, and Oi to the eaſt; and he built there an altar to Jehovah, and called on the name of Jehovah. And 9
Abram journeyed, going and continuing his journey to the ſouth.

And there was a famine in the land: 10
and Abram went down into Egypt, to ſojourn there; for the famine *was* grievous in the land. And when he came 11
near to enter into Egypt, he ſaid to Sari his wife, behold now I know that thou *art* a woman of a beautiful [t] countenance;
and it may be, that when the Egyptians 12
ſee thee, they will ſay, this *is* his wife; and they will kill me, and ſave thee alive:
ſay, I pray thee, thou *art* my ſiſter, that 13
it may be well with me for thy ſake, and my ſoul may live through thee.

And it was, when Abram came 14
into Egypt, that the Egyptians ſaw the woman, that ſhe *was* very beautiful.
And the princes of Pharoeh ſaw her, and 15
praiſed her to Pharoeh: and the woman was taken into Pharoeh's houſe. And 16
he was kind to Abram for her ſake: and he had ſheep, and oxen, and he-aſſes, and men-ſervants, and maid-ſervants, and ſhe-aſſes, and camels. And Jehovah 17
[u] ſtruck Pharoeh with great plagues, and his family, becauſe of Sari, Abram's wife. And Pharoeh called to Abram, 18
and ſaid, what *is* this thou haſt done to me?

[o] They dwelt twenty years at Haren; and the four hundred and thirty years of promiſe began at their leaving of Aur, and not at the death of Terah, Act. vii. 3. and Gen. xii. 1. for Haren was not his *country* and that of his kindred's, but Aur: and here has been a miſtake almoſt always made of twenty years; Terah died A. M. 2083, and the promiſe was A. M. 2063. Hitherto the chronology is carried on by the ages of the Patriarchs at the birth of their children, and is ſo indeed till the birth of Joſeph, but afterwards we have no certainty till we come to the building of the temple: and from thence the age of the world is counted by the reigns of the kings of Judah to the captivity, and then by Daniel's ſeventy-ſeven (not ſeventy) weeks to the birth of Chriſt, which was A. M. 4001.

[p] Then the promiſe was made to Abram while at Aur, before he came to Haren.

[q] Or *bodies*; for נפש is the animal body, or breathing frame.

[r] This was three hundred and twenty-ſeven years from the flood, in which time the Canonites might be very numerous. A. M. 2083.

[s] Abram hardly built on another man's ground, ſo no doubt he bought the ground, which Jacob, a hundred and eighty-two years after, bought again. See Act. vii. 16.

[t] She was upwards of ſixty-five, being only ten years younger than Abram.

[u] Not that Pharoeh was guilty, but to impreſs a reverence for Abram on their minds, and to ſecure Sari.

me? wherefore didſt thou not tell me
19 that ſhe *was* thy wife? why didſt thou
ſay, ſhe *is* my ſiſter? and I have taken
her to me [w] to wife: and now behold,
20 take thy wife, and go. And Pharoeh
commanded the people, and they let
him go, and his wife, and all that he
had.

XIII. AND Abram went up out of Egypt,
and his wife, and all that he had, and
2 Luth with him, to the ſouth. And
Abram *was* very rich, in cattle, in ſil-
3 ver, and in gold. And he continued
his journies to the ſouth, and to Bithal,
to the place where the tent was at firſt,
4 between Bithal and Oi; to the place of
the altar which he made at firſt: and
there Abram called on the name of Je-
hovah.

5 And Luth alſo, who went with
Abram, had ſheep, and oxen, and tents.
6 And the land could not bear their dwell-
ing together, for their ſubſtance was
great, and they could not dwell toge-
7 ther. And there was ſtrife between the
herdſmen of Abram's cattle and the
herdſmen of Luth's cattle. And the Ca-
nonite and Perizite dwelled then in the
8 land. And Abram ſaid to Luth, let
there not be ſtrife, I pray thee, between
thee and me, and between my ſhepherds
and thy ſhepherds; for we *are* brethren:
9 *is* not all the land before thee? ſeparate
thyſelf, I pray thee, from me; if to the
left, I will go to the right; and if to the
10 right, then I will go to the left. And
Luth lifted up his eyes, and beheld all the
plain of Jordan, that it *was* well watered,
all of it, before Jehovah deſtroyed Sodom
and Gomorreh, as the garden of Jehovah,
as the land of Egypt, as thou comeſt to
Joar. And Luth choſe him all the plain 11
of Jordan; and Luth journeyed to the
eaſt: and they parted from each other.
Abram dwelt in the land of Canon; and 12
Luth dwelt in the cities of the plain, and
pitched tent by Sodom. And the men 13
of Sodom *were* wicked, and ſinners againſt
Jehovah, exceedingly.

And Jehovah ſaid to Abram, after 14
Luth had parted from him, lift up now
thine eyes, and look, from the place
where thou *art*, northward, and ſouth-
ward, and eaſtward, and weſtward; for 15
all the land which thou ſeeſt, to thee will
I give it, and to thy [x] ſeed for ever. And 16
I will make thy ſeed as the duſt of the
earth; that if a man can number the
duſt of the earth, *then* ſhall thy ſeed be
numbered alſo. Ariſe, [y] walk through the 17
land, by it's length, and by it's breadth;
for to thee will I give it. And Abram 18
pitched tent, and came and dwelt among
the oaks of Mamra, which is by Hebrun;
and he built there an altar to Jehovah.

AND it was in the days of Amerpel XIV.
king of Sinor, Ariuc king of Alſer,
Cederlomer king of Oilam, and Tidol
king of Guim, made war with Bero 2
king of Sodom, and with Bereſho king
of Gomorreh, Sinab king of Adameh,
and Semaber king of Jebiim, and the
king of Belo, which is Joar. All theſe 3
were confederate together in the vale of
[z] Sidim, which *is* the [a] ſalt ſea. Twelve 4
years they ſerved Cederlomer, and in the
thirteenth year they rebelled. And in 5
the fourteenth year came Cederlomer,

[w] *i. e.* Had betrothed her.

[x] The ſeed or children of his faith have a ſhare in theſe promiſes, as they reſpect the ſpiritual Canon, or land of reſt to the children of God.

[y] "This ſurvey was to ſtrengthen Abram's faith, who under the earthly land did view a heavenly." Mr. *Clark*'s Note. See Act. vii. 5. Heb. xi. 9.

[z] *i. e.* Breaſts or paps. So this rich vale was named from the multi-mammiæ, or *many-breaſted* idols to the genial powers of nature in it, as other places were from other idols.

[a] Called ſo from the ſulphureous ſalt, which, in ſhowers from heaven, deſtroyed the country.

and

and the kings that *were* with him, and ſmote the Repaim in [b] Oſteret Karnim, and the [c] Zuzim in Hem, and the Aimim 6 in Sueh Keretim, and the Horites in their mountain of Soir, at the [d] oak of 7 glory, which *is* by the wilderneſs. And they returned, and came to Oin [e] Miſpat, which *is* Kades: and they ſmote all the country of the Amalekites; and the Amorites alſo that dwelt at [f] Hajejen Ta- 8 mar. And the king of Sodom went forth, and the king of Gomoreh, and the king of Adameh, and the king of Jibiim, and the king of Belo, which is Joar; and they waged war with them in the vale 9 of Sidim; with Cederlomer king of [g] Oilam, and Tidal king of Guim, and Amrapel king of Sinor, and Ariuc 10 king of Alſer; four kings to five. And the vale of Sidim *was* all ſlime-pits: and the kings of Sodom and Gomoreh fled, and fell there; and they that remained 11 fled to the mountain. And they took all the ſubſtance of Sodom and Gomoreh, and all their ſuſtenance, and went away. 12 And they took Luth, the ſon of Abram's brother, and his ſubſtance, and went away; for he dwelt by Sodom. And 13 there came one that eſcaped, and told Abram the Hebrew: and he dwelt by the oaks of Mamra the Amorite, the brother of Aſcol, and brother of Oner. And they *were* under a purification with Abram. And Abram heard that his 14 brother was taken captive; and he drew out his trained men, that were born in his houſe, three hundred and eighteen, and purſued unto [h] Dan. And he came 15 upon them by night, he and his ſervants, and ſmote them, and purſued them to [i] Hubeh, which is on the left of Damaſ- cus. And he recovered all the ſubſtance; 16 and Luth his brother alſo and his ſub- ſtance he recovered; and the women likewiſe, and the people.

And the king of Sodom went out to 17 meet him on his return from the ſlaugh- ter of Cederlomer, and the kings that were with him, in the valley of Sueh, which *is* the valley of [k] Molec. And 18 Melchiſedek[l], king of Salem, brought forth bread and wine; and he *is* the prieſt of the Lord moſt high. And he bleſſed 19 him, and ſaid, bleſſed *is* Abram of the

[b] *i. e. The bright circle of ſtars on the horns.* The heathen images were various, but, like the Cherubim, had always a mixture of the human and animal form together; a man or woman, bull, lion, eagle, or ſome other creature, with ſtars, eye, pomegranate, or flower to repreſent light; and the image took its name from ſome remarkable inſigne belonging to it, as here from a circle of ſtars on the horns of the bull. See *Montfaucon* of the *Syrian* Gods.

[c] Named ſo from זוה *to hunt*, or *take game*; either becauſe they lived by hunting as the Indians, or becauſe they hunted men as their game. Hem, Heb. המ *multitude*, or *confuſion*, is the name of their city.

[d] אל is an oak, or ſome ſuch *ſtrong robuſt* tree, and this, probably, was named from ſome appearance of Jehovah *in glory* there. In the Eaſt ſuch trees are in hot weather preferable to houſe or tent, and under them even princes chuſe to entertain one another. I have tranſlated the Hebrew here, it not being the name of the place of their habitation, but that the battle was near this famous tree.

[e] *i. e. Fountain of judgment.*

[f] *i. e. The arrow-palm-tree.*

[g] Oilam was the eldeſt ſon of Shem; the Guim were a people near Geneſaret; and Sinor, where Baby- lon was: the places were at a great diſtance; but the Chaldeans, as in the hiſtory of Job, were, early, *hunters* of men and other prey beſides wild beaſts.

[h] Poſſibly named ſo now from the *judgement* that fell upon theſe kings here.

[i] *Hubeh* is *hiding*; perhaps ſome place of ſhelter, cave, or &c. that put an end to the purſuit.

[k] *i. e.* King; for ſo the light and the lion, his idol, was called. And we ſee how ſoon idolatry and its at- tendant corruption of morals crept into the houſe of Canon, which Noah foreſaw when he pronounced him accurſed. They burnt their children in their Molecs alive to their Molec, *i. e.* to the fire or light.

[l] See Heb. ch. vii. There is but one king of righteouſ- neſs, and he was king of Salem, or peace, as he was af- terwards of Jeruſalem, being worſhipped there as Jeho- vah their righteouſneſs. This is the prieſt for ever to God, and to him Abram paid tythes, in maintenance, no doubt, of the altar and chapel he had built at Salem, or Sechem.

Lord moſt high, [m] maker of heaven and
20 earth; and bleſſed *is* the Lord moſt high,
who hath given thine enemies into thine
21 hand: and he gave him tythe of all. And
the king of Sodom ſaid unto Abram, give
me the [n] perſons, and take the ſubſtance
22 to thyſelf. And Abram ſaid to the king
of Sodom, I have lift up my hand to
Jehovah, the Lord moſt high, maker of
23 heaven and earth, [o] if from a thread to
the latchet of a ſhoe, if I take any thing
of all that *is* thine; nor ſhalt thou ſay, I
24 made Abram rich: except only what the
young men have eaten, and a ſhare to
the men which went with thee, Oner,
Aſcol, and Mamra; let them take their
ſhare.

XV. AFTER theſe things the [p] word of
Jehovah came to Abram in a viſion, ſay-
ing, fear not, Abram, I will [q] give thee
2 thy reward, an exceeding great *one*. And
Abram ſaid, Lord Jehovah, what wilt
thou give me, and I go childleſs, and the
ſon of the ſteward of my houſe, that Da-
3 meſec, *is* my help [r]? And Abram ſaid,
behold, to me thou haſt given no ſeed;
and lo, one born in my houſe will be my
4 heir. And behold the word of Jehovah
came to him, ſaying, this ſhall not be thy
heir; but one who ſhall come out of
thine own bowels, he ſhall be thy heir.
5 And he brought him forth abroad, and
ſaid, look now up to the heavens, and
number the ſtars, if thou be able to num-
ber them: and he ſaid to him, ſo ſhall
6 thy ſeed be. And he believed in Jeho-
vah, and he imputed it to him for righ-
teouſneſs [s]. And he ſaid to him, I *am*
7 Jehovah, who brought thee out of Aur
of the Chaldees, to give thee this land,
8 to poſſeſs it. And he ſaid, Lord Jeho-
vah, how ſhall I know that I ſhall poſſeſs
9 it? And he ſaid to him, take me three
heifers, and three goats, and three rams,
and a turtle-dove, and a young pigeon.
10 And he took to him all theſe, and
divided them in the midſt, and laid
each diviſion one againſt the other, but
11 the birds he divided not. And he laid
the birds down by the carcaſes, and
12 Abram [t] ſat by them. And the ſolar
light was going off, and a deep [u] ſleep
fell upon Abram; and lo, a horrible
13 thick [w] darkneſs fell upon him. And he
ſaid unto Abram, know aſſuredly that
thy ſeed ſhall be ſtrangers in a land not
their own, and ſhall ſerve them; and
they ſhall afflict them four hundred
14 years [x]; and alſo that nation whom they
ſhall ſerve will I judge; and after that
they ſhall come out with great wealth.
15 And thou ſhalt go to thy fathers in peace;

[m] Maker, or Former; for קנה is to get, or obtain, as a man gets a flock of ſheep, which he raiſes or breeds: and what *poſſeſſor* of heaven and earth, in our tranſlation, means, I know not, unleſs it be *owner*, as having *made* heaven and earth.

[n] Heb. *bodies*, or breathing frames; we uſe *body* for a perſon.

[o] This form of words ſhews that lifting up the hand to Jehovah, or ſwearing, was execratory, as—curſed may I be *if*—.

[p] The word coming in a viſion, evidently ſpeaks of that word, who is Jehovah; as the New Teſtament doth of Chriſt, under that title, John i. 1.

[q] I take מגן to be a verb here, as it is ch. xiv. 20.

[r] Or hope and dependance, *i. e.* for an heir, as it follows: ſo that אלי עזר is not one but two words, as I take it. We find many inſtances of marrying their ſlaves or domeſtic ſervants to their children, and to this day in the eaſt, inſtances occur of their ſlaves being their heirs.

[s] All believers are the ſeed of faithful Abraham; and ſo Abraham here thought of, and profeſſed his faith in, the ſon of God, Rom. iv. 1, &c. He underſtood the myſteries contained in his hiſtory, which they, who now-a-days do not, ſuppoſe that he did not.

[t] That is the poſture of prayer and homage to this day; kneeling down and ſitting upon their legs, *reſting behind on their hams*. See *Obſervations on divers Paſſages of Scripture*, London, 1764, pag. 263. *Pococke*, Vol I. p. 213.

[u] Dreams were one way of conſulting God; and God anſwers Abraham here in a dream.

[w] Is not this that ſtate of darkneſs and ſin mankind lay in till redeemed; as Iſrael in Egypt was a figure of mankind under that bondage of Satan.

[x] It being ſo long to the Exodus.

thou

thou ſhalt be buried in a good old age.
16 And the fourth generation ſhall return hither; for the iniquity of the Amorite
17 is not yet full. And when the ſolar light was gone off, and it was duſk, behold, a [y] furnace of ſmoak, and a flame of fire,
18 which [z] paſſed between thoſe diviſions. In that day Jehovah cut a purification with Abram, ſaying, to thy ſeed I give this land, from the river of Egypt to the great
19 river, the river Euphrates: the Kinites,
20 and Kenezites, and Kadmonites, and the Hitites, and the Perizites, and the Re-
21 paim, and the Amorites, and the Canonites, and the Gergaſhites, and the Jebuſites.

XVI. AND Sari, Abram's wife, had born him no *child*; and ſhe had a bond-ſervant, an Egyptian, and her name *was* [a] Egar.
2 And Sari ſaid to Abram, behold now, Jehovah hath reſtrained me from bearing; go in, I pray thee, unto my bond-ſervant; perhaps I may have a child from her. And Abram hearkened to the voice
3 of Sari. And Sari, the wife of Abram, took Egar the Egyptian, her bond-ſervant, after Abram had dwelt ten years in the land of Canon, and gave her to Abram her huſband, for a wife to him.
4 And he came in unto Egar, and ſhe conceived: and when ſhe ſaw that ſhe had conceived, her miſtreſs was vile in
5 her eyes. And Sari ſaid unto Abram, my wrong *be* upon thee; I gave my bond-ſervant into thy boſom, and ſhe ſeeth that ſhe hath conceived, and I am become vile in her eyes; Jehovah judge between me and thee. And Abram ſaid unto 6
Sari, behold, thy bond-ſervant *is* in thy hand, do unto her what *is* good in thine eyes. And Sari humbled her, and ſhe fled from her face.

And the [b] angel of Jehovah found her 7
by a fountain of water in the wilderneſs, by the fountain in the way to Sur. And 8
he ſaid, Egar, Sari's bond-ſervant, whence cameſt thou? and whither art thou going? And ſhe ſaid, I am fled
from the face of Sari my miſtreſs. And 9
the angel of Jehovah ſaid unto her, return to thy miſtreſs, and humble thyſelf under her hands. And the angel of Je- 10
hovah ſaid unto her, I will greatly multiply thy ſeed, and it ſhall not be numbered for multitude. And the angel of 11
Jehovah ſaid unto her, behold, thou *haſt* conceived, and ſhalt bear a ſon, and thou ſhalt call his name [c] Iſmoal, for Jehovah will hearken to thy ſubmiſſion. And he 12
ſhall be a wild man; his hand *ſhall be* againſt every one, and every one's hand againſt him: and he ſhall have a ſettlement [d] above all his brethren. And ſhe 13
called the name of Jehovah who ſpake to her, Thou, Lord, look upon me; for ſhe ſaid, did I even here [e] look after him who looked upon me? Therefore ſhe 14
called the well, The well of the living one who looketh upon me: behold, *it is* between [f] Kades and Bered.

[y] Or cloud of ſmoak with the fire in it, as at Sinai, this being the glory of Jehovah in miniature, and appearing like the ſun ſhining through a cloud. See Exod. xiv. 20. xix. 18. Pſal. lxxviii. 14.

[z] See Jer. xxxiv. 18. This was the ceremony at ratifying a promiſe, or confirming a covenant

[a] If from נגר, the name is *what runs away like water*, ſee Gal. iv. 24. the human nature, which, being fleſh, is to be *put off*, that which is born of the ſpirit, the new man, being the ſon that abideth for ever.

[b] *i. e.* Agent, or aſſumed appearance, of Jehovah. It was Jehovah himſelf who was preſent in theſe aſſumed forms, that men might ſee him.

[c] *i e.* אל *the Lord,* ישמע *will hearken to him.* If the *natural man* ſubmit to the terms of grace, he becomes a ſon of God.

[d] Having a double ſhare as the eldeſt ſon, ch. xxv. 18. and a ſettlement before they had: And myſtically, peace and plenty, as well as civilized manners, have always gone with the faith of Chriſt, though the world be againſt the chriſtian, and he againſt the world.

[e] 1 John iv. 10.

[f] The chief ſettlement of the Iſmolites, called קדש, *i. e. holy*, perhaps as being bleſſed by this viſion.

15 And Egar bare Abram a ſon: and Abram called the name of his ſon, whom Egar bare, Iſmoal.
16 And Abram was eighty-ſix years old when Egar bare Iſmoal to Abram.
XVII AND Abram was ninety-nine years old; and Jehovah appeared to Abram, and ſaid unto him, I *am* the Lord all-bountiful, [g] walk thou before me, and be
2 perfect. And I will perform my purification between me and thee; and will
3 multiply thee very exceedingly. And Abram fell on his face, and Jehovah
4 ſpake unto him, ſaying, I, behold my purification is with thee, and thou ſhalt be the father of a multitude of nations.
5 And thy name ſhall no more be called [h] Abram, but thy name ſhall be [h] Abrem, for the father of a multitude of nations
6 will I make thee. And I will make thee exceedingly fruitful, and I will make nations of thee, and kings ſhall come
7 out of thee. And I will [i] eſtabliſh my purification between me and thee, and thy ſeed after thee, in their generations, for an everlaſting purification, to be Aleim to thee and to thy ſeed after thee.
8 And I will give to thee, and to thy ſeed after thee, the land in which thou art a ſojourner, all the land of Canon for an everlaſting poſſeſſion: and I will be Aleim to them.
9 And the Aleim ſaid unto Abrem, and thou ſhalt obſerve my purification, thou and thy ſeed after thee, in their generations. This is my [k] purification, which 10
ye ſhall obſerve between me and you, and thy ſeed after thee, every male among you ſhall be [l] circumciſed. And 11
ye ſhall be circumciſed in the fleſh of your foreſkin, and it ſhall be a ſign of the purification between me and you. And he who is eight days old among 12
you ſhall be circumciſed, every male in your generations: he that is born in thy houſe, or the purchaſe of money, with every [m] ſon of the ſtranger, who is not of thy ſeed. He that is born in the houſe, 13
and the purchaſe of thy money, ſhall ſurely be circumciſed; and my purification ſhall be in your fleſh for an everlaſting purification. And the male who 14
has the foreſkin, who is not circumciſed in the fleſh of his foreſkin, that perſon is even cut off from his people; he hath broken my [n] purification.

And the Aleim ſaid unto Abrem, *as* 15
for Sari thy wife, thou ſhalt not call her name [o] Sari, but Sareh *ſhall* her name *be*. And I will bleſs her, and will alſo give 16
thee a ſon by her; and will bleſs her, and ſhe ſhall become nations; kings of peoples ſhall be of her. And Abrem 17
fell upon his face, and laughed: and he ſaid in his heart, ſhall one of a [p] hundred years old have a ſon born to him? and

[g] Some would have theſe metaphors paraphraſed; but they are very intelligible, as well as expreſſive.

[h] אברם is *their chief*, meaning, I ſuppoſe, that he was the chief of the three brothers, (ch. xi. 27.) the bleſſing being given to him; but now he is *chief* of המם *the many*, by being father of the faithful. Theſe myſtical allegories are always true in the letter, as well as in the ſpirit: Abram was father of *many nations*; for each tribe of Iſrael was a nation, as well as the other nations that came from him, Iſmoal, Midian, Eſau, Moab, Ammon, &c.

[i] This promiſes everlaſting life, in body and ſoul, to all the children of the faith of Abrem, Mat. xxii. 32. Jehovah being their *ſworn allies* againſt all their enemies.

[k] Here, as in other places, the *ſign* or *type* is called by the ſame name as what it was to be a memorial or repreſentation of.

[l] Circumciſion is explained to be cutting off all forward luſts, caſting away the *ſuperfluity of naughtineſs*: and ערל ſignifies what is *too forward*, *too eager*, or *ſuperfluous*; and thence *the prepuce*. See Deut. x. 16. Jer. iv. 4. Rom. ii. 28.

[m] The ſon of the ſlave belonged to the maſter, as a ſlave too.

[n] Here it means the *terms*, as above the *ſign*.

[o] *Princely*, or *mayſt thou be princeſs*; but שרה is *princeſs*, as mother of the prince of life.

[p] Abrem's father was a hundred and thirty when he was born, but his mother might not be ninety.

ſhall Sareh, who is ninety years [p] old,
18 bear? And Abrem ſaid unto the Aleim,
oh that Iſmoal might live before thee!
19 And the Aleim ſaid, nay! Sareh thy wife
ſhall bear thee a ſon, and thou ſhalt call
his name Iſaak; and I will eſtabliſh my
purification with him for an everlaſting
20 purification, to his ſeed after him. And
for Iſmoal I hear thee: behold, I will
bleſs him, and will make him fruitful,
and will multiply him very exceedingly;
twelve princes ſhall he beget, and I will
21 make him a great nation. And my pu-
rification will I eſtabliſh with Iſaak,
whom Sareh ſhall bear unto thee at the
22 ſet [q] time in the next year. And he leſt
off talking with him, and the Aleim went
up from Abrem.
23 And Abrem took Iſmoal his ſon, and
all that were born in his houſe, and every
one that was the purchaſe of his money,
every male among the men of Abrem's
houſe, and circumciſed the fleſh of their
foreſkin, on that very day, as the Aleim
24 had ſaid unto him. And Abrem *was*
ninety and nine years old when he cir-
25 cumciſed the fleſh of his foreſkin. And
Iſmoal his ſon *was* thirteen years old
when he circumciſed the fleſh of his
26 foreſkin. On the ſelf-ſame day was
Abrem circumciſed, and Iſmoal his ſon;
27 and all the men of his houſe, he that was
born in the houſe, and the purchaſe of
his money, of the ſon of the ſtranger,
were circumciſed with him.

XVIII. AND Jehovah appeared to him among
the oaks of Mamra; and he was ſitting
in the door of the tent, in the heat of
the day. And he lift up his eyes and 2
looked, and lo, three men ſtanding by
[r] him; and he ſaw *them*, and ran from
the tent-door to meet them, and bowed
himſelf to the ground. And he ſaid, if 3
now I have found favour in thine eyes,
paſs not away, I pray, from thy ſer-
vant; let a little water, I pray now, be 4
fetched, and waſh ye your feet, and reſt
yourſelves under the tree; and I will 5
fetch a morſel of bread, and ye ſhall
ſtrengthen your heart, after that ye ſhall
paſs on, ſince ye are come to your ſer-
vant. And they ſaid, ſo do as thou haſt
ſaid. And Abrem haſtened to the tent 6
unto Sareh, and ſaid, make haſte, knead
three meaſures of ſifted meal, and make
cakes [s]. And Abrem ran to the herd, 7
and took a calf tender and good, and
he made haſte and dreſt it. And he 8
took butter and milk, and the calf which
he had dreſt, and ſet before them; and
he ſtood by them under the tree, and
they did eat.

And they ſaid unto him, where *is* Sa- 9
reh thy wife? And he ſaid, behold in
the tent. And he ſaid, I will certainly 10
return unto thee at the time of life; and
lo, Sareh thy wife ſhall have a ſon: and
Sareh heard *it* at the tent door, for ſhe
was [t] behind them. And Abrem and 11
Sareh *were* old, being advanced in years:
it had ceaſed to be with Sareh after the
manner of women. And Sareh [u] laughed 12
within herſelf, ſaying, after I am old
ſhall I have *that* pleaſure, my lord being
old alſo? And Jehovah ſaid unto Abrem, 13
wherefore did Sareh laugh, ſaying, ſhall

[q] At nine months end, which is the time of life to a child. See ch xviii. 14. Abrem was in his ninety-ninth year now, and an hundred when Iſaak was born.

[r] *i. e.* By Jehovah, or the divine glory which appeared, and ſhewed the men to be the *three Perſons of the Godhead*, in which character they ſpeak and are ſpoken to, ſometimes as *one*, and ſometimes as *three*.

[s] This is ſtill the cuſtom in that country; and they have ſeveral expeditious ways of making it bread. See *Obſervations on divers Paſſages of Scripture*, p.132.

[t] In an inner tent, as is the cuſtom for their women to be.

[u] There does not appear any more diſtruſt of God's promiſe in Sareh than in Abrem, ch. xvii. 17. nor had her laughter been taken notice of here, but for the anſwer of God to Sareh, ver. 15.

I cer-

I certainly have a child, who am old?
14 Is any thing too hard for Jehovah? At the [w] ſeaſon I will return unto the, at the time of life, and Sareh ſhall have
15 a ſon. And Sareh denied, ſaying, I laughed not; for ſhe was afraid. And he ſaid, no! but thou [x] ſhalt laugh.
16 And the men aroſe up from thence, and looked towards Sodom; and Abrem went with them to bring them on their
17 way. And Jehovah ſaid, ſhall I hide
18 from Abrem what I am doing, ſeeing that Abrem will come to be a great and mighty nation, and all the nations of
19 the earth will be bleſſed in him; for I know him, that he will command his children, and his houſe after him, to keep the way of Jehovah, to do righteouſneſs and judgment; that Jehovah may bring upon Abrem that which he
20 hath ſpoken of him. And Jehovah ſaid, the cry of Sodom and Gomoreh, becauſe it is great, and their ſin, becauſe
21 it is very grievous; I will go down now, and ſee whether they have done altogether according to the cry which is come
22 unto me; and if not, I ſhall know. And the men turned from thence, and went towards Sodom. And Abrem was yet ſtanding before Jehovah.
23 And Abrem drew near, and ſaid, oh! wilt thou deſtroy the righteous with the
24 wicked? Perhaps there are fifty righteous within the city; what! wilt thou deſtroy, and not ſpare the place for the
25 fifty righteous that *are* within it? Be it far from thee to do after this manner; to ſlay the righteous with the wicked, and that the righteous ſhould be as the wicked, that be far from thee; ſhall not the judge of all the earth do right?
26 And Jehovah ſaid, if I find in Sodom fifty righteous within the city, then will I ſpare the whole place for their ſakes.
27 And Abrem anſwered and ſaid, behold now, I have taken upon me to ſpeak unto the Lord, who *am* but duſt and
28 aſhes! Perhaps there may be five wanting of the fifty righteous, wilt thou on account of five, deſtroy the whole city? And he ſaid, I will not deſtroy *it* if I
29 find there forty and five. And he ſpake unto him yet again, and ſaid, perhaps forty may be found there: and he ſaid
30 I will not do *it* for forty's ſake. And he ſaid, let not now my Lord be angry, and I will ſpeak, perhaps thirty may be found there: and he ſaid I will not do
31 *it* if I find thirty there. And he ſaid, behold now, I have taken upon me to ſpeak unto the Lord, perhaps twenty may be found there: and he ſaid I will
32 not deſtroy *it* for twenty's ſake. And he ſaid, let not the Lord be angry, and I will ſpeak but this once, perhaps ten may be found there: and he ſaid I will
33 not deſtroy *it* for ten's ſake. And Jehovah went away when he had done talking with Abrem: and Abrem returned to his place[y].

XIX. AND there came two angels to Sodom in the evening: and Luth was ſitting in the gate of Sodom; and Luth
2 ſaw and roſe up to meet them, and bowed himſelf with his noſe to the ground. And he ſaid, behold now, my Lords, turn in, I pray you, into your ſervant's houſe, and lodge ye, and waſh ye your feet, and ye ſhall ariſe in the morning and go on your way: and they
3 ſaid, no, for we will lodge in the ſtreet. And he preſſed them greatly; and they

[w] See ch. xvii. 21
[x] See ch. xxi. 6.
[y] In this chapter is ocular proof of there being *one God* and *three perſons*; for the perſons who appeared ſpeak as Jehovah, and are ſpoken to, and of, as *the Lord in Trinity, whom Abraham entertained*, according to the words of the *Legatine Canons*, at Cealchythe, A. D. 785. *Johnſon*'s Collection, Can. 18.

turned

turned in unto him, and entered into his houſe; and he made them an entertainment, and baked [z] cakes, and they did eat.
4 But before they lay down, the men of the city, the men of Sodom, came round the houſe, both young and old,
5 all the people from every quarter. And they called to Luth, and ſaid unto him, where *are* the men who came to thee this night? bring them out unto us,
6 that we may know them. And Luth went out to them at the door, and he
7 ſhut the door after him. And he ſaid, I pray you, my brethren, act not ſo
8 wickedly. Behold now, I have two daughters who have not known man; I will bring them out unto you, and do unto them as *ſhall be* good in your eyes: only to theſe men do nothing; for therefore came they under the ſhadow of my
9 roof. And they ſaid, ſtand off. And they ſaid, this *fellow* came in to ſojourn, and he will needs be a judge; now will we deal worſe with thee than with them. And they preſſed cloſe upon the man, upon Luth; and they came near to break
10 the door. And the men put forth their hand, and brought in Luth into the houſe to them, and ſhut to the door.
11 And they ſmote the men that were at the door of the houſe, with [a] dazzlings, both ſmall and great: and they wearied themſelves to find the door.
12 And the men ſaid unto Luth, whomſoever thou haſt here, ſon in law, and thy ſons, and thy daughters, and whomſoever thou haſt in the city, bring forth
13 out of the place: for we are going to deſtroy this place; for the cry againſt them is great before Jehovah; and Jehovah hath ſent us to deſtroy it. And 14
Luth went out, and ſpake to his ſons in law, who had married his daughters, and ſaid, up, get ye out of this place; for Jehovah is going to deſtroy the city. But he was as one that jeſted in the eyes of his ſons in law.
And when the dawn aroſe, the angels 15
haſtened Luth, ſaying, ariſe, take thy wife, and thy two daughters who are preſent; leſt thou be conſumed in the puniſhment of the city. And he lin- 16
gered, and the men laid hold on his hand and on the hand of his wife, and on the hand of his two daughters; Jehovah having compaſſion on him: and they brought him forth, and ſet him without the city.
And when they had brought them forth, 17
they ſaid, eſcape for thy life; look not behind thee, nor tarry in all the plain; eſcape to the mountain leſt thou be conſumed. And Luth ſaid unto them, oh, 18
not ſo, my Lord: behold now, thy ſer- 19
vant hath found favour in thine eyes, and thou haſt magnified thy mercy, which thou haſt done unto me, in ſaving my life; and I cannot eſcape to the mountain, leſt the evil overtake me, and I die. Behold now this city *is* near to 20
flee unto, and it *is* little; let me, I pray thee, eſcape thither, *is* it not little? and my ſoul ſhall live. And he ſaid unto him 21
lo, I accept thee concerning this thing alſo, that I will not overthrow the city of which thou ſpeakeſt: haſte, eſcape 22
thither; for I cannot do any thing till thou art got thither: therefore was the name of the city called [b] Juor.
The ſun was gone forth upon the earth 23
when Luth entered into Juor, and Je- 24

[z] Flat and preſſed down with the hand; for ſo מצות implies.

[a] It was not blindneſs, ſuch as St. Paul's, Act. ix. 8. or Elymas's. Act. xiii. 11, but a deluſion of ſight, a falſe light, as 2 King. vi. 18. and the word occurs again only there: Qu? if derived from סנן *a flame* and רמה *to deceive?*

[b] *i. e. Little.* A figure of the *little ones*, who ſhall eſcape at the laſt day, Iſa. lx. 22. Zech. xiii. 7. Mat. xiii. 14. and Luk. xii. 32, as the fire on Sodom was of everlaſting fire.

hovah rained on Sodom and Gomoreh brimſtone and fire from Jehovah out of
25 the heavens, and [b] overthrew thoſe cities, and all the plain, and all the inhabitants of the cities, and that which grew out
26 of the ground. And his wife looked back from behind him, and ſhe became a [c] ſtatue of *the* ſalt.

27 And Abrem went early in the morning to the place where he ſtood in the
28 preſence of Jehovah. And he looked towards Sodom and Gomoreh, and towards all the land of the plain, and ſaw that, lo, the ſmoke of the earth went up as the ſmoke of a furnace.

29 And when the Aleim deſtroyed the cities of the plain, the Aleim remembered Abrem, and ſent Luth out of the midſt of the overthrow, when he overthrew the cities in which Luth dwelt.

30 And Luth went up out of Juor, and dwelt in the mountain, and his two daughters with him; for he was afraid to dwell in Juor: and he dwelt in a cave, he and his two daughters.

31 And the elder ſaid to the younger, our father is old, and *there is* no man in the land to come in unto us after the manner
32 of all the earth; come, let us give our father wine, and let us lie with him, that we may preſerve ſeed of our father.
33 And they gave their father wine that night, and the elder went in, and lay with her father; and he knew not when
34 ſhe lay down, nor when ſhe aroſe. And on the morrow, the elder ſaid to the younger, behold, I lay yeſternight with my father; let us make him drink wine this night alſo, and go thou in, *and* lie with him, that we may preſerve ſeed of our father. And they made their father 35
drink wine that night alſo: and the younger aroſe, and lay with him: and he knew not when ſhe lay down, nor when ſhe roſe up. And the two daughters of 36
Luth conceived by their father. And 37
the elder brought forth a ſon, and called his name [d] Muab: he *is* the father of the Muabites to this day. And the younger, 38
ſhe alſo bare a ſon, and called his name [e] Ben-omi: he is the father of the children of [f] Omun to this day.

AND Abrem removed from [g] thence XX.
towards the ſouth country, and dwelt between Kades and Sur, and ſojourned 12
in Gerar. And Abrem ſaid of Sareh 2
his wife, ſhe *is* my ſiſter. And Abimelec, the king of Gerar, ſent and [h] took 13
Sareh. And the Aleim came to Abi- 3
melec in a dream by night, and ſaid to him, behold, thou *art* a dead man, becauſe of the woman whom thou haſt 14
taken; for ſhe *is* a [i] married woman.
And Abimelec had not come near her: 4
and he ſaid, Lord, wilt thou ſlay even a righteous nation? Did he not ſay 5 15
unto me ſhe *is* my ſiſter? and ſhe, even ſhe herſelf, ſaid, he *is* my brother: in the integrity of my heart, and in the innocence 16
of my hands I did this. And the Aleim 6
ſaid unto him in the dream, yea, I know that thou didſt this in the integrity of thy heart; and I withheld thee from ſinning againſt me; therefore I ſuffered thee 17
not to touch her. And now reſtore 7
the man's wife; for he *is* a prophet; and he ſhall pray for thee, that thou mayſt recover: and if thou doſt not reſtore *her*, know that thou ſhalt ſurely die, thou, and all that *belong* to thee. And 8

[b] A. M. 2107.
[c] She was cruſted over with the ſulphureous ſalt; for ſuch brimſtone is.
[d] *Deſirable*, from יאב or אבה.
From בן *the ſon*, עמי with me.
[f] עמון.
[g] From Mamra, *i. e.* Hebrun. See ch. xviii. 1
[h] As Pharoeh had done, ch. xii. twenty-four years before.
[i] Heb. *owner of a huſband.*

Abimelec

Abimelec roſe early in the morning, and called all his ſervants, and told all theſe things in their ears; and the men feared
9 greatly. And Abimelec called to Abrem, and ſaid unto him, what haſt thou done to us? and what *is* my ſin againſt thee, that thou ſhouldſt bring on me and my kingdom a great ſin? thou haſt done unto me what ought not to have been
10 done. And Abimelec ſaid to Abrem, what ſaweſt thou, that thou ſhouldſt do
11 this thing? And Abrem ſaid, becauſe I thought that ſurely the fear of the Aleim *is* not in this place, and they will kill
12 me on account of my wife. And yet, in truth, *ſhe is* my ſiſter, the [k] daughter of my father, but not the daughter of my
13 mother, and ſhe became my wife. And when the Aleim (they) made me wander from my father's houſe, I ſaid unto her, this *is* the kindneſs thou ſhalt do to me; in every place whither we ſhall come, ſay
14 of me, he *is* my brother. And Abimelec took ſheep, and oxen, and men-ſervants, and bond-women, and gave *them* to Abrem;
15 and reſtored to him Sareh his wife. And Abimelec ſaid, behold, my land *is* before thee; dwell where *it is* beſt in thine
16 eyes. And to Sareh he ſaid, behold, I give thy brother a [l] thouſand of ſilver; behold, it *is* to thee a covering of the eyes of all that *are* with thee, and of all *others*, that thou haſt been upright.
17 And Abrem prayed unto the Aleim; and the Aleim healed Abimelec, and his wife, and his women-ſervants, and they bare *children*; for Jehovah had [m] laid a 18
reſtraint upon every womb in the houſe of Abimelec, becauſe of Sareh, Abrem's wife.

AND Jehovah took notice of Sareh as he XXI.
had ſaid; and Jehovah did unto Sareh as he had ſpoken. And Sareh conceived, and 2
bare Abrem a ſon in his old age, at the ſet time of which the Aleim had ſpoken to him. And Abrem called the name of his 3
ſon who was born to him, whom Sareh bare to him, [n] Iſaak. And Abrem circum- 4
ciſed Iſaak his ſon at eight days old, as the Aleim commanded him. And Abrem was a hundred years old when Iſaak his ſon was 5
born to him. A. M. 2108.

And Sareh ſaid, the Aleim hath [o] made 6
me laugh; every one that heareth *it* will laugh with me. And ſhe ſaid, who 7
ſaith to Abrem, [p] ſhall Sareh give children ſuck? for I have brought *him* a ſon in his old age. And the child grew, and 8
was weaned: and Abrem made a great [q] feaſt when Iſaak was weaned.

And Sareh ſaw the ſon of Egar the 9
Egyptian, whom ſhe bare to Abrem, [r] making his mock. And ſhe ſaid to 10
Abrem, caſt out this ſervant and her ſon, for the ſon of this ſervant ſhall not inherit with my ſon, with Iſaak. And 11
the thing was very evil in the eyes of Abrem, becauſe of his ſon.

And the Aleim ſaid to Abrem, let it 12
not be evil in thine eyes becauſe of the

[k] This ſhould mean his own father's daughter, not his grandfather's, for ſhe might have been daughter to his grandfather and grandmother, and not too near akin to marry; but his grandfather was dead twenty-one years before ſhe was born.

[l] A *thouſand* might be a coin with a *bull* (Hec. אלף) upon it, whatever it was, it was for a teſtimonial to all men, that ſhe was innocent as to any ill deſign in calling Abrem her brother, and נכחת is not from יכח *to reprove.*

[m] Heb. *reſtrained a reſtraint.*

[n] Heb. Ijahak, *he ſhall laugh*, or cauſe laughter.

[o] Given me reaſon to laugh, as God ſaid—*no! but thou ſhalt laugh*—ch. xviii. 15. This was matter of joy to all nations.

[p] Where now are your ſneers that mocked at the promiſe? It is very poſſible that Egar might affect not to think it poſſible, as it was againſt the intereſt of her ſon Iſmoal.

[q] See 1 Sam. i. 22, &c. And Iſaac was now dedicated as the more immediate ſervant of God, which Iſmoal, as the eldeſt ſon, oppoſed; and to prevent what had very nearly happened in Jacob's caſe, Iſmoal and his mother are ſent off.

[r] Gal. iv. 29. Such mocks as intimated a further deſign.

youth, and becauſe of thy ſervant: in all that Sareh hath ſaid unto thee, hearken unto her voice; for in Iſaak ſhall thy [s]ſeed
13 be called. And the ſon alſo of the ſervant will I make a nation, becauſe he *is*
14 thy ſeed. And Abrem roſe up in the morning, and took bread and a pitcher of water, and gave to Egar, putting *it* on her ſhoulder, and the lad, and ſent her away; and ſhe went and wandered in
15 the wilderneſs of Bar-ſebo. And the water was ſpent from the pitcher, and ſhe threw
16 the lad under one of the ſhrubs; and ſhe went and ſat her down over againſt *him*, at a diſtance, about a bow's ſhot, for ſhe ſaid, let me not ſee the death of the lad, and ſhe ſat over againſt *him*, and lift up
17 her voice and wept. And the Aleim heard the voice of the lad: and the angel of the Aleim called to Egar out of heaven, and ſaid to her, what aileth thee, Egar? fear not, for the Aleim will hearken to the voice of the lad, in the
18 [t]name itſelf: ariſe, raiſe up the lad, and take hold of him with thy hand, for I
19 will make him a great nation. And the Aleim [u]opened her eyes, and ſhe ſaw a well of water, and ſhe went and filled the pitcher with water, and gave the lad
20 drink. And the Aleim was with the young man, and he grew, and dwelt in the wilderneſs, and he was a great bow-
21 man. And he dwelt in the wilderneſs of Paran: and his mother took him a wife from the land of Egypt.

And it was about this time that Abi- 22
melec ſpake, and Picol the captain of his army, to Abrem, ſaying, the Aleim *is* with thee in all that thou doeſt; and 23
now ſwear unto me by the Aleim, behold, [v]if thou prove falſe to me, and my ſon, and my ſon's ſon; according to the kindneſs that I have done to thee, thou ſhalt do to me, and to the land wherein thou art a ſojourner. And Abrem ſaid, 24
I will ſwear. And Abrem blamed Abi- 25
melec for the well of water which the ſervants of Abimelec had taken away. And Abimelec ſaid, I know not who did 26
this thing, and thou didſt not tell me, and I did not even hear *of it* till this day. And Abrem took ſheep and oxen, 27
and gave to Abimelec: and they two cut a purification. And Abrem ſet ſeven 28
ewes by themſelves. And Abimelec ſaid, 29
what are theſe here ſeven ewes which thou haſt ſet by themſelves? And he 30
ſaid that thou mayſt take the ſeven ewes at my hand, that it may be a [w]witneſs for me, that I digged this well. There- 31
fore he called that place [x]Bar-ſebo, becauſe there they ſware both of them. And they cut a purification at Bar-ſebo: 32
and Abimelec aroſe, and Picol the captain of his army, and returned into the land of the Philiſtines.

And he planted an [y]oak at Bar-ſebo, 33
and called on the name of Jehovah, the Lord everlaſting. And Abrem ſojourned 34
in the [z]land of the Philiſtines many days.

[s] Rom. ix. 7. Thoſe who, as Iſaac, are born after the will of God ſhall be called the ſeed of faithful Abrem, Gal. iv. 30; not nature, but grace, making us heirs, as Eve ſays of Kain. See ch. iv. 1.

[t] *i e.* Iſmoal, *God will hear*, or *will hearken to:* and the tranſlators miſſed both the literal and myſtical ſenſe, that God would hear Iſmoal according to the promiſe expreſſed in his name, and the ſon of the bond-woman, באשר הוא שם, by Him who is *the name itſelf*; which is the great promiſe of the goſpel.

[u] Not that they were ſhut before, but the Aleim now directed her eyes to the place.

[v] See Note on ch. xiv. 23.

[w] This ſhews a connection of ideas between שבע *ſeven* and שבע *an oath*, both meaning *ſufficiency* or ſecurity.

[x] The well of plenty, and ſatisfaction, or ſatiety, ſee xxvi. 33. for שבע is both.

[y] אשל, from נשל *caſting* it's acorns, is an oak. See 1 Sam. xxxi. 13. and 1 Chron. x. 12.

[z] Barſebo was in the land of Canaan, and afterwards belonged to Judah.

AND

XII. AND it was after theſe things that the Aleim tried Abrem, and he ſaid to him, Abrem: and he ſaid, behold, here
2 *am* I. And he ſaid, [a] take now thy ſon, thine only *one*, whom thou loveſt, *even* Iſaak, and get thee to the land of Morieh, and offer him there for a burnt-offering, upon one of the mountains which I have told thee of.
3 And Abrem roſe up early in the morning, and ſaddled his aſs, and took two of his young men with him, and Iſaak his ſon; and clave wood for the burnt-offering, and aroſe, and went to the place which the Aleim had told him of.
4 And on the third day he lift up his eyes,
5 and ſaw the place at a diſtance. And Abrem ſaid to his young men, abide ye here with the aſs, and I and the young man will go yonder and worſhip, and
6 come again to you. And Abrem took the wood for the burnt-offering, and laid it on Iſaak his ſon; and he took the fire in his hand, and the knife: and they
7 two went together. And Iſaak ſpake to Abrem his father, and ſaid, my father: and he ſaid, behold, here *am* I, my ſon. And he ſaid, behold the fire and the wood, but where *is* the [b] lamb for the
8 burnt-offering? And Abrem ſaid, the Aleim will provide himſelf a lamb for a burnt-offering: and they two went to-
9 gether. And they came to the place which the Aleim had told him of: and Abrem built the altar there, and laid the wood in order; and bound Iſaak his ſon, and laid him upon the altar over the
10 wood. And Abrem ſtretched out his hand, and took the knife to ſtab his
11 ſon. And the angel of Jehovah called to him out of the heavens, and ſaid, Abrem, Abrem: and he ſaid, here *am* I. And
12 he ſaid, lay not thine hand upon the young man, neither do thou any thing to him; for now I know that thou feareſt the Aleim, and withholdeſt not thy [c] ſon, thine only *ſon* from me. And Abrem
13 lift up his eyes, and ſaw, and behold, a ram behind caught in the thicket by his horns, and Abrem went and took the ram, and offered him up for a burnt-offering inſtead of his ſon. And Abrem
14 called the name of the place Jehovah will be ſeen, as it is ſaid at this time [d], in that mountain Jehovah ſhall be ſeen.
15 And the angel of Jehovah called a ſe-
16 cond time to Abrem out of the heavens, and ſaid, by myſelf do I ſwear, ſaith Jehovah, that becauſe thou haſt done this thing, and haſt not withholden thy ſon, thine only *one*, that in bleſſing I will
17 bleſs thee, and will greatly multiply thy ſeed as the ſtars of the heavens, and as the ſand which *is* upon the ſea-ſhore, and thy ſeed ſhall poſſeſs the gate of it's ene-
18 mies; and in thy ſeed ſhall all the nations of the earth be bleſſed becauſe thou
19 haſt obeyed my voice. And Abrem returned to his young men, and they aroſe, and went together to Bar-ſebo. And Abrem dwelt at Bar-ſebo.
20 And after theſe things it was told Abrem, ſaying, behold Milceh, ſhe alſo hath born children to Nahur thy bro-
21 ther; Ouj his firſt born, and Buz his brother, and Kemual the father of Aram,
22 and Ceſed, and Hazu, and Pildes, and Idelph, and Betual, and Betual begat
23 Rebekeh. Theſe eight did Milceh bear to Nahur, Abrem's brother. And his

[a] Heb. xi. 17.
[b] It is plain by this that a *lamb* had uſed to be the burnt-offering before Moſes.
[c] A picture of the love of the Aleim to us, in giving up their ſon for us.
[d] So it was known to be the place where Chriſt ſhould ſuffer, and Jehovah manifeſt his glory Comp. John viii. 6.

con-

concubine, whoſe name *was* Raumeh, ſhe alſo bare Thebah, and Gahen, and Tehes, and Moceh.

XXIII. AND the life of Sareh was an hundred and twenty-ſeven years; the years of
2 the life of Sareh. And Sareh [c]died in Kerit Arbo, which is Hebrun, in the land of Canon; and Abrem came to mourn for Sareh, and to bewail her.
3 And Abrem roſe up from before his dead, and ſpake to the children of Het.
4 I *am* a ſtranger and a ſojourner with you, give me the poſſeſſion of a burying place with you, that I may bury my dead from
5 before me. And the children of Het
6 anſwered Abrem, ſaying to him, hear us, my lord, thou *art* the prince of the Aleim among us, in the choiceſt of our ſepulchres, bury thy dead, none of us will withhold his ſepulchre from thee,
7 from burying thy dead. And Abrem roſe and bowed himſelf to the people of the
8 land, to the children of Het, and ſpake to them, ſaying, if it be your mind that *I* ſhould bury my dead from before me, hear me, and intreat for me to Oprun the ſon
9 of Jehar, that he would give me the cave of Macpeleh, which is his, which is at the edge of his field, that he would give it me for the full money among you, for
10 the poſſeſſion of a burying place. And Oprun dwelt among the children of Het. And Oprun the Hettite anſwered Abrem in the ears of the children of Het, of all who came into the [f]gate of their city,
11 ſaying, nay, my lord, hear me; I give thee the field and the cave that *is* in it; I give it thee in the eyes of the children of my people; I give it thee, bury thy dead. And Abrem bowed himſelf be- 12
fore the people of the land, and he ſpake 13
unto Oprun in the ears of the people of the land, ſaying, but if thou wilt hear me, I will give thee the price of the field; take *it* of me, and I will bury my dead there. And Oprun anſwered 14
Abrem, ſaying to him, my lord, hear 15
me, the ground *is* four hundred [g]ſhekels of ſilver, what *is* that between me and thee? bury therefore thy dead. And Abrem 16
hearkened to Oprun, and Abrem weighed Oprun the ſilver which he had ſpoken of in the ears of the children of Het; four hundred ſhekels of ſilver current with the merchant.

And Oprun's field, which *is* in Mac- 17
peleh, which is before Mamra, the field and the cave that *is* in it, and all the trees that *were* in the field, which *were* in all its borders round about, were con-
firmed to Abrem for a purchaſe in the 18
eyes of the children of Het, by all that [h]came into the gate of their city. And 19
after this Abrem buried Sareh his wife in the cave of the field of Macpeleh, before Mamra, which *is* Hebrun, in the land of Canon. And the field and the 20
cave in it were confirmed to Abrem for a poſſeſſion of a burying place, by the children of Het.

WHEN Abrem was old, being ad- XXIV.
vanced in years, and Jehovah had bleſſed Abrem in every thing, Abrem ſaid to 2
his ſervant, an elder of his houſe, who

[c] A. M. 2125.

[f] The gate was the place of all public buſineſs, and thoſe that came into the gate, or *ſat* in it, compoſed the court. So *poſſeſſing the gate* of the enemy, ch. xxii. 17. is being lord over them.

[g] Many pretend to aſcertain the value of the money and the weights mentioned in different parts of ſcripture: but weights and money have always differed ſo much in different countries and ages, that there appears nothing certain either on thoſe heads, or on that of the *meaſures*. The ſhekel is generally allowed to have been about half a crown, or 2*s*. 6*d*. nearly.

[h] *i. e.* By all the elders of the city. How this transfer of the ground was made is not mentioned: but ſales being public, and before the civil magiſtrate, or the elders of the place, ſhews a wiſdom and policy well worthy our imitation.

ruled

ruled over all that he had, put now thy hand under my [i] thigh, that I may ſwear
3 thee by Jehovah, the Aleim of heaven, and the Aleim of the earth, that thou ſhalt not take a wife for my ſon of the daughters of the Canonites, among whom
4 I dwell; but that thou wilt go to my own country, and to my kindred, and
5 take a wife for my ſon, for Iſaak. And the ſervant ſaid to him, if the woman be not willing to come after me into this country, ſhall I carry back thy ſon to the
6 country from whence thou cameſt? And Abrem ſaid to him, take heed that thou carry not my ſon back again thither.
7 Jehovah the Aleim of the [k] heavens, who took me from my father's houſe, and from the land of my nativity, and who ſpake to me, and who ſware to me, ſaying, to thy ſeed will I give this land, he will ſend his [l] angel before thee, and thou ſhalt take a wife for my ſon from
8 thence. And if the woman is not willing to come after thee, then thou ſhalt be clear from this my oath; only thou ſhalt not carry my ſon back again thither.
9 And the ſervant put his hand under the thigh of Abrem his maſter, and ſware unto him to this purpoſe.

10 And the ſervant took ten camels of the camels of his maſter and went; and *of* every good thing of his maſter's, in his hand: and he aroſe, and went to Aram of the
11 [m] rivers, to the city of Nahur. And he made the camels [n] kneel down without the city, at the well of water, in the evening, at the time the [o] women come out
12 to draw. And he ſaid, Jehovah, the Aleim of my maſter Abrem, be with me this day, and ſhew kindneſs to my maſter Abrem: behold, I ſtand by the
13 ſpring of water, and the daughters of the men of the city come out to draw water;
14 and let the young woman to whom I ſhall ſay, let down, I pray thee, thy pitcher, that I may drink, and ſhe ſays, drink, and I will give thy camels drink alſo, *be* ſhe *whom* thou haſt appointed for thy ſervant, for Iſaak; and by this ſhall I know that thou wilt ſhew kindneſs to my maſter.

15 And before he had done ſpeaking, behold, Rebekeh came out, who was born to Betual, the ſon of Milceh, the wife of Nahur, Abrem's brother, and her
16 pitcher upon her ſhoulder. And the young woman *was* of an exceeding good appearance, a virgin, and no man had known her. And ſhe went down to the ſpring, and filled her pitcher, and came
17 up. And the ſervant ran to meet her, and ſaid, let me drink, I pray thee, a
18 little water out of thy pitcher. And ſhe ſaid, drink, [p] ſir; and ſhe made haſte and let down her pitcher upon her hand, and gave him drink. And when ſhe had
19 done giving him drink, ſhe ſaid, I will draw for thy camels alſo, till they
20 have done drinking. And ſhe haſted and emptied her pitcher into the *water*-trough; and ſhe ran again to the well to draw: and ſhe drew for all his camels. And the man, wondering at her,
21 was loſt in thought, to ſee whether Jehovah had proſpered his journey or not.
22 And when the camels had done drink-

[i] Chriſt being to come out of his thigh. So ch. xlvii. 29.

[k] *i. e.* Who is Lord and Ruler of the heavens.

[l] In our language, God's providence will work for you, for *the angel* is the agent or *agency* of God.

[m] Or *Meſopotamia*, ſo called becauſe between the rivers Tigris and Euphrates.

[n] Which they do when they are to be loaded and unloaded.

[o] The ſervile works, in thoſe ancient times of ſimplicity, were done by women of the beſt rank, though they had female ſlaves to wait upon them.

[p] אדני is *lord* or *maſter*, as a term of reſpect, but not what *my lord* ſounds to us; nor is the final *jod* here

—*my*—

ing,

ing, the man took a ring of gold [q] of half a ſhekel weight, and two bracelets for her hands; ten of gold their weight.
23 And he ſaid, whoſe daughter *art* thou? tell me, I pray thee, is there room for
24 us *in* thy father's houſe to lodge? And ſhe ſaid to him, I *am* the daughter of Betual, the ſon of Milceh, whom ſhe bare
25 to Nahur. And ſhe ſaid to him, there *is* ſtraw alſo, and plenty of [r] provender with
26 us, and room to lodge. And the man bent his head, and bowed down himſelf
27 to Jehovah. And he ſaid, bleſſed *be* Jehovah the Aleim of my maſter Abrem, who hath not caſt off his mercy and his truth from my maſter; [s] I, Jehovah hath led me to the houſe of my maſter's bro-
28 ther. And the young woman ran and told her mother's family according to theſe things.
29 And Rebekeh had a brother, and his name *was* Laben, and Laben ran out to
30 the man to the ſpring. And when he ſaw the ring and the bracelets upon his ſiſter's hands, and when he heard the words of Rebekeh his ſiſter, ſaying, thus ſpake the man to me, he came to the man, and behold he was ſtanding by the
31 camels at the ſpring. And he ſaid, come in, thou bleſſed of Jehovah, why ſtandeſt thou without? and I have prepared the houſe, and *there is* room for the camels.
32 And he brought the man into the houſe, and he looſed the camels, and gave ſtraw and provender to the camels, and water to [t] waſh his feet, and the feet of
33 the men that *were* with him. And he ſet before him to eat; and he ſaid, I will not eat till I have told my buſineſs: and he ſaid, ſpeak. And he ſaid, I *am* Abrem's 34
ſervant, and Jehovah has bleſſed my 35
maſter exceedingly, and made *him* great, and hath given him ſheep, and oxen, and ſilver, and gold, and men-ſervants, and women-ſervants, and camels, and aſſes. And Sareh, the wife of my maſter, bare 36
a ſon to my maſter after ſhe was old, and he hath given him all that he hath. And my maſter ſware me, ſaying, thou 37
ſhalt not take a wife for my ſon of the daughters of the Canonites, in whoſe land I dwell: [u] if thou go not to my 38
father's houſe, and to my family, and takeſt a wife to my ſon. And I ſaid 39
to my maſter, perhaps the woman will not come after me. And he ſaid to 40
me, Jehovah, before whom I have walked, will ſend his angel with thee, and proſper thy journey, and thou ſhalt take a wife for my ſon of my family, and of my father's houſe. Then 41
ſhalt thou be clear from this my curſe; if thou comeſt to my family, and they will not give thee *one*, then ſhalt thou be clear from my curſe. And I came 42
to-day to the ſpring, and I ſaid, Jehovah, the Aleim of my maſter Abrem, if thou wilt proſper the journey which I am come upon, behold, I ſtand by the 43
ſpring of water, and it ſhall be, *when* a virgin cometh out to draw, and I ſay to her, let me drink, I pray thee, a little water out of thy pitcher, and ſhe ſaith to me, 44
both drink thyſelf, and I will draw alſo for thy camels, *let* that *be* the woman whom Jehovah hath appointed for my maſter's ſon. And before I had done ſpeaking 45
[w] to myſelf, behold Rebekeh came out,

[q] And pendant with it.

[r] They cut ſtraw ſmall, and mix it with beans and barley, for their beaſts, and this may be the *provender* meant here.

[s] We find—*I*—uſed in this manner in other places of ſcripture, and it often is ſo in *Shakeſpeare*.

[t] In hot dry countries waſhing the feet of travellers muſt be very refreſhing, eſpecially as their ſandals or open ſhoes could not keep out the ſand.

[u] *If* implies the conditional curſe of the oath, as ch. xiv. 22.

[w] Heb. *in my heart*, or *in the midſt of me*.

and

and her pitcher upon her ſhoulder; and ſhe went down to the ſpring, and drew; and I ſaid to her, let me drink, I pray
46 thee. And ſhe made haſte and let down her pitcher from off her, and ſaid, drink, and I will give thy camels drink alſo: and
47 I drank, and ſhe gave the camels drink alſo. And I aſked her, and ſaid, whoſe daughter *art* thou? and ſhe ſaid, the daughter of Betual, the ſon of Nahur, whom Milceh bare to him. And I put a [x] ring on her noſe, and bracelets on her hands.
48 And I bent my head, and bowed down myſelf to Jehovah, and bleſſed Jehovah the Aleim of my maſter Abrem, who had led me in the way *in* truth, to take the daughter of my maſter's brother
49 for his ſon. And now if ye will deal kindly and truly by my maſter, tell me; and if not, tell me; and I will turn to
50 the right hand or to the left. And [y] Laben and Betual anſwered, and ſaid, the thing proceedeth from Jehovah; we
51 cannot ſay to thee bad or good: behold, Rebekeh *is* before thee, take *her*, and go; and let her be the wife of thy maſ-
52 ter's ſon, as Jehovah hath ſpoken. And when Abrem's ſervant heard their words, he bowed himſelf to Jehovah to the
53 ground. And the ſervant brought forth jewels of ſilver, and jewels of gold, and garments, and gave to Rebekeh; and he gave [z] valuable things to her brother, and
54 to her mother. And they did eat and drink, he and the men that *were* with him; and they tarried *the night*, and roſe up in the morning; and he ſaid,
55 ſend me away to my maſter. And her brother ſaid, and her mother, let the young woman ſtay with us, if but ten days; afterwards ſhe ſhall go. And he ſaid to 56
them, detain me not, ſince Jehovah hath proſpered my journey, ſend me away that I may go to my maſter. And they ſaid, 57
we will call the young woman, and enquire of her own mouth. And they called 58
Rebekeh, and ſaid to her, wilt thou go with this man? And ſhe ſaid, I will go. And they ſent away Rebekeh their ſiſter, 59
and her nurſe, and Abrem's ſervant, and his men. And they bleſſed Rebekeh, and 60
ſaid to her, our ſiſter, mayſt thou become thouſands of millions, and may thy [a] ſeed poſſeſs the gate of thoſe who hate them.

And Rebekeh aroſe, and her young 61
women, and rode upon the camels, and went after the man: and the ſervant took Rebekeh and went away. And Iſaak 62
came from the way to the well Lehi-rai; for he dwelt [b] in the ſouth country. And 63
Iſaak went out to meditate in the field [c] at it's turning evening; and he lift up his eyes and ſaw, and behold the camels *were* coming. And Rebekeh lift up her 64
eyes, and ſaw Iſaak, and ſhe alighted from the camel; and ſhe [d] ſaid to the ſer- 65
vant, what man *is* that there, who is walking in the field towards us? And the ſervant ſaid, it *is* my maſter. And 66
ſhe took a [e] veil and covered herſelf. And the ſervant told Iſaak all the things which he had done. And Iſaak brought 67
her into the tent of Sareh his mother. And he took Rebekeh, and ſhe became his wife, and he loved her. And Iſaak was comforted for his mother.

[x] With a pendant to it moſt likely.

[y] Abrem was now a hundred and forty, and as Nahur was older than Abrem, who was born in the hundred and thirtieth year of his father, (ſee Note (l) on ch. xi. 26.) Betual might be in a manner ſuperannuated.

[z] מגדנת is a general term from נגד *preferable*.

[a] This was the bleſſing on Abrem, which deſcended to Iſaac, and through Rebekeh to Jacob.

[b] Towards Egypt, as the well was, ch. xvi. 7, 14. near Sur.

[c] *i. e.* When the place where they were turned to the evening.

[d] This was ſaid before ſhe alighted.

[e] People of faſhion uſe ſuch veils to this day in the Eaſt.

XXV. AND Abrem took him another wife,
2 and her name *was* Kethureh. And ſhe
bare him Zimren, and Ikeſen, and Me-
den, and Medin, and Iſebek, and Sueh.
3 And Ikeſen begat Seba and Dedan. And
the ſons of Dedan *were* Aſurem, and
4 Lethuſem, and Lamim. And the ſons
of Medin were Oipeh, and Oper, and
Hanec, and Abido, and Aldoeh. All
theſe *were* the ſons of Kethureh.
5 And Abrem gave all that he had to
6 Iſaak: and to the ſons of the concubines
which Abrem had, Abrem gave gifts,
and ſent them away from Iſaak his ſon,
while he yet lived, eaſtward into the
7 country of [f]Kedem. And theſe *are* the
days of the years of the life of Abrem
8 which he lived, an hundred and ſeventy-
five years. And Abrem expired, and he
died in a good old age, old and [g]done, and
9 was gathered to his people. And Iſaak
and Iſmoal, his ſons, buried him in the
cave of Macpeleh, in the field of Oprun,
the ſon of Jeher the Hettite, which *is* be-
10 fore Mamra, the field which Abrem
bought of the ſons of Het; there was
Abrem buried, and Sareh his wife.
11 And after the death of Abrem the
Aleim bleſſed Iſaak his ſon. And Iſaak
12 dwelt by the well Lehi-rai. Theſe *are*
the generations of Iſmoal, the ſon of
Abrem, whom Egar the Egyptian, the
bond-ſervant of Sareh, bare to Abrem.
13 And theſe *are* the names of the ſons of
Iſmoal, by their names, according to
their birth. The firſt born of Iſmoal,
Nebit, and Keder, and Arbal, and Me-
beſem, and Meſmo, and Dumeh, and 14
Meſa, Heder, and Tima, Ithur, Napis, 15
and Kedmeh. Theſe *were* the ſons of 16
Iſmoal, and theſe *were* their names, in
their villages, and in their [h]towns: twelve
princes according to their families. And 17
theſe *are* the years of the life of Iſmoal,
an hundred and thirty ſeven years, and
he expired, and died, and was gathered
to his people. And they dwelt from 18
Havileh to Sur, which *is* before Egypt,
as thou goeſt to Aſſyria. He had a lot
[i]above all his brethren.
And theſe *are* the generations of Iſaak 19
the ſon of Abrem. Abrem begat Iſaak.
And Iſaak was forty years old when he 20
took Rebekeh, the daughter of Betual
the [k]Aramite of Padan-aram, the ſiſter
of Laben the Aſſyrian, to him to wife.
And Iſaak intreated Jehovah for his wife, 21
for ſhe *was* barren; and Jehovah was in-
treated of him and Rebekeh his wife
conceived. And the children ſtruggled 22
within her: and ſhe ſaid, is it ſo? why
am I thus? And ſhe went to [l]enquire of
Jehovah. And Jehovah ſaid to her, two 23
[m]nations are in thy womb, and two peo-
ples ſhall be ſeparated from thy bowels;
and *one* people ſhall be ſtronger than *the*
other people, and the elder ſhall ſerve
the younger.
And her days to bring forth were com- 24
pleated, and behold, male children *were*
in her womb. And the firſt came forth 25
red, all over like a garment of hair; and

[f] It ſeems a general name for the country to the eaſt of Judea, between Reuben and Moab, to the eaſt of the dead ſea.

[g] *Done*, or having enough, ſatur, ſated. Jacob was then fifteen.

[h] Either houſes or tents, in rows or ſtreets.

[i] Except Iſaac; being the firſt born, who had a double ſhare.

[k] Padan-aram was part of Aſſyria, and under the dominion of Nineveh, and Aram was brother of Aſſur, who built Nineveh. Gen. x. 22.

[l] Then they muſt have an oracle or prophet.

[m] The fleſh is born before the ſpirit, and the fleſh will ſtruggle though the ſpirit muſt ſubdue it. The natural and ſpiritual man are theſe twins in the church that are at perpetual war till the fleſh ſubmit, and then will it be the man of God, and made like to Chriſt's glorious body.

26 his name was called [n] Eſau. And after this came his brother out; and his hand had hold of Eſau's heel: and his name was called [o] Jacob. And Iſaac *was* ſixty
27 years old when ſhe bare them. And the children grew up; and Eſau [p] followed hunting, *being* a man of the field; and Jacob *was* a [q] perfect man, [r] dwelling in
28 tents. And Iſaak loved Eſau, becauſe he [s] liked what he took in hunting; and Rebekeh loved Jacob.

29 And Jacob had boiled him ſome broth; and Eſau came from the field,
30 and he *was* faint. And Eſau ſaid to Jacob, give me a ſup, I pray thee, of [t] red, of that there red, for I *am* faint: therefore was his name called [u] Adum.
31 And Jacob ſaid, ſell me now thy birth-
32 right. And Eſau ſaid, behold, I [w] muſt die, and what is this birth-right to me?
33 Swear unto me at this time. And he ſware unto him, and ſold his birth-right
34 to Jacob. And Jacob gave Eſau bread and [x] lentile broth, and he did eat and drink, and roſe up and went his way: And Eſau deſpiſed the birth-right.

XXVI. AND there was a famine in the land, beſides the former famine that was in the days of Abrem. And Iſaak went to Abimelec the king of the Philiſtines to Gerar.
2 And Jehovah appeared to him, and ſaid, go not down into Egypt, dwell in the
3 land which I have commanded thee; ſojourn in this land, and I will be with thee and bleſs thee; for to thee and to thy ſeed will I give all theſe countries, and will perform the oath which I ſware unto Abrem thy father; and I will mul- 4
tiply thy ſeed as the ſtars of the heavens; and I will give to thy ſeed all theſe countries; and in thy ſeed ſhall all the nations of the earth be bleſſed; becauſe 5
Abrem obeyed my voice, and kept my charge, my commandments, and my ſtatutes, and my [y] law.

And Iſaak dwelt in Gerar. And the 6 7
men of the place enquired about his wife, and he ſaid, ſhe *is* my ſiſter; for he was afraid to ſay my wife, leſt the men of the place ſhould kill me for Rebekeh, becauſe ſhe is a beautiful perſon.
And when he had been many days there, 8
Abimelec, king of the Philiſtines, looked in at a window, and ſaw, and behold, Iſaak was playing with Rebekeh his wife.
And Abimelec called Iſaak, and ſaid, 9
ſurely, behold, ſhe *is* thy wife; and how couldſt thou ſay, ſhe *is* my ſiſter? And Iſaak ſaid to him, becauſe I ſaid leſt I die for her. And Abimelec ſaid, 10
what *is* this thou haſt done to us? a little more and ſomebody had lain with thy wife, and thou hadſt brought guilt upon us. And Abimelec commanded 11
all the people, ſaying, whoſoever toucheth this man and his wife ſhall [z] ſuffer death. And Iſaak ſowed in that country, 12
and received that year an hundred fold of barley: and Jehovah bleſſed him.
And the man became great, and conti-

[n] Heb. Oſu *moth-like*, being like a hairy moth, and red, ſee Job iv. 19. xxvii. 18. an emblem of human frailty and tranſitory life.

[o] Heb. Iokeb, or *ſupplanter*. See the myſtery, Hoſ. xii. 3.

[p] Or was *experienced* in it.

[q] As Noah and others were.

[r] As a ſtranger on earth; while Eſau, like Nimrod, ſought a kingdom, living by his bow.

[s] Heb. it *was to his mouth or taſte*.

[t] They have ſtill a ſoup, or broth, made of lentils and other ingredients to heighten it's reliſh, of a chocolate colour; and they call it *Red* to this day. See *Shaw*'s Travels.

[u] Earthly or fleſhly, carnal; from the red colour of fleſh.

[w] Heb. am going to death, *i. e.* muſt die before the promiſe can come to me. It belonged to their ſeed after them: not that he was almoſt dead with hunger and wearineſs.

[x] A ſpecies of barley prepared and ſtewed.

[y] Then there was a *law* of *God* before Moſes', but which appears to have been in ſubſtance the ſame.

[z] Heb. *die a death*, or rather *dying ſhall die*.

nued going on and increaſing till he be-
14 came very great. And he had flocks of
ſheep, and herds of oxen, and a great
number of ſervants. And the Philiſtines
15 envied him. And all the wells which
the ſervants of his father digged in the
days of Abrem his father, the Philiſtines
ſtopped them up and filled them with
16 duſt. And Abimelec ſaid to Iſaak, go
from us, for thou art greatly too much
for us.
17 And Iſaak went from thence, and
pitched in the valley of Gerar, and dwelt
18 there. And Iſaak dug again the wells
of water which were digged in the
days of Abrem his father, but the Phi-
liſtines had ſtopped them up after the
death of Abrem; and he called them by the
ſame names by which his father called
19 them. And the ſervants of Iſaak digged in
the valley, and found there a well of
20 [a] ſpringing water. And the ſhepherds of
Gerar contended with the ſhepherds of
Iſaak, ſaying, the water *is* our's: and he
called the name of the well [b] Oppreſſion,
21 becauſe they oppreſſed him. And they
digged another well, and they contended
for that alſo; and he called the name of
22 it Perſecution. And he removed from
thence, and digged another well, and
they did not contend for it; and he
called the name of it [c] Enlargement:
and he ſaid, for now Jehovah hath made
room for us, and we ſhall be [d] fruitful in
23 the land. And he went up from thence
24 to Bar-ſebo. And Jehovah appeared to
him that night, and ſaid, I *am* the Aleim
of Abrem thy father; fear not, for I *am*
with thee, and will bleſs thee; and I
will multiply thy ſeed for Abrem my
ſervant's ſake. And he built there an 25
altar, and called on the name of Je-
hovah, and pitched the tent there;
and there the ſervants of Iſaak digged a
well.
And Abimelec went to him from Ge- 26
rar, and Ahazet his friend, and Picol
the captain of his army. And Iſaak ſaid 27
to them, why are ye come to me, when
ye have been enemies to me, and ſent
me away from you? And they ſaid, we 28
ſee plainly that Jehovah is with thee,
and we deſire that there ſhould be an
oath between us, between us and thee,
and that we may cut a purification with
thee; if thou do harm to us, as we have 29
not hurt thee, and as we have done to
thee nothing but good, and ſent thee
away in peace, now thou bleſſed of Je-
hovah! And he made them an entertain- 30
ment, and they did eat and drink. And 31
they aroſe in the morning, and ſware to
each other: and Iſaak ſent them away,
and they went from him in peace. And 32
on that ſame day the ſervants of
Iſaak came and told him of the well
which they had been digging, and ſaid
to him, we have found water. And he 33
called it Plenty, therefore the name of
the city *is* [c] Bar-ſebo to this day.
And Eſau was forty years old, and he 34
took to wife Jeudit the daughter of Ba-
ri the Hettite, and Beſemet the daughter
of Ailen the Hettite; and they were a bit- 35
terneſs of ſoul to Iſaak and to Rebekeh.
AND when Iſaak was [f] old, and XXVII.
his eyes were dim, that he could not
ſee, he called Eſau his eldeſt ſon, and

[a] Heb. *living*, not ſtagnate.
[b] Fixed a mark of infamy on the juſtice of the country in permitting it.
[c] A pledge of that deliverance and *enlargement* from trouble; and in number of deſcendants as the ſtars of heaven promiſed to Abrem, ch. xv.
[d] A memorial, it is likely, of that perſecution they were to meet with before the promiſe of their deliverance could take place.
[c] *i. e. A well of plenty*, or fountain of perfect happineſs, or of the living water, ſee Joh. iv. 10.
[f] He was a hundred and thirty-ſeven, for Jacob was ſeventy-ſeven when he went to Padan-aram, which was immediately upon this. Comp. ch. xxv. 26.

ſaid

ſaid to him, my ſon: and he ſaid to
2 him, here *am* I. And he ſaid, behold,
now I am old, I know not the day of
3 my death: and now take thy inſtru-
ments, thy quiver and thy bow, and go
out to the field, and hunt me *ſome* game,
4 and make me ſavoury meats, ſuch as I
love, and bring to me, and I will eat,
that my ſoul may bleſs thee before I die.
5 And Rebekeh heard when Iſaak ſpake
to Eſau his ſon. And Eſau went to the
field to hunt *for* game to bring *it*.
6 And Rebekeh ſpake to Jacob her ſon,
ſaying, behold, I heard thy father ſpeak
7 to Eſau thy brother, ſaying, bring me
veniſon, and make me ſavoury meats,
and I will eat, and bleſs thee before Je-
8 hovah, before my death. And now, my
ſon, obey my voice according to what I
9 command thee. Go, I pray thee, to the
flock, and take me thence two good kids,
and I will make them ſavoury meats for
10 thy father, ſuch as he loveth: and
thou ſhalt bring them to thy father, that
he may eat, that he may bleſs thee be-
11 fore his death. And Jacob ſaid to Re-
bekeh his mother, behold, Eſau my
brother *is* a hairy man, and I *am* a ſmooth
12 man; perhaps my father will feel me, and I
ſhall be looked upon by him as a deceiver,
and bring upon myſelf a curſe, and not
13 a bleſſing. And his mother ſaid to him,
on me *be* thy curſe, my ſon; only obey
my voice, and go fetch *them* to me.
14 And he went, and took and brought
them to his mother: and his mother
made ſavoury meats, ſuch as his father
15 loved. And Rebekeh took the garments
of her elder ſon Eſau, the [g] deſireable
ones, which *were* by her in the houſe,
and put them on Jacob, her younger
ſon. And ſhe put the ſkins of the kids 16
upon his hands, and upon the ſmooth of
his neck. And ſhe put the ſavoury 17
meats and the bread, which ſhe had pre-
pared, into the hand of Jacob her ſon.
And he came to his father, and he 18
ſaid, my father: and he ſaid, here *am* I;
who *art* thou, my ſon? And Jacob ſaid 19
to his father, I *am* Eſau, thy firſt born;
I have done as thou ſpakeſt to me: ariſe
now, ſit and eat of my veniſon, that thy
ſoul may bleſs me. And Iſaak ſaid to 20
his ſon, how *is* this that thou didſt find
it ſo ſoon, my ſon? And he ſaid, becauſe
Jehovah thy Aleim brought *it* before me.
And Iſaak ſaid to Jacob, come near now, 21
my ſon, and I will feel thee, whether
thou *be* my very ſon Eſau or not. And 22
Jacob came near to Iſaak his father, and
he felt him, and ſaid, the voice *is* Jacob's
voice, but the hands *are* the hands of
Eſau. And he did not diſcern him, be- 23
cauſe his hands were hairy, as his brother
Eſau's hands; and he bleſſed him. And 24
he ſaid, *art* thou my very ſon Eſau?
And he ſaid, I *am*. And he ſaid, come 25
near to me, and I will eat of my ſon's
veniſon, that my ſoul may bleſs thee.
And he came near to him, and he did
eat; and he brought him wine, and he
drank. And Iſaak his father ſaid to him, 26
come near now, and kiſs me, my ſon.
And he came near, and [h] he kiſſed him; 27
and he ſmelt the [i] odour of his garments,
and he bleſſed him, and ſaid, ſee, the
ſmell of my ſon *is* as the ſmell of a field
which Jehovah hath bleſſed. And the 28
Aleim will give thee of the dew of hea-
ven, and of the fatneſs of the earth, and

[g] A term uſed for all the ſacred things in the houſe of God, Iſa. lxiv. 11. Lam. i. 7. though the word ſignifies what is moſt valued and deſired.

[h] Iſaak kiſſed Jacob, as Samuel did Saul.

[i] The holy anointing oil being on them. See Exod. xxx. 22.—30. The myſtery of this ſtory is, that we muſt put on the Lord Jeſus, and appear in his righteouſneſs, to obtain the bleſſing which neither Adam, the natural man, nor the law or outward ſervice have any title to.

plenty

29 plenty of corn and wine. Peoples ſhall ſerve thee, and nations bow down to thee: be lord over thy brethren, and let the children of thy mother bow down to thee: curſed *be* they that curſe thee, and bleſſed they that bleſs thee.

30 And as ſoon as Iſaak had made an end of bleſſing Jacob, and Jacob was but juſt gone out from the preſence of Iſaak his father, Eſau his brother came from his
31 hunting. And he alſo made ſavoury meats and brought to his father. And he ſaid to his father, let my father ariſe and eat of his ſon's veniſon, that thy ſoul
32 may bleſs me. And Iſaak his father ſaid to him, who *art* thou? And he ſaid, I
33 *am* thy ſon, thy firſt born, Eſau. And Iſaak trembled and ſhook [k] very exceedingly, and ſaid, who! where *is* he that hath taken [l] veniſon and brought me, and I have eaten of all before thou cameſt, and have bleſſed him? yea, *and* he will
34 be bleſſed. When Eſau heard the words of his father, he cried out with an exceeding great and bitter cry, and ſaid to his father, bleſs me, *even* me alſo, O my
35 father. And he ſaid thy brother hath come in ſubtlety and taken thy bleſſing.
36 And he ſaid, was it for this his name was called Jacob? for he hath ſupplanted me theſe two times; he took my birthright, and behold, now he hath taken my bleſſing: and he ſaid, haſt thou not reſerved a bleſſing for me? And Iſaak 37 anſwered and ſaid to Eſau, behold, I have made him thy lord, and all his brethren have I given to him for ſervants, and with [m] corn and wine have I ſuſtained him; and what now can I do for thee, my ſon? And Eſau ſaid to his father, 38 is that the only bleſſing thou haſt, my father? bleſs me, *even* me alſo, O my father; and Eſau lift up his voice and wept. And Iſaak his father anſwered 39 and ſaid to him, behold, thy dwelling ſhall be in the fatneſs of the earth, and of the dew of the heavens from above. And by thy [n] ſword ſhalt thou live, and ſerve thy brother. And it ſhall be, when 40 thou art brought down, that thou ſhalt break his yoke from off thy neck.

And Eſau [o] hated Jacob, becauſe of 41 the bleſſing with which his father had bleſſed him. And Eſau ſaid in his heart, the days of mourning for my father are [p] at hand, and then will I ſlay my brother Jacob. And the words of Eſau, 42 her elder ſon, [q] were told to Rebekeh; and ſhe ſent and called Jacob, her younger ſon, and ſaid to him, behold, thy brother Eſau comforteth himſelf concerning thee, to kill thee. And now, my ſon, 43 obey my voice, and ariſe, flee thou to Laben my brother, to Haran; and ſtay 44

[k] Heb *trembled a very great trembling* or *ſhaking*.

[l] Fawns or the young of ſome of the many ſorts of wild deer might be what Eſau brought, as kids were ſubſtituted in their room, and ſpice and ſavoury ſauce would help on the cheat.

Were not the kids, and ſo alſo Eſau's game, firſt offered on the altar, as Iſaac muſt know the garments by their ſmell, and has no ſuſpicion on their account?

[m] All the bleſſings of God, even all the fruits of the earth, are given us *in Chriſt*; much more the graces of the ſpirit. What then hath the natural man to do? Submit to Chriſt, and fight againſt the world. 1 Tim. vi. 17.

[n] As in a ſtate of war. The natural man, though not heir to the bleſſing [that being due to the ſpiritual man], is yet the church militant, Rom. viii. 13, Gal. v. 1. and 1 Cor. xv. 28 and when ſubdued to the ſpirit, becomes a prieſt and king, 1 Pet. ii. 5. Eſau lived in great ſplendor till their utter corruption brought on their deſtruction, enjoying the fatneſs of the earth and dew of heaven as much as Jacob: and worldly bleſſings have always followed the goſpel. It civiliſes and poliſhes the outward man, as well as the inward. There is an hiſtorical parallel in the bleſſings of Eſau and Jacob, as well as an allegory.

[o] See Ezek. xxxv. Obad. &c.

[p] Yet he lived forty-three years after this; for Jacob was now ſeventy-ſeven, and Iſaac lived a hundred and eighty years.

[q] What paſſed in the heart could be told by God only.

with

with him a few days, till thy brother's fury turn away; till thy brother's anger turn from thee, and he forget what thou
45 haſt done to him; and I will ſend and fetch thee from thence: why ſhould I be deprived even of you both in one day?
46 And Rebekeh ſaid to Iſaak, I am weary of my life, becauſe of the daughters of Het; if Jacob take a wife of the daughters of Het, ſuch as theſe of the daughters of this country, why ſhould I live?

XXVIII. AND Iſaak called to Jacob and bleſſed him, and commanded him, and ſaid to him, thou ſhalt not take a wife of the
2 daughters of Canon; ariſe, go to Padan-aram, to the houſe of Betual thy mother's father, and take thee a wife from thence, of the daughters of Laben thy
3 mother's brother, and the Lord all-bountiful bleſs thee, and make thee fruitful, and multiply thee, that thou mayſt
4 be an aſſembly of peoples; and give thee the bleſſing of Abrem, to thee and to thy ſeed with thee, that thou mayſt poſſeſs the land wherein thou art a ſtranger,
5 which the Aleim gave to Abrem. And Iſaak ſent away Jacob, and he went to Padan-aram, to Laben the ſon of Betual, of Aram, the brother of Rebekeh the mother of Jacob and Eſau.
6 And Eſau ſaw that Iſaak bleſſed Jacob, and ſent him away to Padan-aram, to take him a wife from thence when he bleſſed him, and commanded him, ſaying, thou ſhalt not take a wife of the
7 daughters of Canon. And Jacob obeyed his father and his mother, and went to Padan-aram. And Eſau ſaw that the 8
daughters of Canon were evil in the eyes of Iſaak his father. And Eſau went to 9
[r] Iſmoal, and took Mehelet, the daughter of Iſmoal, the ſon of Abrem, the ſiſter of Nabiut, to his *other* wives, for a wife to him.

And Jacob went from Bar-ſebo, and 10
went towards Haran. And he came to 11
a place and lodged there, becauſe the ſun was gone off, and he took *one* of the [s] ſtones of the place, and ſet *it* at his head, and lay in that place, and had a dream; 12
and behold, a ladder ſtood upon the ground, and it's top reached up into the heavens; and behold, the [t] angels of the Aleim *were* aſcending and deſcending upon it. And behold, Jehovah [u] ſtood upon it, 13
and ſaid, I am the Aleim of Abrem thy father, and the Aleim of Iſaak, the land which thou lieſt upon, to thee will I give it, and to thy ſeed. And thy ſeed 14
ſhall be as the duſt of the ground; and thou ſhalt break forth to the weſt, and to the eaſt, and to the north, and to the ſouth; and in thee and in thy ſeed ſhall all the families of the earth be bleſſed. And behold, I *will be* with thee whither- 15
ſoever thou goeſt, and will bring thee back to this land; for I will not leave thee till I have done what I ſay to thee.

And Jacob awoke from his ſleep, 16
and he ſaid, ſurely Jehovah is in this place, and I was not ſenſible *of it*. And 17
he was [w] afraid, and ſaid, how dreadful

[r] Iſmoal himſelf had been dead fourteen years, as he lived a hundred and thirty-ſeven years, and was fourteen years older than Iſaac, who was now a hundred and thirty-ſeven: and Eſau muſt do this to pleaſe his father, as a daughter of Iſmoal was ſo near akin, and no Canonite or Hettite.

[s] This was at Bith-al, where Abrem had erected an altar, and a place of worſhip of courſe, whether houſe or tent. See Gen xii. 8. and xiii. 4. And 1 King. viii. 29, The temple is called *the place*. Here Jacob took one of the ſtones ſet up as memorials by Abrem, and lay down by it in the chapel, in expectation of a divine dream, and had one.

[t] The Perſons of the Godhead in human appearance irradiated upon it.

[u] *i. e.* The divine glory appeared upon it, irradiating or ſhining upon it, which explains *the angels aſcending* and deſcending upon it. See Joh. ii. 51.

[w] As not having been duly ſenſible of it.

is this place! this *is* no leſs than the [x] houſe of the Aleim, and this *is* the gate
18 of the heavens. And Jacob aroſe in the morning, and took the ſtone that he had ſet at his head, and ſet it up *for* a pillar, and [y] poured oil upon the top of it.
19 And he called the name of that place [z] Bith-al, but Luz was the name of the
20 city before. And Jacob vowed a vow, ſaying, if the Aleim will be with me, and preſerve me in the way I am going, and give me bread to eat, and raiment to
21 put on, and I come again in peace to my father's houſe, then Jehovah ſhall be my
22 Aleim; and this ſtone which I have ſet up ſhall be a pillar in the [a] houſe of the Aleim; and of all that thou ſhalt give me the [b] tenth of it will I give to thee.

XXIX. AND Jacob lift up his feet, and came to the land of the children of the eaſt.
2 And he ſaw, and behold, a well in a field; and behold, there were three flocks of ſheep lying by it; for from that well they watered the flocks: and a great ſtone *was* upon the mouth of the well.
3 And when all the flocks are gathered together there, they roll away the ſtone from the mouth of the well, and water the ſheep, and put the ſtone again in it's place on the mouth of the well.
4 And Jacob ſaid to them, my brethren, whence *are* ye? And they ſaid, *we* are
5 of Haran. And he ſaid to them, do ye know Laben, the ſon of Nahur? And
6 they ſaid, we do know *him*. And he ſaid, *is it* well with him? And they ſaid, *it is* well; and behold, Rachel his daughter is coming with the ſheep. And
7 he ſaid, lo, *there is* yet a great deal of day; *it is* not time to gather the flocks together; water the ſheep, and go feed *them*. And they ſaid, we cannot till all
8 the flocks be gathered together, and they roll away the ſtone from the mouth of the well; and then we water the ſheep.
9 He was yet talking with them, and Rachel came with the ſheep that belonged to her father, for ſhe fed *them*.
10 And when Jacob ſaw Rachel the daughter of Laben, his mother's brother, and the ſheep of Laben his mother's brother, Jacob came near and rolled away the ſtone from the mouth of the well, and watered the ſheep of Laben his mother's brother. And Jacob
11 kiſſed Rachel, and lift up his voice, and
12 wept. And Jacob told Rachel that he *was* her father's brother, and that he *was* Rebekeh's ſon, and ſhe ran and told
13 her father. And when Laben heard the tidings of Jacob his ſiſter's ſon, he ran to meet him, and embraced him, and kiſſed him, and brought him into his houſe. And he told Laben [c] all theſe things.
14 And Laben ſaid to him, ſurely thou *art* my bone, and my fleſh. And he abode with him a month.
15 And Laben ſaid, what! becauſe thou *art* my brother, ſhalt thou ſerve me for nought? tell me what *ſhall be* thy wages?
16 And Laben had two daughters; the name of the elder *was* [d] Leah, and the

[x] It was built by Abrem, and poſſibly had been neglected, as religion loſt ground among the Canonites, but the place or houſe had been a place of worſhip or gate of heaven, as their gates were their places of doing all their buſineſs in.

[y] Reconſecrated it as a memorial of the promiſe now made to him, it having been ſuch, poſſibly, to Abrem; or ſet up, Gen. xiv. 18. ſee Joſh. xxiv. 6. and ch. xxxv. 14. Such pillars the people were not to make or ſet up *for themſelves*, or on their own authority, Lev. xxvi. 1.

[z] *i. e.* The houſe of the Lord.

[a] *At* or *by* the houſe of God.

[b] To endow the place and maintain divine ſervice there.

[c] *i. e.* "About his journey and the cauſe of it, and what he ſaw in the way." *Clark.*

[d] *i. e.* Trouble, or uneaſy.

name

17 name of the younger [e]Rachel. And the eyes of Leah *were* weak; and Rachel was beautiful in perſon, and *had* a beau-
18 tiful face. And Jacob loved Rachel, and he ſaid, I will ſerve thee ſeven years
19 for Rachel thy younger daughter. And Laben ſaid, *it is* better to give her to thee than to give her to another man;
20 abide with me. And Jacob ſerved for Rachel ſeven years; and they were *but* as ſingle days in his eyes, for the love he had to her.

21 And Jacob ſaid to Laben, give me my wife, for my days are [f]fulfilled, that I
22 may go in unto her. And Laben gathered together all the men of the place,
23 and made a feaſt. And in the evening he took his daughter Leah, and brought her to him, and he went in unto her.
24 And Laben gave her Zilpeh his bond-ſervant, *for* a ſervant to Leah his daugh-
25 ter. And in the morning, behold, it *was* Leah. And he ſaid to Laben, what *is* this thou haſt done to me? did I not ſerve with thee for Rachel? and why
26 haſt thou deceived me? And Laben ſaid, it muſt not be ſo done in our place, to
27 give the younger before the elder; fulfil this [g]week, and ſhe too ſhall be given to thee for the ſervice which thou ſhalt ſerve with me yet ſeven years more.
28 And Jacob did ſo, and fulfilled that week, and he gave him Rachel his daughter to
29 be his wife. And Laben gave to Rachel his daughter, Bleeh his bond-ſer-
30 vant, for her ſervant. And he [h]came in alſo unto Rachel, and he loved Rachel more than Leah: and he ſerved with him yet ſeven years more.

31 And Jehovah ſaw that Leah *was* hated, and he opened her womb, and Rachel
32 *was* barren. And Leah conceived and bare a ſon, and ſhe called his name [i]Reuben, for ſhe ſaid, becauſe Jehovah hath looked upon my affliction; for now my
33 huſband will love me. And ſhe conceived again, and bare a ſon; and ſhe ſaid, becauſe Jehovah hath heard that I *was* hated, therefore he hath given me this alſo,
34 and ſhe called his name [k]Simeon. And ſhe conceived again, and bare a ſon, and ſhe ſaid, now this time will my huſband be joined to me, becauſe I have born him three ſons; therefore ſhe called
35 his name [l]Levi. And ſhe conceived again, and bare a ſon; and ſhe ſaid, now will I confeſs Jehovah; therefore ſhe called his name [m]Jeudeh. And ſhe [n]ſtopped from bearing.

XXX. AND Rachel ſaw that ſhe bare Jacob no *child*, and ſhe envied her ſiſter; and ſhe ſaid to Jacob, give me children, or
2 elſe I die. And Jacob's anger was kindled againſt Rachel; and he ſaid, *am* I in the place of the Aleim, who withholds from thee the fruit of the womb?
3 And ſhe ſaid, behold my bond ſervant Bleeh, go in unto her; and let her bear upon my [o]knees, and I ſhall be built up
4 by her. And ſhe gave him Bleeh her bond-ſervant to wife, and Jacob went
5 in unto her. And Bleeh conceived, and

[e] A lamb.

[f] The ſeven years were up, and he was now eighty-four years old.

[g] The time of eſpouſal, ſee Jud. xiv. 10, 12.

[h] So that he married Rachel too at the end of the firſt ſeven years.

[i] *i. e. Look to the ſon*; and God will have pity on the affliction of the church, as Leah explains it. It is like that of the Pſalmiſt, *kiſs the ſon*, Pſal. ii. 12.

[k] *They ſhall be heard, i. e.* who are hated. See Joh. xvi. 33.

[l] *i. e. The united one,* in fleſh and affections.

[m] A confeſſor or acknowledger of Jehovah, who ſhewed mankind of the father, Joh. xiv. 6. יהד is to *ſhew forth, confeſs,* or *profeſs:* and Judeh continued *faithful with God* till Chriſt came.

[n] Does not this imply ſhe had a ſon the four years running? if ſo, Reuben was born in the eighty-fourth of his father, and A. M. 2252.

[o] *i. e.* To be taken and dandled upon her knees as her own; and perhaps would be better rendered *for my knees.*

6 bare Jacob a ſon. And Rachel ſaid, the Aleim hath judged me, and hath alſo hearkened to my voice, and hath given me a ſon: therefore ſhe called his name
7 [p] Dan. And Bleeh, Rachel's bond ſervant, conceived again, and bare Jacob a
8 ſecond ſon. And Rachel ſaid, by the [q] working of the Aleim am I twiſted in with my ſiſter; I have even prevailed:
9 and ſhe called his name [q] Neptali. And Leah ſaw that ſhe ſtopped from bearing; and ſhe took *Z*ilpeh her bond-ſervant,
10 and gave her to Jacob to wife. And Zilpeh, Leah's bond-ſervant, bare Jacob
11 a ſon. And Leah ſaid, *I ſhall be* a troop:
12 and ſhe called his name [r] Gad. And Zilpeh, Leah's bond-ſervant, bare Jacob
13 a ſecond ſon. And Leah ſaid, *it is* for my happineſs; for women will call me happy: and ſhe called his name [s] Aſher.
14 And Reuben went out in the days of wheat-harveſt, and found ſome [t] dudaes in the field, and brought them to Leah his mother. And Rachel ſaid to Leah, give me, I pray thee, of thy ſon's du-
15 daes. And ſhe ſaid, *is it* a ſmall matter that thou haſt taken my huſband, and wilt thou take my ſon's dudaes too? And Rachel ſaid, he ſhall lie with thee
16 to-night for thy ſon's dudaes. And Jacob came from the field in the evening, and Leah went out to meet him; and ſhe ſaid, thou muſt come in to me, for I have hired thee for my ſon's dudaes:
17 and he lay with her that night. And the Aleim hearkened to Leah, and ſhe conceived, and bare Jacob a fifth ſon. And 18
Leah ſaid, the Aleim hath given me my reward, becauſe I gave my bond-ſervant to my huſband: and ſhe called his name
[u] Iſſacar. And Leah conceived yet again, 19
and bare Jacob a ſixth ſon. And Leah 20
ſaid, the Aleim hath given me a good dowry; now will my huſband dwell with me, becauſe I have born him ſix ſons: and ſhe called his name [w] Zebulun.
And afterwards ſhe bare a daughter, and 21
called her name [x] Dineh.

And the Aleim remembered Rachel; 22
and the Aleim hearkened to her, and opened her womb. And ſhe conceived, 23
and bare a ſon; and ſhe ſaid, the Aleim hath taken away my reproach: and ſhe 24
called his name [y] Joſeph, ſaying, Jehovah add another ſon to me.

And it was when Rachel bare Joſeph, 25
that Jacob ſaid to Laben, ſend me away, that I may go to my own place, and to
my own country. Give *me* my wives 26
and my children, whom I have ſerved thee for, and I will be gone; for thou knoweſt my ſervice which I have done
thee. And Laben ſaid to him, if now 27
I have found favour in thy eyes, I gueſs that Jehovah hath bleſſed me for thy
ſake. And he ſaid, name me thy wages, 28
and I will give *it*. And he ſaid to him, 29
thou knoweſt how I have ſerved thee, and how thy cattle has been with me;
for what thou hadſt before me was little, 30
and it hath broken out for multitude, and Jehovah hath bleſſed thee by me [z];

[p] *Judge*, who directs and orders what is to be done.

[q] *i. e.* By the policy or ſacred providence of God am I joined with my ſiſter as mother of the church and ſharer of the bleſſing; for the children of her ſlave were her's. But פתל doth not ſignify to *wreſtle*, but to *twiſt*, and is applied to cloſe-laid ſchemes.

[r] *i. e. A partiſan* or *ſoldier* of the church militant.

[s] *Happy* or *bleſſed*; or elſe *a bleſſer*.

[t] I give the Hebrew word, for I know not what fruit it was; not the mandragore, or mandrake, by Cant. vii 13. It was ſome fruit that had a ſhell or calabaſh, uſed to hold other fruit.

[u] *i. e. There is a reward.*

[w] *They ſhall dwell*, or *the dwelling*. This tribe was the dwelling place of Chriſt.

[x] *Contention*, ſuch as hearing a cauſe makes.

[y] He *who adds to*, or beſtows gifts.

[z] Heb. by my feet. The idea of bleſſing or ſucceſs is taken from the feet, and ſo it is *by me*, or *by my means*.

and

and now it is time that I ſhould provide
31 for my own family alſo. And he ſaid, what ſhall I give thee? And Jacob ſaid, thou ſhalt not give me any thing; if thou wilt do this thing with me, I will ſtay; I will feed thy flock; I will keep
32 it: I will go over all thy flock to-day; remove from it every ſpotted and ſpeckled lamb, and every black lamb among the ſheep, and the ſpeckled and ſpotted among the goats; and *ſuch* ſhall be my
33 wages. And my integrity ſhall teſtify for me hereafter, when my wages ſhall come before thee; every one that *is* not ſpotted or ſpeckled among the goats, or black among the ſheep, it is ſtolen by
34 me. And Laben ſaid, lo, I would it
35 were according to thy word. And he removed that day the ſtreaked and ſpeckled he-goats, and the ſpotted and ſpeckled ſhe-goats, every one that had *any* white in it, and every one *that was* black among the ſheep, and put *them* into the
36 hand of his ſons. And he ſet three days journey between himſelf and Jacob: and Jacob fed the reſt of Laben's flock.

37 And Jacob took him rods of the [a] incenſe-*tree*, green, and of the medlar, and cheſtnut, and peeled white ſtreaks in
38 them, making bare the white of the rods. And he ſet the rods which he had peeled in the troughs, in the watering-places, where the ſheep came to drink, before the ſheep; and they conceived when they
39 came to drink [b]. And the ſheep conceived at the rods; and the ſheep brought forth ſtreaked, ſpotted, and ſpeckled.
40 And Jacob ſeparated the ewes, and ſet the faces of the ſheep towards the ſtreaked, and all *that were* black among Laben's ſheep; and he put his own flocks by themſelves, and put them not to Laben's ſheep. And whenever the 41
ſtronger ſheep were hot, Jacob put the rods before the eyes of the ſheep, in the troughs, that they might conceive at the rods: and for the weaker ſheep he put 42
them not. And the weak ſheep were Laben's, and the ſtrong Jacob's. And 43
the man brake forth very greatly; and he had many [c] ſheep, and bond-women, and men-ſervants, and camels, and aſſes.

AND he heard the words of Laben's XXXI.
ſons, ſaying, Jacob hath taken all that *belonged* to our father; and of *that* which *was* our father's hath he gotten all this wealth. And Jacob ſaw the face of La- 2
ben, and lo, it *was* not [d] with him as heretofore. And Jehovah ſaid to Jacob, 3
return to the land of thy fathers, and to thy kindred, and I will be with thee.
And Jacob ſent and called Rachel and 4
Leah to the field to his ſheep, and ſaid 5
to them, I ſee the face of your father, that it *is* not towards me as heretofore; and the Aleim of my father hath been with me: and ye know that with all my 6
might I have ſerved your father; and 7
your father hath deceived me, and changed my wages ten times; but the Aleim has not ſuffered him to hurt me.
If he ſaid thus, the ſpotted ſhall be thy 8
wages, then all the ſheep brought forth ſpotted; and if he ſaid thus, the ſtreaked ſhall be thy wages, then all the ſheep brought forth ſtreaked. And the Aleim 9
hath taken the cattle of your father, and given *them* to me. And at the time the 10
ſheep conceived I lift up mine eyes, and ſaw in a dream, and behold, the rams

[a] So לבנה ſignifies, as לבנה is frankincenſe; but לוז cannot ſignify ſo ſtrait a wood as the hazel.

[b] Here was no natural magic or conjuration; it was all done by divine direction, ſee ch. xxxi. 10. and rods uſed here as ſalt by Eliſha, and clay and ſpittle by our Lord.

[c] This word includes goats as well as ſheep, though it generally means ſheep.

[d] But turned *from* him.

that leaped the ſheep *were* [e] ſtreaked,
11 [f] ſpotted, and full of [g] ſpecks. And the
angel of the Aleim ſaid to me in the
dream, Jacob; and I ſaid, here *am* I.
12 And he ſaid, lift up now thine eyes, and
ſee, all the rams which leap the ſheep
are ſtreaked, ſpotted, and full of ſpecks;
for I ſee all that Laben does unto thee;
13 I *am* the Lord of Bithal, where thou
anointedſt a pillar, *and* where thou vow-
edſt a vow to me; now ariſe, get thee
out of this land, and return to the land
14 of thy kindred. And Rachel and Leah
anſwered, and ſaid to him, have we any
more a portion or inheritance in our fa-
15 ther's houſe? are we not counted ſtran-
gers by him? for he hath ſold us, and
16 hath alſo eaten up the [h] money; for all
the riches which the Aleim hath taken
from our father, it *was* our's and our
children's: and now whatſoever the
Aleim hath ſaid to thee, do.
17 And Jacob aroſe, and carried his ſons
18 and his wives upon camels. And he
drove away all his cattle, and all his
beaſts, which he had gotten, the ſub-
ſtance of his own acquiring, which he
had gotten at Padan-aram, to come to
Iſaak his father, to the land of Canon.
19 And Laben went to ſhear his ſheep; and
Rachel ſtole her father's [i] Teraphim.
20 And Jacob [k] ſtole away without the know-
ledge of Laben the Aramite; for he told
21 him not that he was fleeing. And he
fled, he and all that he had: and he
aroſe, and paſſed the river; and he ſet
22 his face *to* mount Gelod. And it was
told Laben on the third day that Jacob
23 was fled. And he took his brethren
with him, and purſued ſeven days jour-
ney, and overtook him in mount Ge-
lod. And the Aleim came to Laben 24
the Aramite in a dream by night, and
ſaid to him, take heed that thou ſpeak
not to Jacob either good or bad.
And Laben overtook Jacob, and Ja- 25
cob had pitched his tent in the mount,
and Laben with his brethren pitched in
mount Gelod. And Laben ſaid to Ja- 26
cob, what haſt thou done? and thou
haſt ſtolen away without my knowledge,
and carried off my daughters as captives
of the ſword. Why didſt thou flee ſe- 27
cretly, and ſteal away from me, and didſt
not tell me? and I would have ſent thee
away with [l] mirth, and with ſongs, on
the tabret and harp. And thou haſt not 28
ſuffered me to kiſs my ſons and my
daughters. Now thou haſt done fooliſhly
in ſo doing. It is in the power of my 29
hand to do you hurt; but the Aleim of
your father ſpake lately to me, ſaying,
take heed that thou ſpeak not to Jacob
either good or bad. And now thou mayſt 30
freely go, ſince with longing thou long-
eſt after thy father's houſe. Wherefore
haſt thou ſtolen my Aleim? And Jacob 31
anſwered, and ſaid to Laben, becauſe I
was afraid; for I ſaid, perhaps thou
wouldſt take thy daughters from me.
With whom thou findeſt thy Aleim let 32
him not live; before our brethren diſ-
cover what of thine *is* with me, and take
it to thee; for Jacob knew not that Ra-
chel had ſtolen them. And Laben went 33
into Jacob's tent, and into Leah's tent,
and into the tents of the two women-ſer-
vants, and found nothing: and he came
out of Leah's tent, and went into Rachel's
tent. And Rachel took the Teraphim, 34

[e] With long ſtreaks.
[f] With large white ſpots.
[g] Such as hail makes.
[h] Heb. our ſilver or price.

[i] Images like the Cherubim, but ſmall, as made for private chapels.
[k] Stole the knowledge or notice, by giving no ſigns or ſuſpicions.
[l] A cuſtom yet in that country.

and

and put them into the camel's panier, and ſat upon them. And Laben felt all
35 the tent over, and found *them* not. And ſhe ſaid to her father, let it not be diſpleaſing in the eyes of my lord that I cannot riſe up before thee; for the cuſtom of women *is* upon me. And he ſearched, and found not the Teraphim.
36 And Jacob was angry, and chid with Laben; and Jacob anſwered, and ſaid to Laben, what *is* my treſpaſs? what have I done amiſs that thou has ſo hotly pur-
37 ſued after me? whereas thou haſt felt over all my goods, what haſt thou found of all the furniture of thy houſe? lay *it* now before my brethren and thy brethren, and let them judge between us
38 two. Theſe twenty years *have* I *been* with thee; thy ewes and thy ſhe-goats did not caſt their young; and the rams of
39 thy flock I ate not; that which was torn I brought not to thee, I bound it up; of my hand didſt thou require that which was ſtolen by day, and that which was ſtolen
40 by night. It was [m]myſelf; by day the heat conſumed me, and the [n]froſt by night; and my ſleep departed from my
41 eyes. Thus hath it been with me theſe twenty years in thy houſe; I ſerved thee fourteen years for thy two daughters, and ſix years for thy ſheep; and thou
42 didſt change my wages ten times. Unleſs the Aleim of my father, the Aleim of Abrem, and the dread of Iſaak had been for me, ſurely now thou hadſt ſent me away empty: the Aleim ſaw my oppreſſion and the labour of my hands, and rebuked *thee* lately.

And Laben anſwered, and ſaid to Ja- 43
cob, theſe daughters *are* my daughters, and theſe ſons *are* my ſons, and theſe ſheep *are* my ſheep, and all that thou ſeeſt *was* mine; and what can I do now to theſe daughters of mine, or to their children which they have born? And 44
now, come, let us [o]cut a purification, I and thou, and let there be a witneſs between me and thee. And Jacob took 45
a ſtone, and ſet it up *for* a pillar. And 46
Jacob ſaid to his brethren, gather ſtones: and they took ſtones, and made a heap; and they did eat there upon the heap. And Laben called it [p]Iger-ſeduta, and Ja- 47
cob called it [q]Gelod. And Laben ſaid, 48
this heap *be* a witneſs between us to-day; therefore he called the name of it [r]Gelod, and the [s]Mijpeh; for, ſaid he, Jehovah 49
watch between me and thee when we are out of the ſight of one another. If thou af- 50
flict my daughters, and if thou take other wives beſides my daughters, there being no man with us, ſee the Aleim *is* witneſs between me and thee. And Laben 51
ſaid to Jacob, behold this heap, and behold the pillar, which I have ſet up between me and thee; this heap *be* a wit- 52
neſs, and the pillar *be* a witneſs, that I will not paſs this heap to thee, and that thou ſhalt not paſs this heap to me, and this pillar, for harm. The Aleim of 53
Abrem, and the Aleim of Nahur, the Aleim of their father judge between

[m] Myſelf, not my ſervant or deputy, that attended your flocks.

[n] Though the heat by day be exceſſive in Meſopotamia, yet the cold by night is ſevere and dangerous; and is often ſo in all hot climates. The heat draws in the cold at times in dangerous winds, ſo that people, who for coolneſs ſleep in the open air, loſe the uſe of their limbs in one night: but ſuch winds temper the hot air by mixing with it; and the hot air is forced back into the colder regions, and ſo as equal a diſtribution is made of heat and cold as nature will admit of.

[o] See Jer. xxxiv. 18.

[p] *i. e.* שהד *the witneſs,* דת *of the appointed,* תא *bounds,* יגר *be a terror to us, i. e.* from paſſing theſe bounds, to each other's hurt. See ver. 52. And there is no Syriac here.

[q] *i. e. Witneſs-heap,* which is as much Syriac as the other word.

[r] As Jacob had done.

[s] *i. e. The Watch.*

us.

us. And Jacob ſwore by the dread of
54 his father Iſaak. And Jacob offered ſacrifice on the mount, and called his brethren to eat bread; and they did eat bread, and tarried all night in the
55 mount. And Laben aroſe early in the morning, and kiſſed his ſons and his daughters, and bleſſed them. And [t]Laben went and returned to his own place.

XXXII. AND Jacob went on his way, and
2 the angels of the Aleim met him. And Jacob ſaid when he ſaw them, this *is* the camp of the Aleim; and he called
3 the name of the place [u]Mehanim. And Jacob ſent meſſengers before him to Eſau his brother, to the land of Seir,
4 the country of Adum. And he commanded them, ſaying, thus ſhall ye ſay to my lord, to Eſau: thus ſays thy ſervant Jacob; I have ſojourned with La-
5 ben, and ſtayed there till now; and I have oxen and aſſes, ſheep, and men-ſervants and women-ſervants; and I have ſent to tell my Lord, that I may find favour in thy ſight.
6 And the meſſengers returned to Jacob, ſaying, we came to thy brother, to Eſau, and he is even come out to meet thee, and four hundred men with him.
7 And Jacob was greatly afraid and diſtreſſed: and he divided the people that *were* with him, and the ſheep, and the oxen, and the camels, into two compa-
8 nies. And he ſaid, if Eſau come to one company, and ſmite it, the remaining company may eſcape.
9 And Jacob ſaid, Aleim of my father Abrem, and Aleim of my father Iſaak, Jehovah who ſaidſt to me, return to thy country, and to thy kindred, and I
10 will do good to thee, I am leſs than any of thy mercies, or any of the truth which thou haſt ſhewed to thy ſervant; for with my ſtaff I paſſed over this Jordan, and now I am become two companies:
11 deliver me, I pray thee, from the hand of my brother, from the hand of Eſau; for I fear him, leſt he come and ſmite
12 me, the mother upon the children. And thou ſaidſt, I will certainly do thee good, and make thy ſeed as the ſand of the ſea, which cannot be numbered for multitude.
13 And he lodged there that night, and took of that which came to his hand, a
14 preſent for his brother Eſau; ſhe-goats two hundred, and he goats twenty; ewes
15 two hundred, and rams twenty; milch-camels, with their foles, thirty; heifers forty; and bulls ten; ſhe-aſſes twenty,
16 and he-aſſes ten: and he delivered *them* into the hand of his ſervants, drove by drove, each by itſelf. And he ſaid to his ſervants, paſs on before me, and leave
17 [w]air between drove and drove. And he commanded the firſt, ſaying, when Eſau my brother meeteth thee, and aſketh thee, ſaying, whoſe *art* thou? and whither goeſt thou? and whoſe *are* theſe before
18 thee? then thou ſhalt ſay, they *are* thy ſervant Jacob's; it is a preſent ſent for my lord, for Eſau; and behold, he alſo
19 *is* behind us. And ſo he commanded the ſecond, the third alſo, even all that followed the droves, ſaying, after this manner ſhall ye ſpeak to Eſau when ye
20 meet him; and ſay alſo, behold, thy ſervant Jacob *is* behind us; for he ſaid, I will [x]ſmooth his face with the preſent

[t] Jacob was now ninety-ſeven, and if Laben was but twenty when he tranſacted his ſiſter's marriage with Iſaac, he muſt be now a hundred and ſeventeen years old.

[u] *i. e. Thoſe who encamp about us.* See Pſal. xxxiv. 8.

[w] Or *Spirit*, as in the Hebrew, which is one part of what we call air; and wherever other matter is not, there is air, in one or other of it's three conditions.

[x] כפר is to *variſh* or *cover over*, put a new or good face on any thing.

that

that goeth before me, and afterwards I will ſee his face, perhaps he will accept
21 my perſon. And the preſent paſſed on before him: and he lodged that night in
22 the camp. And he roſe up that night, and took his two wives, and his two women-ſervants, and his eleven ſons, and
23 paſſed over the ford of Ibek. And he took them, and paſſed them over the brook, and paſſed over what he had.
24 And Jacob was left alone; and a man wreſtled with him till the morning
25 aroſe. And he ſaw that he prevailed not againſt him, and he touched the hollow of his thigh, and the hollow of Jacob's thigh was ſtrained as he wreſtled with
26 him. And he ſaid, let me go, for the morning is riſing; and he ſaid, I will not let thee go unleſs thou bleſs me.
27 And he ſaid to him, what *is* thy name?
28 And he ſaid, Jacob. And he ſaid, thy name ſhall no more be called [y] Jacob, but [z] Iſral; for thou haſt power with the Aleim and with men, and ſhalt pre-
29 vail. And Jacob aſked, and ſaid, tell *me*, I pray thee, thy name: and he ſaid, why *is* it thou doſt aſk after my [a] name?
30 And he bleſſed him there. And Jacob called the name of the place [b] Penial.
31 And the ſolar light aroſe to him as he paſſed by [c] Penual; and he halted upon
32 his [d] thigh. Therefore the children of Iſral eat [e] not the ſinew which ſhrank, which *is* in the hollow of the thigh, to this day, becauſe he touched the hollow of Jacob's thigh in the ſinew that ſhrank.

AND Jacob lift up his eyes, and ſaw, and behold, Eſau came, and with him four hundred men. And he divided the children to Leah, and to Rachel, and to the two bond-ſervants. And he put the bond-ſervants and their children foremoſt, and Leah and her children behind, and Rachel and Joſeph hindermoſt. And he paſſed on before them, and bowed himſelf to the ground ſeven times, till he came to his brother. And Eſau ran to meet him, and embraced him, and fell on his neck, and kiſſed him, and they wept. And he lift up his eyes, and ſaw the women and the children, and and ſaid, who *are* theſe with thee? And he ſaid, the children whom the Aleim hath graciouſly given thy ſervant. And the bond-ſervants and their children came near, and bowed down themſelves: and Leah alſo came near, and her children, and bowed down themſelves: and afterwards came Joſeph near and Rachel, and bowed down themſelves. And he ſaid, what is all that company of thine which I met? And he ſaid, to find favour in the eyes of my lord. And Eſau ſaid, I have enough, my brother; keep to thyſelf what *is* thine. And Jacob ſaid, nay, I pray thee, if now I have found favour in thine eyes, then take my preſent from my hand, ſince I have ſeen thy face, as though I had ſeen the face of the Aleim, and thou art pleaſed with me: take, I pray thee, my bleſſing, which is brought to thee, becauſe the

XXXIII.
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[y] Thou ſhalt no longer *be a ſupplanter*, one forced to uſe artifices to ſecure himſelf or carry his purpoſe. *To be called* is in Scripture *to be* what the name implies.

[z] *i. e. The Lord ſhall rule*; or elſe ישר *upright with*, approved of, אל *the Lord*. See Hoſ. xii 4.

[a] As if he knew not the deſign of this ſtruggle or wreſtling with him, when it was ſo plain.

[b] *i. e. The face of the Lord.* This name ſhews that it was the Aleim, who, by wreſtling with him, ſhewed him what ſtruggles he ſhould meet with in the courſe of God's providence, but that he ſhould prevail over them all. See ch. xxxv. 10.

[c] *i. e. Turn ye to the Lord.* See Hoſ. xii. 6, or 7.

[d] The great ſtruggle was between God and the ſeed of Abrem, that came through the thigh of Jacob.

[e] As they abſtained from blood, the inſtrument of life, to acknowledge that life was not in themſelves; ſo here they abſtained from the ſinew which ſhrank, becauſe the promiſed ſeed was to contend with God for them, and was to ſuffer, in the ſtruggle, his ſinew to be ſtrained, his utmoſt ſtrength exerted.

Aleim

Aleim hath been gracious to me, and becauſe I have every thing. And he urged
12 him, and he took *it*. And he ſaid, let us take our journey and go on; and I
13 will go before thee. And he ſaid to him, my lord knoweth that the children *are* tender, and the ſheep and the cattle with me give ſuck, and ſhould they overdrive them one day, all the cattle would die:
14 let now my lord paſs on before his ſervant, and I will lead on gently, according to the pace of the ſtock before me, and according to the pace of the children, till I come to my lord, to Soir.
15 And Eſau ſaid, let me leave with thee, I pray, *ſome* of the people which *are* with me; and he ſaid, what needeth it? let me find favour in the eyes of my lord.
16 And Eſau returned that day on his way
17 to Soir. And Jacob journeyed to Succot, and built him a houſe, and made booths for his [f]family; therefore was the name of the place called [g]Tabernacles.
18 And Jacob came to Salem, the city of Sechem, which *is* in the land of Canon, when he came from Padan-aram,
19 and pitched before the city. And he [h]bought the plat of ground where he pitched his tent from the hand of the ſons of Hamur, the father of Sechem,
20 for a hundred of [i]Keſitehs. And he erected there an altar, and called it The Lord the Aleim of Iſral.

XXXIV. AND Dineh the daughter of Leah, *whom* ſhe bare to Jacob, went out to ſee
2 the young women of the country. And Sechem the ſon of Hamur the Hettite, the prince of the country, ſaw her, and took her, and lay with her, and humbled her: and his ſoul clave to Dineh, Jacob's 3
daughter, and he loved the young woman, and ſpake to the [k]heart of the young woman. And Sechem ſaid to Hamur 4
his father, ſaying, take me this damſel to wife. And Jacob heard that he had 5
defiled Dineh his daughter, and his ſons were with his cattle in the field: and Jacob kept ſilence till they came.

And Hamur the father of Sechem 6
went out to Jacob, to talk with him. And the ſons of Jacob came from the 7
field when they heard *it*: and the men were grieved, and they were very angry that he had done a baſe thing in Iſral, in lying with Jacob's daughter, which thing ought not to have been done. And Hamur talked with them, ſaying, 8
Sechem my ſon, his ſoul hangeth on your daughter; give her, I pray you, to him to wife: and make ye marriages with 9
us; give us your daughters, and take our daughters to you; and dwell with 10
us, and the land ſhall be before you; dwell and trade in it, and get poſſeſſions in it. And Sechem ſaid to her father 11
and to her brethren, let me find favour in your eyes, and what ye ſhall ſay to me I will give: aſk me never ſo much 12
dowry and gifts, and I will give according as ye ſhall ſay to me; and give me 13
the young woman to wife. And the ſons of Jacob anſwered Sechem and Hamur his father deceitfully; for they ſaid, he 14
had defiled Dineh their ſiſter. And they ſaid to them, we cannot do this thing, to give our ſiſter to one who hath the foreſkin, for that were a reproach to 15
us: but on this will we conſent to you;

[f] Heb. *his acquiſition*, *i. e.* thoſe he had acquired, either as born in his houſe or bought with his money, as bond-ſervants or ſlaves.

[g] The feaſt of Tabernacles being kept here on his entring Canon, the land of reſt. See Lev. xxiii. 39.

[h] This was near two hundred years after Abrem bought it of another Hamur, father of the ſame city of Sechem, and the title to it might well be loſt in that time. See on ch. xii. 7.

[i] This was ſome coin; why ſo called, or of what value, I know not.

[k] The Hebrew phraſes have ſuch a propriety and conciſeneſs in them, that it is pity but they ſhould become familiar.

if

if ye will be as we *are*, to circumciſe
16 every male of you: and we will give our daughters to you, and your daughters we will take to us, and we will dwell with you, and we will be one people:
17 and if ye will not hearken to us to be circumciſed, then we will take our
18 daughter and be gone. And their words were good in the eyes of Hamur, and in the eyes of Sechem the ſon of Hamur.
19 And the young man deferred not to do the thing, for he delighted in Jacob's daughter; and he was more honourable than all the houſe of his father.
20 And Hamur came, and Sechem his ſon, into the gate of their city, and ſpake
21 to the men of their city, ſaying, theſe men *are* peaceable with us, and would dwell in the land, and trade in it; and the land, lo, *it is* large enough for them: let us take their daughters to us for wives, and give our daughters to them:
22 only on this will the men conſent to us, to dwell with us, and be one people, on every male of us being circumciſed as
23 they *are* circumciſed: their cattle, and their riches, and all their beaſts, will they not *be* ours? only let us conſent to
24 them, and they will dwell with us. And to Hamur, and to Sechem his ſon, hearkened all that came out of the gate of their city; and they were circumciſed, every male, all that came out of the gate of their city.
25 And it was on the third day, when they were ſore, that two of the ſons of Jacob, Simeon and Levi, the brothers of Dineh, took each man his ſword, and came boldly upon the city, and killed
26 every male. And they ſlew Hamur, and Sechem his ſon, with the edge of the
27 ſword; and they took Dineh out of the houſe of Sechem, and came out. The ſons of Jacob came upon the ſlain and ſpoiled the city, becauſe they had defiled their ſiſter: their ſheep, and their cat- 28
tle, and their aſſes, and what *was* in the city, and what *was* in the field, they took, and all their ſubſtance: and they 29
took captive all their little ones, and their women, and made ſpoil of all that *was* in the houſe. And Jacob ſaid to Simeon 30
and to Levi, ye have troubled me to make me ſtink among the inhabitants of the country, among the Canonites and Perizites, and I *being* few in number, they may gather together againſt me, and ſmite me, and I may be deſtroyed, I and my houſe. And they ſaid, ſhould he 31
deal with our ſiſter as with an harlot?

AND the Aleim ſaid to Jacob, Ariſe, XXXV.
go up to Bithal, and dwell there; and make there an altar to the Lord, who appeared to thee when thou fleddeſt from the face of Eſau thy brother. And Ja- 2
cob ſaid to his family and to all that *were* with him, put away the ſtrange [l] Aleim that *are* among you, and be purified, and [m] change your garments; and let us 3
ariſe, and go up to Bithal, and I will make an altar there to the Lord, who anſwered me in the day of my diſtreſs, and was with me in the way that I went.
And they gave to Jacob all the ſtrange 4
Aleim which they had, and the [n] rings which *were* in their ears; and Jacob hid them under the oak which *was* by Sechem. And they took their jour- 5
ney; and the terror of the Aleim was upon the cities round about them, and they purſued not after the ſons of Jacob.

And Jacob came to Luz, which is 6
in the land of Canon, which *is* Bithal, he and all the people that *were* with him.
And he built there an altar, and called 7

[l] Which they had taken at Sechem, or ſuch as Rachel had ſtolen. See Joſh. xxiv. 23.

[m] As after the deſtruction of Midin, Num. xxxi. 19, 20.
[n] Hoſ. ii. 13, or 15. Exod. xxxii. 3.

the place The Lord of Bithal; for there the Aleim were manifeſted to him when
8 he fled from the face of his brother. And Deboreh Rebekeh's nurſe died, and was buried beneath Bithal, under the oak; and it's name was called The Oak of Mourning[o].
9 And the Aleim appeared to Jacob again as he came from Padan-aram, and bleſſed
10 him. And the Aleim ſaid to him, thy name *is* Jacob; thy name ſhall no more be called Jacob, but Iſral ſhall be thy name: and he called his name Iſral.
11 And the Aleim ſaid to him, I *am* the Lord all-bountiful, be fruitful and multiply, a nation and an aſſembly of nations ſhall be of thee, and kings ſhall
12 come out of thy loins; and the land which I gave to Abram and to Iſaak, to thee will I give it, and to thy ſeed after
13 thee will I give the land. And the Aleim went up from him at the place where
14 he ſpake to him. And Jacob ſet up a pillar in the place where he ſpake to him, a pillar of ſtone, and poured [p]oil upon it, and poured the [q]ointment upon
15 it. And Jacob called the name of the place where the Aleim ſpake to him, The Houſe of the Lord[r].
16 And they journeyed from Bithal, and there was yet ſome diſtance to come to Ephrat, and Rachel was in labour, and
17 ſhe had hard labour. And when ſhe was in hard labour, the midwife ſaid to her, fear not, for this is a ſon to thee alſo[s].
18 And as her breath was going, for ſhe died, ſhe called his name The Son of my Grief, and his father called him The Son of the right Hand. And Rachel died 19
and was buried in the way to Ephrat, which *is* Beth-lehem. And Jacob erected 20
a pillar upon her grave, which *is* [t]The Pillar of Rachel's Grave to this day.
And Iſral continued his journey, and 21
pitched the tent beyond the Tower of the Flock[u]. And whilſt Iſral dwelt in that 22
country, Reuben went and lay with Bleeh his father's concubine, and Iſral heard of *it*. And the ſons of Jacob were 23
twelve. The ſons of Leah: the firſt-born of Jacob, Reuben, and Simeon, and Levi, and Jeudeh, and Iſſacher, and Zebulun: the ſons of Rachel, Joſeph 24
and Benjamin: and the ſons of Bleeh, 25
the bond-ſervant of Rachel, Dan and Nepthali: and the ſons of Zilpeh, the 26
bond-ſervant of Leah, Gad and Aſher. Theſe *were* the ſons of Jacob, [w]whom he begat in Padan-aram.
And Jacob came to Iſaak his father to 27
Mamra, the city of Arbo, which *is* Hebrun, where Abrem ſojourned and Iſaak.
And the days of Iſaak were an hundred 28
and eighty years; and Iſaak gave up his breath, and died, and was gathered to his people, an old *man*, and full of days: and Eſau and Jacob, his ſons, buried him. A.M. 2288.
XXX THESE *are* the generations of Eſau,
2 who *is* Adum. Eſau took his wives from among the daughters of Canon; Odeh, the daughter of Ailun the Hettite,

[o] Was this recorded as a picture of the grief which aroſe to the church of Iſral from this place? or why? and why mentioned at this time? Rebekeh, if twenty when ſhe married, muſt have been at this time above a hundred and fifty, and the nurſe ſtill older.

[p] Heb. *an effuſion*, but it was of wine, which was not poured on ſtones.

[q] Heb. *oil*, but it was the anointing oil or ointment uſed for conſecrating the altar, &c. as. Exod xxx. 23, 32.

[r] Making it ſuch, and giving the tenth he vowed ch. xxviii, 22, to ſupport it.

[s] See ch. xxx. 24.

[t] So called at that time; though the ſtone, perhaps, was gone in Moſes's time, but the place retained the name. See 1 Sam. x. 2. Jer. xxxi. 15.

[u] It is a name of the ſtrong hold of Zion, which is the tower of the flock of Chriſt, and was ſo to Jacob's flock now. See Mich. iv. 8.

[w] Rachel being with child, they were all begotten, though not all born, there.

and

and Aelibemeh, the daughter of Oneh, the
3 daughter of Jeboun the Hivite; and Baſhemet, the daughter of Iſmoal, ſiſter
4 to Nabiut. And Odeh bare to Eſau
5 Alipaz; and Baſhemet bare Roual; and Aelibemeh bare Jois, and Jolem, and Koreh: theſe *were* the ſons of Eſau, who were born to him in the land of
6 Canon. And Eſau took his wives, and his ſons, and his daughters, and all the perſons of his family, and his cattle, and all his beaſts, and all his riches which he had gotten in the land of Canon, and went [x] out of the country from
7 the face of his brother Jacob; for their ſubſtance was too great for them to dwell together, and the land they were ſojourners in was not able to bear them
8 becauſe of their cattle. And Eſau dwelt in mount Soir: Eſau *is* Adum.

9 And theſe *are* the generations of Eſau, the father of Adum, in mount Soir.
10 Theſe *are* the names of the ſons of Eſau: Alipaz, the ſon of Odeh, the wife of Eſau; Roual, the ſon of Baſhemet, the
11 wife of Eſau. And the ſons of Alipaz were Timan, Aumer, Jepu, and Gotam,
12 and Kenaz. And Timno was concubine to Alipaz the ſon of Eſau, and ſhe bare to Alipaz Omelek: theſe *were*
13 the ſons of Odeh the wife of Eſau. And theſe *were* the ſons of Roual, Nahet and Zeran, Sheneh and Mezeh: theſe were the ſons of Baſhemet the wife of Eſau.

14 And theſe were the ſons of Aelibemeh the daughter of Oneh, daughter of Jeboun the wife of Eſau, and ſhe bare to Eſau, Jois, and Jolam, and Koreh.

15 Theſe *were* the thouſands of the ſons of Eſau, of the ſons of Alipaz, the firſt-born of Eſau; the thouſand of Timan, the thouſand of Aumer, the thouſand of
16 Jepu, and the thouſand of Kenaz, the thouſand of Koreh, the thouſand of Gotam, the thouſand of Omelek: theſe were the thouſands of Alipaz in the land of Adum; theſe *were* the ſons of Odeh.

17 And theſe *were* the thouſands of Roual, the ſon of Eſau; the thouſand of Nahet, the thouſand of Zerah, the thouſand of Shemeh, the thouſand of Mezeh: theſe *were* the thouſands of Roual in the land of Adum; theſe *were* the ſons of Baſhemet wife of Eſau.

18 And theſe *are* the ſons of Aelibemeh wife of Eſau; the thouſand of Jous, the thouſand of Jolam, the thouſand of Koreh: theſe *were* the thouſands of Aelibemeh, daughter of Oneh, wife of
19 Eſau. Theſe *were* the ſons of Eſau, and theſe *were* their thouſands: he is Adum.

20 Theſe *are* the ſons of [xx] Soir the Horite, the inhabitants of the country; Luthan, and Subal, and Jeboun, and Oneh, and
21 Deſun, and Ajar, and Diſen: theſe *were* the thouſands of the Horites, the
22 ſons of Soir, in the land of Adum. And the ſons of Luthan were Hori and Eimam: and Timno *was* Luthan's ſiſter.
23 And theſe *are* the ſons of Subal; Olun, and Minehet, and Oibel, Sepu, and Aunam. And theſe *are* the ſons of Jeboun;
24 Vaieh and Oneh. This *was that* Oneh who found the [y] water in the wilderneſs, as he was feeding the aſſes of Jeboun his
25 father. And theſe *are* the ſons of Oneh,

[x] The מ, *i. e. out of* or *from* is underſtood here, as in other inſtances, ſee 2 Chron. i. 13.

[xx] See Gen. xiv. 6. Deut. ii. 12, 22. *Editor.*

[y] This we render *mules*, for which there is no authority. Some underſtand it of the *Aimim*, Gen. xiv. 7, and ſay מצא *to find* or *meet with* ſignifies *to engage:* but אימים and הימם are words that have no relation to one another; nor is מצא *to engage* or *fight with*, though it is *to come up with* or *meet with*. *Eimam*, ver. 22, is a ſon of Luthan; but there is no people of this name to be met with. If הימם be written for המים, as נסיכם for נסכיהם, Deut. xxxii. 38. and שרינם for שרגים, Gen. xl. 10. the ſenſe would be, that Oneh *found* or *met with* water in the wilderneſs; a matter of no little conſequence: but — *Sub judice lis ſit:* I gueſs as others have done. Can it mean that he found the *Amomus* ſo much uſed in embalming?

26 Diſen and [z] Aelibemeh-betoneh. And
theſe *are* the ſons of Diſen; Hameden,
27 and Aſben, and Iteren, and Caren. Theſe
are the ſons of Ajer; Bilhen, and Zoun,
28 and Oken. Theſe *are* the ſons of Deſen;
29 Ouj and Aren. Theſe *are* the thouſands
of the Horites; the thouſand of Luthan,
the thouſand of Subel, the thouſand of
30 Jiboun, the thouſand of Oneb, the thou-
ſand of Deſen, the thouſand of Ajer, the
thouſand of Diſen: theſe *were* the thou-
ſands of the Horites, by their thouſands,
in the land of Soir.
31 And theſe *are* the kings who reigned
in the land of Adum before there reigned
32 a king over the children of Iſral. And
Belo the ſon of Bour reigned in Adum;
and the name of his city *was* Danebeh.
33 And Belo died, and Jubeb the ſon of Ze-
34 rah of Bojreh, reigned in his ſtead. And
Jubeb died, and Haſem of the land of
35 the Timeni reigned in his ſtead. And
Heſem died, and Eded the ſon of Beded,
who ſmote the Midinites in the country
of Moab, reigned in his ſtead; and the
36 name of his city *was* Ovit. And Eded
died, and Semeleh of Meſerekeh reigned
37 in his ſtead. And Semeleh died, and
Saul of Rehbut-ener reigned in his ſtead.
38 And Saul died, and Bol-henan the ſon
39 of Ocbur reigned in his ſtead. And Bol-
henan the ſon of Ocbur died, and Edar
reigned in his ſtead; and the name of his
city *was* Pou; and the name of his wife
Meithbal, the daughter of Methered,
40 daughter of Mizeb. And theſe *are* the
names of the thouſands of Eſau by their
families, by their places, after their
names; the thouſand of Timno, the
thouſand of Olne, the thouſand of Itet,
the thouſand of Aelibemeh, the thouſand 41
of Aleh, the thouſand of Pinan, the thou- 42
ſand of Kenaz, the thouſand of Timan,
the thouſand of Mebajer, the thouſand 43
of Magdial, the thouſand of Oirem.
Theſe *were* the thouſands of Adum ac-
cording to their habitations in the land
of their poſſeſſion. Eſau *was* the [a] father
of Adum.

AND Jacob dwelt in the country in XXXVII.
which his father ſojourned, in the land
of Canon. This *is* the hiſtory of Jacob. 2
Joſeph *was* ſeventeen years old, and fed
the ſheep with his brethren; and the
youth *was* with the ſons of Bleeh and the
ſons of Zilpeh, his father's wives; and
Joſeph brought the evil reports of them
to their father. And Iſral loved Joſeph 3
above all his ſons, becauſe he *was* born
to him in his [b] old age; and he made
him an embroidered coat [c]. And his 4
brethren ſaw that their father loved him
above all his brethren; and they hated
him, and could not ſpeak [d] peaceably to
him.

And Joſeph dreamed a dream, and told 5
it to his brethren; and they hated him
yet more. And he ſaid unto them, hear, I 6
pray you, this dream which I have dream-
ed: behold, we *were* binding ſheaves in 7
the field; and lo, my ſheaf aroſe, and
ſtood up; and lo, your ſheaves came
round, and bowed themſelves down to
my ſheaf. And his brethren ſaid to 8
him, ſhalt thou reign as a king over us?
or ſhalt thou have the dominion over us?
And they hated him yet more for his
dreams and for his words.

And he dreamed yet another dream, 9
and related it to his brethren, and he

[z] Nothing was more common than for men and women to have the ſame name.

[a] Whether it means that he was father or ſupreme over the whole country, having ſubdued the Horites, Deut. ii. 12, 22; or over the people called Adum, it comes to the ſame at laſt, as the remaining Horites incorporated with them.

[b] See ch. xliv. 20, ילד זקנים.

[c] See Exod. xxviii. 4, 39. 2 Sam. xiii. 18. Jud. v. 30.

[d] Or ſalute him.

ſaid,

ſaid, lo, I have dreamed another dream, and lo, the ſun, and the moon, and eleven ſtars bowed themſelves down to me.
10 And he told it to his father, and to his brethren; and his father rebuked him, and ſaid to him, what *is* this dream which thou haſt dreamed? ſhall I, and thy mother, and thy brethren, certainly come to bow down ourſelves to thee to
11 the ground? And his brethren envied him; and his father obſerved the ſaying.
12 And his brethren went to feed their
13 father's ſheep at Sechem. And Iſral ſaid to Joſeph, are not thy brethren feeding *the ſheep* at Sechem? come, and I will ſend thee to them: and he ſaid to
14 him, here *am* I. And he ſaid to him, go now, ſee how thy brethren do, and how the ſheep are, and bring me word back. And he ſent him from the valley of Hebrun, and he came to Sechem.
15 And a man met with him, and behold, he *was* wandering in a field; and the man aſked him, ſaying, what ſeekeſt
16 thou? And he ſaid, I *am* ſeeking my brethren; tell me, I pray thee, where
17 they *are* feeding. And the man ſaid, they are gone from hence; for I heard them ſay, let us go to Detin: and Joſeph went after his brethren, and found
18 them at Detin. And they ſaw him afar off; and before he came near to them they plotted together againſt him to kill
19 him. And they ſaid one to another, look, that ſame dream-monger is com-
20 ing: and now come, and let us kill him, and fling him into one of the pits, and ſay, a miſchievous beaſt hath devoured him; and we will ſee what will become
21 of his dreams. And Reuben heard *them*, and delivered him out of their hands:
22 and he ſaid, let us not kill him. And Reuben ſaid to them, ſhed not blood, caſt him into this pit here in the wilderneſs, and lay not *your* hand upon him; that he might deliver him out of their hand, and reſtore him to his father.

23 And when Joſeph came to his brethren they ſtript Joſeph of his coat, of the embroidered coat that *was* upon him.
24 And they took him, and caſt him into the pit; and the pit *was* empty, *there was* no water in it.
25 And they ſat down to eat bread: and they lift up their eyes, and ſaw, and behold, a company of Iſmoalites came from Gelod, and their camels bearing ſpice and balm and myrrh, to carry down to Egypt.
26 And Jeudeh ſaid to his brethren, what advantage *will it be* if we kill our brother, and conceal his blood? come, and
27 let us ſell him to the Iſmoalites, and let not our hand be upon him, for he *is* our brother, our fleſh. And his brethren hearkened *to him*.
28 And the men, the Midinite merchants, paſſed by: and they drew up Joſeph out of the pit; and they ſold him to the Iſmoalites for twenty *pieces* of ſilver: and they brought Joſeph into Egypt.
29 And Reuben returned to the pit, and lo, Joſeph *was* not in the pit, and he
30 rent his clothes. And he returned to his brethren, and ſaid, the lad *is* gone,
31 and I, whither ſhall I go? And they took Joſeph's coat, and killed a kid, and
32 dipped the coat in the blood: and they ſent the embroidered coat, and conveyed *it* to to their father, and ſaid, we found this, diſcern now, whether it *be* thy ſon's coat or no.
33 And he knew it, and ſaid, *it is* my ſon's coat; a miſchievous beaſt hath devoured him; Joſeph is
34 torn to pieces. And Jacob rent his clothes, and put ſackcloth on his loins, and mourned for his ſon many days.
35 And all his ſons and all his daughters roſe up to comfort him, and he refuſed to be comforted, and ſaid, for I will go down to my ſon mourning to the grave: and his father bewailed him.

And

36 And the Midinites ſold him in Egypt to Potiphar, an officer of Pharoeh's, a captain of the guards[e].

XXXVIII. AND it was about that time that Jeudeh went down from his brethren, and turned aſide to a man, an Odulamite,
2 and his name was Hireh. And [f] Jeudeh ſaw there the daughter of a man, a Canonite, and his name was Suo, and he
3 took her, and went in unto her; and ſhe conceived, and bare a ſon, and
4 he called his name Or. And ſhe conceived again, and bare a ſon, and
5 ſhe called his name Aunan. And ſhe bare yet again a ſon, and ſhe called his name Seleh; and ſhe [g]failed when ſhe
6 had born him. And Jeudeh took a wife for Or his firſt-born, and her name *was*
7 Tamer. And Or, the firſt-born of Jeudeh, was wicked in the eyes of Jehovah,
8 and Jehovah ſlew him. And Jeudeh ſaid to Aunan, go in unto thy brother's wife and marry her, and raiſe up ſeed to thy
9 brother. And Aunan knew that the ſeed was not to be his: and when he went in unto his brother's wife, he ſpoiled *it* on the ground that he might
10 not give ſeed to his brother. And what he did was evil in the eyes of Jehovah,
11 and he ſlew him alſo. And Jeudeh ſaid to Tamer his daughter in law, remain a widow at thy father's houſe, till Seleh my ſon be grown up, for he ſaid, leſt he die alſo as his brothers. And Tamer went and dwelt at her fathers's houſe.

12 And after many days the daughter of Suo the wife of Jeudeh died, and Jeudeh was comforted, and he went up to his ſheep-ſhearers to Timneh, he and Hireh
13 his friend, the Odulamite. And one told Tamer, ſaying, behold, thy father in law is going up to Timneh to ſhear his ſheep.
14 And ſhe laid aſide her widow-garments, and covered her with a vail, and wrapped herſelf all over, and ſat at the door of the [h]fountains which *were* by the road to Timneh; for ſhe ſaw that Seleh was grown up, and ſhe was not given to him for a wife.
15 And Jeudeh ſaw her and took her for an harlot, becauſe ſhe covered her face.
16 And he turned aſide to her in the way, and ſaid, let me, I pray thee, come in unto thee (for he knew not that ſhe *was* his daughter in law). And ſhe ſaid,
17 what wilt thou give to come in unto me? And he ſaid, I will ſend *thee* a kid from the flock; and ſhe ſaid, wilt thou give *me* a pledge till thou ſend *it*? And he ſaid,
18 what *is* the pledge that I ſhall give thee? And ſhe ſaid, thy ſeal, and thy bracelets, and thy ſtaff that *is* in thy hand: and he gave *them* to her, and he came in unto her, and ſhe conceived by him. And
19 ſhe aroſe and went away, and laid aſide her vail, and put on her widow-garments.
20 And Jeudeh ſent the kid by the hand of his friend the Odulamite, to receive the pledge from the hand of the woman; and he found her not. And he aſked
21 the men of the place, ſaying, where *is* the harlot that *was* at the fountains by the road? And they ſaid, there was no
22 harlot here. And he returned to Jeudeh, and ſaid, I have not found her, and alſo the men of the place ſaid, there was no
23 harlot here. And Jeudeh ſaid, let her take *it* to herſelf, leſt we come into diſgrace; lo, I ſent this kid, and thou didſt not find her.

24 And it was about three months after, that one told Jeudeh, ſaying, Tamer thy daughter in law hath played the harlot,

[e] They were *executioners* alſo, as the Hebrew word implies.

[f] He was now about one and twenty, as Joſeph was ſeventeen.

[g] Heb. and it was בכזיב that ſhe became *a failer*, as the word is uſed Iſa. lviii. 11.

[h] Which ſerved as a Bagnio, it is likely.

and

and behold, ſhe *is* alſo with child by whoredom. And Jeudeh ſaid, bring
25 her forth, and let her be [i] burnt. She *was* brought forth; and ſhe ſent to her father in law, ſaying, by the man whom theſe *belong to am* I with child: and ſhe ſaid, diſcern now whoſe *are* this ſeal,
26 and the bracelets, and the ſtaff. And Jeudeh acknowledged *them*, and ſaid, ſhe is more juſt than I, becauſe I gave her not to Seleh my ſon: and he knew her again no more.

27 And at the time of her delivery, behold there *were* male twins in her womb.
28 And as ſhe was in labour, *one* put forth *his* hand, and the midwife took and bound a ſcarlet thread on his hand, ſay-
29 ing, this came out firſt. And it happened that as he drew back his hand, behold, his brother came out; and ſhe ſaid, what! haſt thou burſt forth? the [k] burſting forth *be* with thee; and ſhe
30 called his name Perez. And [l] afterwards came out his brother with the ſcarlet thread upon his hand; aud his name was called Zarah.

XXXIX. AND Joſeph was brought down to Egypt; and Potiphar, an officer of Pharoeh's, a captain of his guard, an Egyptian, bought him from the hand of the Iſmoalites who brought him down thi-
2 ther. And Jehovah was with Joſeph, and he [m] proſpered; and he was in the
3 houſe of his maſter the Egyptian. And his maſter ſaw that Jehovah *was* with him, and made every thing that he did to
4 proſper in his hand. And Joſeph found favour in his eyes, and he waited upon him, and he ſet him over his houſe, and all that he had he put into his hand.
5 And from the time that he ſet him over his houſe, and over all that he had, Jehovah bleſſed the houſe of the Egyptian for Joſeph's ſake, and the bleſſing of Jehovah was upon all that he had in the
6 houſe, and in the field. And he left all that he had in Joſeph's hand; and he took no notice of any thing he had, but the bread which he did eat. And Joſeph was beautiful in perſon, and of a beautiful countenance.

7 And after theſe things, his maſter's wife caſt her eyes on Joſeph, and ſhe
8 ſaid, lie with me. And he refuſed, and he ſaid to his maſter's wife, behold, my maſter knows not what is with me in the houſe, and all that he hath he has
9 put into my hand; *there is* none greater in this houſe than I, and he withholds nothing from me but thee, becauſe thou art his wife, and how ſhall I do this great wickedneſs and ſin againſt the
10 Aleim? And ſhe ſpake to Joſeph day by day, but he hearkened not to her, to lie by her *and* be with her. And about this time
11 he came into the houſe to do his buſineſs, and *there was* none of the people of
12 the houſe within. And ſhe caught him by his garment, ſaying, lie with me; and he left his garment in her hand, and fled, and got out of doors. And when
13 ſhe ſaw that he had left his garment in her hand, and was fled out, ſhe called
14 the men of the houſe, and ſpake to

[i] According to the law, Lev. xxi. 9.

[k] Gen. xxviii. 14, the bleſſing on Jacob is expreſſed by this term of *burſting forth* or *breaking out* for want of room; ſo ſhe meant, *the bleſſing of Abrem be on thee.*

[l] 1 Cor. xv. 46. "That was not firſt which is ſpiritual, but that which is natural." "Ye muſt be born again," as Zarah was. Then Perez, who had the worldly bleſſing and birth-right, is the natural man, and Zarah the ſpiritual, who muſt put forth his hand, his ſtrength, whilſt in the womb, or in a ſtate of regeneration; and yet the *natural man* is born firſt: and here is *Jew* and *Gentile*, as well as the *natural* and *ſpiritual* man. See Mr. *Clark*'s Note. Here is alſo a further leſſon, that fleſh and blood cannot inherit (as the Jew did not) the real bleſſing or promiſe, though the outward part of it fell to his ſhare, and does to the Chriſtian World, in outward bleſſings; but the ſpiritual man was then, and is ſtill, (זרח) one that *is to ariſe* and ſhine forth as the ſun.

[m] See ver. 21.

them,

them, ſaying, ſee, he hath brought an Hebrew in to us to ſport with us; he came to me, to lie with me, and I cried
15 with a loud voice; and when he heard that I lift up my voice and cried out, he left his garment with me, and fled, and got
16 out of doors. And ſhe laid up his garment by her till his lord came home.
17 And ſhe ſpake to him according to theſe words, ſaying, the Hebrew ſervant whom thou broughteſt to us, came to me
18 to ſport with me; and when I lift up my voice and cried out, he left his garment
19 by me, and fled out of doors. And when his maſter heard the words of his wife, which ſhe ſpake to him, ſaying after this manner did thy ſervant to me, his
20 wrath was kindled. And Joſeph's maſter took him and put him into the [n] dungeon-houſe, the place where the king's priſoners *were* bound, and he was there in the dungeon-houſe.
21 And Jehovah was with Joſeph, and ſhewed him mercy, and gave him favour in the eyes of the keeper of the
22 dungeon-houſe. And the keeper of the dungeon-houſe [o] committed to Joſeph's care [o] all the priſoners which *were* in the dungeon-houſe; and whatever they did
23 there, he ordered it. The keeper of the dungeon-houſe looked not to any thing *that was* under his hand, becauſe Jehovah *was* with him; and *that* which he did Jehovah made *it* to proſper.

XL. AND after theſe things the butler of the king of Egypt and the paſtry-cook offended againſt their lord the king of
2 Egypt. And Pharoeh was wroth with his officers, with the chief butler and with the chief paſtry-cook. And he 3
committed them into cuſtody, in the houſe of a captain of the guards, in the dungeon-houſe, the place where Joſeph *was* a priſoner. And the captain of the 4
guards charged Joſeph with them, and he attended upon them, and they were a year in cuſtody.

And they both of them dreamed a 5
dream, each his dream the ſame night, according to the interpretation of his dream, the butler and the paſtry-cook of the king of Egypt, who *were* priſoners in the dungeon-houſe. And Joſeph came 6
to them in the morning, and looked upon them, and behold, they *were* troubled. And he aſked Pharoeh's officers that *were* 7
in cuſtody with him, in his maſter's houſe, ſaying, why are your looks ſo ſad to-day? And they ſaid, we have 8
dreamed a dream, and *there is* none to interpret it. And Joſeph ſaid to them, *do* not interpretations *belong* to the Aleim? tell me *it*, I pray. And the chief butler 9
told his dream to Joſeph, and ſaid to him, I *was* in my dream, and behold, a vine *was* before me, and on the vine 10
were three branches, and it was as *one* that ſhot forth it's leaves, it's flower went off, it's bunches ripened the grapes [p]. And Pharoeh's cup *was* in my hand, and 11
and I took the grapes and [q] pierced them for Pharoeh's cup, and I gave the cup into Pharoeh's hand. And Joſeph ſaid 12
to him, this *is* the interpretation of it: the three branches *are* three days; with- 13
in three days Pharoeh will take account of thee, and reſtore thee to thy place, and thou ſhalt put Pharoeh's cup into

[n] סהר is ſome kind of *deep cup*, *bowl*, or *ciſtern* Cant. vii. 2. and ſeems here to mean the *pit* or *dungeon* which was in this priſon, ch. xl. 15. and xli. 14. Joſeph was two years a priſoner here, and a ſlave eleven years. See ch. xli. 1.

[o] Heb. gave into the hand of Joſeph.

[p] *i. e.* He ſaw the whole progreſs of the vine, the 14
leaf coming, the flower dropping, and the grapes ripening.

[q] I know not whether there be any ſuch cuſtom at this day as this; but many others mentioned in Scripture ſtill continue.

his

his hand after the former manner, as
14 when thou waſt his butler; but remember me when it ſhall be well with thee, and do kindly, I pray thee, by me, and make mention of me to Pharoeh, and
15 bring me out of this houſe; for indeed I was ſtolen away out of the land of the [s]Hebrews, and here alſo have I done nothing that they ſhould put me into a
16 dungeon. And the chief paſtry-cook ſaw that the interpretation was good; and he ſaid to Joſeph, I alſo *was* in my dream, and behold, three white baſkets
17 *were* upon my head; and in the upper baſket *was* all manner of paſtry which Pharoeh eateth; and the birds ate them
18 out of the baſket upon my head. And Joſeph anſwered and ſaid, this is the interpretation of it: the three baſkets
19 *are* three days; within three days will Pharoeh take thy head from off thee, and hang thee upon a tree; and the birds ſhall eat thy fleſh from off thee.

20 And on the third day, on Pharoeh's birth-day, he made an entertainment for all his ſervants, and he took an account of the chief butler and of the chief paſtry-
21 cook among his *other* ſervants. And he reſtored the chief butler to his butlerſhip, and he put the cup into the hand
22 of Pharoeh. And the chief paſtry-cook he hanged, as Joſeph had interpreted to
23 them. And the chief butler did not remember Joſeph, but forgat him.

XLI. AND at the end of two years Pharoeh had a dream; and behold, he ſtood
2 by the river; and behold, there came up out of the river ſeven cows, well-looking and full of fleſh, and they fed on the reeds; and behold, ſeven other cows 3
came up after them out of the river, ill-looking and thin of fleſh, and they ſtood by the *other* cows on the brink of the river; and the ill-ſhaped and lean cows ate 4
up the ſeven handſome-bodied and fat cows. And Pharoeh awoke. And he fell 5
aſleep and dreamed a ſecond time; and behold, [t]ſeven ears upon one ſtalk, full and fair; and behold, ſeven ears thin and blighted with the eaſt wind ſprung up after them, 6
and the thin ears ſwallowed up the ſeven 7
fat and full ears. And Pharoeh awoke, and behold, *it was* a dream. And in the 8
morning his ſpirit was troubled, and he ſent and called for all the [u]diviners of Egypt, and all the wiſe men of it, and Pharoeh told them his dreams, and *there was* no one interpreted them to Pharoeh.

And the chief butler ſpake to Pharoeh, 9
ſaying, now do I remember my fault; Pharoeh was angry with his ſervants, 10
and put me in cuſtody in the houſe of the captain of the guard, me and the chief paſtry-cook; and we dreamed a 11
dream the ſame night, I and he, each of us according to interpretation [w] did dream our dream. And *there was* with 12
us a young man, an Hebrew, ſervant to the captain of the guards; and we told him, and he interpreted our dreams to us; to each he interpreted according to his dream: and as he interpreted to us 13
ſo it came to paſs; me he reſtored to my place, and him he hanged.

And Pharoeh ſent and called for Jo- 14
ſeph, and they hurried him from the dungeon; and he ſhaved and changed his clothes, and came to Pharoeh. And 15

[s] עברים is *wayfaring men*, *travellers*, or *itinerants*, ſuch as the Canonites and Iſmoalites, Midinites, &c. the Inhabitants of Paleſtine, were; and it is moſt likely that Joſeph meant *itinerant merchants* by the word.

[t] The Egyptian wheat bears a complicated ear of many ears; and this therefore means ſeven ſuch complicated ears on one ſtalk, which never come naturally. We have many ſtalks or ſtraws that ſpring from one root, but not two ears on one ſtalk.

[u] It doth not appear to me what the word preciſely ſignifies.

[w] *i. e.* As we judged it to be.

Pharoeh ſaid to Joſeph, I have dreamed a dream, and *there is* none can interpret it; and I hear of thee, that thou under-
16 ſtandeſt a dream to interpret it. And Joſeph anſwered Pharoeh, ſaying, can *one* anſwer Pharoeh a perfect anſwer
17 without the Aleim? And Pharoeh ſaid to Joſeph, in my dream, behold, I was
18 ſtanding on the bank of the river, and behold, there came up out of the river ſeven cows fat in fleſh and well-ſhaped, and
19 they fed on the reeds; and behold, ſeven other cows came up after them, poor, and extremely ill-ſhaped, and thin in fleſh: I never ſaw any ſuch in all the
20 land of Egypt, ſo bad. And the lean ugly cows ate up the firſt ſeven fat ones,
21 and they went into their bellies; and it could not be known that they had gone into their bellies, and their appearance was as bad as at firſt: and I awoke.
22 And I ſaw in my dream, and behold, ſeven ears came up on one ſtalk, full and
23 fair; and behold, ſeven ears, ſmall, thin, blaſted with the eaſt wind, ſprang
24 up after them.; and the thin ears ſwallowed up the ſeven fair ears: and I have ſpoke to the diviners, and *there is* none can explain *it* to me.

25 And Joſeph ſaid to Pharoeh, Pharoeh's dream *is* one; the Aleim ſheweth to
26 Pharoeh what he *is* about to do. The ſeven good cows *are* ſeven years, and the ſeven good ears are ſeven years: the
27 dream *is* one. And the ſeven thin and bad cows that came up after them *are* ſeven years; and the ſeven light ears blaſted with the eaſt wind are ſeven
28 years of famine. This *is* what I ſaid to Pharoeh, that the Aleim ſheweth to
29 Pharoeh what he *is* about to do. Behold, ſeven years of great plenty are coming through all the land of Egypt;
30 and ſeven years of famine will ariſe after them, and all the plenty will be forgotten in the land of Egypt, and the famine will conſume the land;
31 and the plenty will not be known in the land by reaſon of the famine after it; for it *will be* very grievous.
32 And as for the repeating of the dream to Pharoeh twice, *it is* becauſe the thing *is* determined by the Aleim, and the Aleim *is* haſtening to
33 do it. And now let Pharoeh look out a man diſcreet and wiſe, and ſet him
34 over the land of Egypt. Let Pharoeh order and appoint overſeers over the land of Egypt; and take the fifth of the land of Egypt in the ſeven years of
35 plenty. And let them gather every kind of food theſe good years that are coming, and let them lay up corn by the authority of Pharoeh, and keep it for food in the cities.
36 And let the food be for ſtore for the land againſt the ſeven years of famine that will be in the land of Egypt, that the land periſh not through the famine.

37 And the thing was good in the eyes of Pharoeh, and in the eyes of all his ſervants.
38 And Pharoeh ſaid to his ſervants, ſhall we find a man like this, in whom *is* the ſpirit of the Aleim?
39 And Pharoeh ſaid to Joſeph, ſince the Aleim hath made all this known to thee, *there is*
40 none ſo diſcreet and wiſe as thou: thou ſhalt be over my houſe, and all my people ſhall [x]kiſs thy mouth; only in the throne will I be greater than thou.
41 And Pharoeh ſaid to Joſeph, ſee, I ſet thee over all the land of Egypt.
42 And Pharoeh took his ring from off his [y]hand

[x] It is cuſtomary in the Eaſt to kiſs the written orders, letter, or &c. of a ſuperior, of the prince eſpecially; but this paſſage relates to *the kiſs of reverence*, ſee Pſal. ii. 12. 1 Sam. x. 1. 1 King. xix. 18, Job xxxi. 27. Hoſ. xiii. 2. *Mouth* is *commandment* indeed; but there could be no written commandment, though ſome token of it there might, at that time.

[y] Probably it hung by a ribband round the wriſt.

and

and put it upon Joſeph's hand, and clothed him with garments of fine linnen, and
43 put a gold chain about his neck, and he made him ride in the ſecond chariot which he had, and they cried before him [a]Father of bleſſing, and he was ſet
44 over all the land of Egypt. And Pharoeh ſaid to Joſeph, I *am* [b]Pharoeh, and beſides thee ſhall no man [c]lift up his hand
45 or his foot in all the land of Egypt. And Pharoeh called the name of Joſeph [d]A Treaſure of glorious Comfort, and gave him Aſenet the daughter of Puthi-pharo, the prieſt of Aven, to wife. And Joſeph went out over the land of Egypt.

46 And Joſeph *was* thirty years old when he ſtood before Pharoeh king of Egypt. And Joſeph went out from the preſence of Pharoeh, and went over all the land
47 of Egypt. And the land bore by handfuls during the ſeven years of plenty.
48 And he gathered all the food of the ſeven years that were in the land of Egypt, and he put the food in the cities; the food of the land that *was* round the city
49 he laid up in it. And Joſeph gathered corn as the ſand of the ſea, in great quantity, ſo that he left off taking account of
50 it, for *it was* beyond computation. And to Joſeph were born two ſons before the years of famine came, whom Aſenet, the daughter of Puthi-pharo, the prieſt
51 of Aven, bare to him. And Joſeph called the name of the firſt-born [e]Menaſeh; for the Aleim hath made me forget all my trouble and all my father's houſe. And the name of the ſecond he 52
called [f]Ephrim; for the Aleim hath made me fruitful in the land of my affliction.

And the ſeven years of plenty which 53
were in the land of Egypt ended. And the ſeven years of famine began to 54
come, as Joſeph ſaid: and the famine was in all countries; but in all the land of Egypt there was bread. And all the 55
land of Egypt was famiſhed: and the people cried to Pharoeh for bread; and Pharoeh ſaid to all the Egyptians, go to Joſeph, what he ſaith to you, do. And 56
the famine was over the face of the whole country; and Joſeph [g]opened every thing that was among them, and ſold to the Egyptians. And the famine increaſed in the land of Egypt. And all countries 57
came into Egypt to buy of Joſeph; for the famine was ſtrong in all countries.

AND Jacob ſaw that there was corn XLII.
in Egypt; and Jacob ſaid to his ſons, why do ye look one upon another? And 2
he ſaid, behold, I hear there is corn in Egypt; go down thither, and buy for us from thence, that we may live and not die.

And ten of Joſeph's brethren went 3
down to buy corn from Egypt. And Ja- 4
cob did not ſend Benjamin, Joſeph's brother, with his brethren; for he ſaid, perhaps miſchief may befal him. And 5
the ſons of Iſral came to buy among thoſe that came; for the famine was in

[a] אברך is either from אב *father* or *giver*, and ברך *a bleſſing*, or א is formative, and the word ſignifies *the bleſſer*, which comes to the ſame.

[b] *Pharoeh* is *free*, *unconfined*, all the reſt being ſervants.

[c] He only ſhould have liberty to do as he pleaſed, the reſt obeying orders, in this affair of the corn.

[d] Not as a name he ſhould go by inſtead of his former one, but as a declaration of what he was to that and all the neighbouring nations.

[e] *i.e. Forgetting*; he being now raiſed to a throne, in reſpect of which all former trouble was nothing. See Rom. viii. 18. Phil iii. 13. No doubt Joſeph thought of that ſon who was to come of one of their loins, and be born in a ſtrange country, emptying himſelf of his glory, and *forgetting* his own dignity, that others might *forget* their miſery.

[f] *i.e. Fruitful ones.*

[g] In the ſenſe of *opening* ſhop; he appointed a ſale of all ſorts of food.

6 the land of Canon. And Joſeph *was* the governor over the land; he ſold to all the people of the land. And Joſeph's brethren came and bowed themſelves to
7 him *with* their noſe to the ground. And Joſeph ſaw his brethren, and knew them; and he made himſelf ſtrange to them, and ſpake roughly to them, and ſaid unto them, whence came ye? And they ſaid, from the land of Canon, to
8 buy food. And Joſeph knew his bre-
9 thren, but they knew not him. And Joſeph remembered the dreams which he dreamed of them, and he ſaid to them, ye *are* ſpies; to ſee the [h] naked-
10 neſs of the land ye are come. And they ſaid to him, no, my lord; but to buy
11 food are thy ſervants come: we *are* all of us the ſons of one man; we *are* true
12 men; thy ſervants are not ſpies. And he ſaid to them, no, but to ſee the na-
13 kedneſs of the land are ye come. And they ſaid, thy ſervants *were* twelve; we *are* brethren, the ſons of one man in the land of Canon; and behold, the youngeſt *is* with our father at this time, and one
14 *is* not. And Joſeph ſaid unto them, this *is* what I ſpake unto you, ſaying, ye *were*
15 ſpies; by this ſhall ye be proved; as Pharoeh liveth ye ſhall not go from hence, except your youngeſt brother come hi-
16 ther; ſend one of you, and let him fetch your brother, and ye ſhall be bound, and your words ſhall prove the truth in you; otherwiſe, as Pharoeh liveth ye
17 *are* ſpies. And he put them all into cuſ-
18 tody three days. And Joſeph ſaid to them the third day, this do and live;
19 I fear the Aleim; if ye *are* true men, let one of your brethren be bound in your priſon-houſe; and go ye, carry food
20 for the famine of your houſes; and bring your youngeſt brother to me, and your words will be verified, and ye ſhall not die. And they did ſo.
21 And they ſaid one to another, verily we *are* guilty concerning our brother, that we ſaw the anguiſh of his ſoul when he made ſupplication to us, and we would not hear him, therefore is this
22 diſtreſs come upon us. And Reuben anſwered them, ſaying, did I not ſpeak to you, ſaying, do not ſin againſt the lad, and ye would not hear; and his
23 blood, ſee, it is required. And they knew not that Joſeph heard *them*, for *there was* an [i] uſher between them. And
24 he turned from them and wept; and he turned to them again, and ſpake to them; and he took Simeon from them, an d bound him before their eyes.
25 And Joſeph commanded to fill their ſacks with corn, and to return each man's money into his ſack's mouth, and to give them proviſion for the way: and thus did
26 he to them. And they took their corn
27 upon their aſſes, and went away. And one opened his ſack to give his aſs provender in the [k] inn, and he ſaw his money; and behold, it was in the mouth of his
28 [l] bag. And he ſaid to his brethren, my money is returned, and behold, *it is* even in my bag; and their heart ſunk, and they trembled one to another, ſaying, what is this the Aleim is doing to us?
29 And they came to Jacob their father,

[h] Weakneſs, grievances, defects in the laws, or in the adminiſtration of them, or vices among the people, and whatever might expoſe them to ſhame, or as a prey, is implied in this word.

[i] The great men in the Eaſt to-this day make uſe of ſuch a *go-between* out of ſtate. The uſher having delivered their anſwer, and retired, they fall into this mutual upbraiding, not thinking any one near enough to hear them.

[k] Their inns were only empty rooms on the road to lodge or eat in; for they were obliged to carry their own proviſions with them, ſee Jud. xix. 15. and had not even this convenience in cities.

[l] Here are three words uſed for *ſack*; כלי any *veſſel* or *utenſil*, שק *ſack*, and אמתחת *a pouch* or *bag*.

to

to the land of Canon, and told him all
30 that had befallen them, ſaying, the man,
the lord of the land, ſpake roughly to us,
and treated us as ſpies of the country.
31 And we ſaid to him, we *are* true men,
32 we *are* not ſpies; we *were* twelve bre-
thren, the ſons of our father; one *is* not,
and the youngeſt *is* now with our father
33 in the land of Canon. And the man,
the lord of the country, ſaid to us, by
this ſhall I know that ye *are* true men;
leave one of your brethren with me, and
take *for* the famine of your houſes, and
34 be gone; and bring your youngeſt bro-
ther to me; and I ſhall know that ye
are not ſpies, but true men. I will re-
ſtore your brother to you, and ye ſhall
traffic in the land.
35 And when they emptied their ſacks,
behold, each man's parcel of money *was*
in his ſack. And they ſaw their parcels
of money, they and their father, and
36 were frightened. And Jacob their father
ſaid to them, me ye bereave *of my chil-
dren*; Joſeph *is* not, and Simeon *is* not,
and ye would take Benjamin: all theſe
37 things are againſt me. And Reuben
ſpake to his father, ſaying, ſlay two of
my ſons if I bring him not to thee;
deliver him into my hand, and I will
38 bring him back to thee. And he ſaid,
my ſon ſhall not go down with you; for
his brother is dead, and he is left alone,
and miſchief will befal him in the way
which ye are going in, and ye will bring
down my grey hairs with ſorrow to the
grave.

XLIII. AND the famine *was* grievous in the
2 land. And when they had eaten up the
corn which they had brought out of
Egypt, their father ſaid to them, go
3 again, buy us a little food. And Jeudeh
ſpake to him, ſaying, the man ſolemnly
proteſted to us, ſaying, ye ſhall not ſee
my face, except your brother *be* with
you: if thou wilt ſend our brother 4
with us, we will go down and buy food
for thee; and if thou wilt not ſend him, 5
we will not go down; for the man ſaid
to us, ye ſhall not ſee my face except
your brother *be* with you. And Iſral 6
ſaid, why did you do *ſo* ill to me, as to
tell the man ye had another brother.
And they ſaid, the man aſked us again 7
and again about ourſelves, and about
our kindred, ſaying, is your father
yet living? have ye a brother? And we
informed him according to thoſe words:
could we any ways know that he would
ſay, bring your brother down? And 8
Jeudeh ſaid to Iſral his father, ſend the
young [m] man with me, and we will ariſe
and go; and we ſhall live and not die,
both we and thou, *and* alſo our little ones.
I will be ſurety for him, of my hand ſhalt 9
thou require him; if I do not bring him
unto thee and ſet him before thee, then
let me bear the blame with thee for ever;
for unleſs we had lingered, we might 10
have returned twice by this time. And 11
Iſral their father ſaid to them, if *it* muſt
be ſo, then do this, take of the cele-
brated fruits of the country in your veſ-
ſels, and carry down the man a preſent,
a little balm, and a little honey, ſpice and
myrrh, dates and almonds; and take 12
other money in your hand, and the mo-
ney that was returned in the mouth of
your ſacks, carry again in your hand, poſ-
ſibly it *was* an overſight; and take your 13
brother, and ariſe go again to the man; and 14
the Lord all-bountiful give you mercy be-
fore the man, and ſend back with you your
other brother and Benjamin: and I, if I am
bereaved of *my children*, I am bereaved.
And the men took the preſent, and 15
they took other money in their hand,

[m] He was now about thirty-one years old, being born in Canon, as Jacob returned from Padan-aram, ch. xxxv. 16.

and

and Benjamin; and they aroſe, and came down into Egypt, and ſtood be-
16 fore Joſeph. And Joſeph ſaw Benjamin with them; and he ſaid to *him* that *was* over his houſe, bring *theſe* men into the houſe, and kill meat, and make ready; for *theſe* men ſhall eat with me at noon.
17 And the man did as Joſeph ordered; and the man brought the men into Jo-
18 ſeph's houſe. And the men were afraid, becauſe they were brought into Joſeph's houſe; and they ſaid, becauſe of the money that was returned in our bags the firſt time we are brought in, that he may find occaſion againſt us, and fall upon us, and take us for ſervants,
19 and our aſſes. And they came near to the man that *was* over Joſeph's houſe, and ſpake to him at the door of the houſe:
20 and they ſaid, O ſir, we came down in-
21 deed before to buy food: and when we came to the inn, and opened our bags, behold, every man's money *was* in the mouth of his bag, our money in full weight; and we have brought it again
22 in our hand: and other money have we brought down in our hand to buy food; we know not who put our money into
23 our bags. And he ſaid, peace *be* with you, fear not; your Aleim, and the Aleim of your father gave you treaſure in your bags; your money came to me. And he brought Simeon out to them.
24 And the man brought the men into Joſeph's houſe, and gave *them* water, and they waſhed their feet, and he gave their
25 aſſes provender. And they made ready the preſent againſt Joſeph came at noon, for they heard that they ſhould eat bread there.
26 And Joſeph came into the houſe, and they brought to him the preſent that *was* in their hand, into the houſe, and bowed themſelves to him to the earth. And 27
he wiſhed them peace; and he ſaid, is your father well, the old man of whom ye ſpake, *is* he yet living? And they 28
ſaid, thy ſervant our father *is* well, he *is* yet living. And they bent their heads and bowed down themſelves. And he lift up his eyes, and 29
ſaw Benjamin his brother, his mother's ſon, and he ſaid, *is* this your youngeſt brother of whom ye ſpake to me? And he ſaid, the Aleim be gracious to thee my ſon! And Joſeph made haſte, for 30
his bowels yearned upon his brother, and he wanted to weep, and he went into the inner room and wept there: and he waſhed his face, and came out, 31
and reſtrained himſelf, and ſaid, ſet on bread. And they ſet for him by him- 32
ſelf, and for them by themſelves, and for the Egyptians, who ate with him, by themſelves; for the Egyptians cannot bear to eat bread with [n] ſtrangers; for that is an abomination to the Egyptians.
And they were ſeated before him, the 33
elder according to his ſeniority, and the younger according to his [nn] age. And the men were amazed one towards another. 34
And meſſes were carried to them from before him, and Benjamin's meſs was five times as much as any of their's; and they drank and were merry with him.

AND he commanded *him* that *was* XLIV.
over his houſe, ſaying, fill the men's bags with food as much as they can hold,
and put each man's money in the mouth 2
of his bag; and put my cup, the ſilver cup, in the mouth of the bag belonging to the youngeſt, and his corn-money: and he did according to the word of Joſeph which he ſpake. It was morning 3

[n] Travellers or paſſengers from other countries. The *Hebrews*, as a title of the ſeed of Jacob, could not yet be the name of *a people*, nor conſequently could the ſons of Jacob be marked out here by that title.

[nn] Heb. youth.

light,

ſight, and the men were ſent away, they
4 and their aſſes. They were gone out of
the city, they had not got far; and Jo-
ſeph ſaid to *him* that *was* over his houſe,
up, purſue after the men, and overtake
them, and ſay to them, why do ye re-
5 turn evil for good? *Is* it not what my
lord drinketh in? and what he would
ſurely divine about? Ye have done evil
in what ye have done.
6 And he overtook them, and ſpake
7 theſe words to them. And they ſaid to
him, why doth my lord ſpeak ſuch words
as theſe? far be it from thy ſervants to
8 act in this manner: behold, the money,
which we found in the mouth of our bags,
we brought to thee again from the land of
Canon; and how ſhould we ſteal out of
9 thy lord's houſe ſilver or gold? Whom
ſoever of thy ſervants it ſhall be found
with, let him die; and we alſo will be
10 ſervants to my lord. And he ſaid, *let*
it now *be* according to your words; he
whom it is found with ſhall be ſervant
11 to me, and ye ſhall be clear. And they
made haſte and let down every man his
bag to the ground; and every one opened
12 his bag. And he ſearched, beginning
with the eldeſt, and ending with the
youngeſt: and the cup was found in
13 Benjamin's bag. And they rent their
clothes, and loaded every one his aſs,
and returned to the city.
14 And Jeudeh came, and his brethren,
into Joſeph's houſe, and he *was* yet
there; and they fell before him to the
15 ground. And Joſeph ſaid to them, what
deed *is* this that ye have done? did ye
not know that ſuch a man as I could
16 certainly divine? And Jeudeh ſaid, what
ſhall we ſay to my lord? what ſhall we
ſpeak? and how ſhall we juſtify our-
ſelves? The Aleim hath found out the
iniquity of thy ſervants; behold, we *are*
ſervants to my lord, both we, and *he* in
whoſe hand the cup is found. And he ſaid, 17
far be it from me do ſo; the man in
whoſe hand the cup is found, he ſhall
be my ſervant; and ye, go ye in peace
to your father.
And Jeudeh drew near to him, and 18
ſaid, O my lord, let thy ſervant ſpeak,
I pray thee, a word in the ears of my
lord, and let not thine anger kindle
againſt thy ſervant, for thou *art* as Pha-
roeh. My lord aſked his ſervants, ſaying, 19
have ye a father, or a brother? And we 20
ſaid to my lord, we have a father, an old
man; and *there is* a child of his old age,
the youngeſt, and his brother is dead,
and he only is left of his mother, and
his father loveth him. And thou ſaidſt 21
to thy ſervants, bring him down to me,
that I may ſet my eyes upon him. And 22
we ſaid to my lord, the young man can-
not leave his father; for ſhould he leave
his father, he would die. And thou 23
ſaidſt to thy ſervants, if your youngeſt
brother doth not come down with you,
ye ſhall ſee my face no more. And 24
when we came to thy ſervant my father,
we told him the words of my lord. And 25
our father ſaid, go again, buy us a little
food. And we ſaid, we cannot go 26
down; if our youngeſt brother *be* with
us, then we will go down; for we can-
not ſee the man's face, and our youngeſt
brother not be with us. And thy ſer- 27
vant my father ſaid to us, ye know that
my wife bare me two *ſons*; and one went 28
from me, and I ſaid, certainly he is torn,
he is torn to pieces; and I have not ſeen
him ſince: and ye would take this alſo 29
from me; and ſhould miſchief befal him,
ye will bring down my grey hairs with
ſorrow to the grave. And now when I 30
come to thy ſervant my father, and the
young man *be* not with us, for his life 31
is bound up in his life, then he will
die, when he ſeeth that the young man

is

is not *with us*, and thy ſervants ſhall bring down the grey hairs of thy ſervant
32 our father with ſorrow to the grave: for thy ſervant is ſurety to my father for the young man, ſaying, if I bring him not to thee, let me bear the blame to my
33 father for ever. And now let thy ſervant ſtay, I pray thee, a ſervant to my lord inſtead of the young man; and let the young man go up with his brethren:
34 for how can I go up to my father, and the young man *be* not with me, leſt I ſee the evil that will come upon my father?

XLV. AND Joſeph could not reſtrain himſelf before all them that ſtood by him; and he cried, put every one out from me: and no one ſtood with him when Joſeph made himſelf known to his bre-
2 thren. And he [o]wept aloud; and the Egyptians heard, and the houſe of Pha-
3 roeh heard *it*. And Joſeph ſaid to his brethren, I *am* Joſeph: is my father yet living? And his brethren could not anſwer him, for they were confounded at
4 his preſence. And Joſeph ſaid to his brethren, come near to me, I pray you: and they came near. And he ſaid, I *am* Joſeph your brother, whom ye ſold
5 into Egypt: and now be not ſorry, nor aſhamed, that ye ſold me hither; for the Aleim ſent me before you to preſerve
6 life. For theſe two years *hath* the famine *been* in the land, and *there are* yet five years, in which there *will be* no ploughing
7 nor harveſt. And the Aleim ſent me before you, to preſerve you a remnant on the earth, and to ſave your lives by
8 a great deliverance. And now ye did not ſend me hither, but the Aleim; and he hath made me a father to Pharoeh, and lord of all his houſe, and governor over all the land of Egypt.

Make haſte and go up to my father, and 9
ſay ye to him, thus ſaith thy ſon Joſeph: the Aleim hath made me lord of all Egypt; come down to me, tarry not:
and thou ſhalt dwell in the land of Go- 10
ſen, and be near to me; thou, and thy ſons, and thy ſon's ſons, and thy ſheep, and thy oxen, and all that thou haſt:
and I will ſuſtain thee there, for *there* 11
are yet five years of famine; leſt thou be impoveriſhed, thou, and thy houſe, and all that thou haſt. And behold, 12
your eyes ſee, and the eyes of my brother Benjamin, that *it is* my mouth that ſpeaketh to you: and ye ſhall tell my 13
father of all my glory in Egypt, and of all that ye have ſeen; and ye ſhall make haſte and bring down my father hither.
And he fell upon his brother Benjamin's 14
neck, and wept; and Benjamin wept upon his neck. And he kiſſed all his 15
brethren, and wept upon them; and after that his brethren talked with him.
And the report was heard in Pha- 16
roeh's houſe, ſaying, Joſeph's brethren are come: and it was good in the eyes of Pharoeh, and in the eyes of his ſervants. And Pharoeh ſaid to Joſeph, ſay to 17
thy brethren, this do ye; [p]goad on your beaſts, and go, get you into the land of Canon; and take your father, and your 18
families, and come unto me, and I will give you the beſt of the land of Egypt, and ye ſhall eat the fat of the land. And 19
bid thou them do this; take ye carriages out of the land of Egypt for your little ones, and for your wives, and bring your father, and come: [q]be under no 20
concern about your goods; for the beſt of all the land of Egypt is your's. And the 21
ſons of Iſral did ſo. And Joſeph gave them carriages by Pharoeh's order; and he

[o] Heb. gave forth his voice with weeping.
[p] Heb. goad or prick on.
[q] Heb. let not your eye hover over.

gave

22 gave them proviſion for the way: to all of them he gave each man changes of raiment, and to Benjamin he gave three hundred of ſilver and five changes of
23 raiment. And to his father he ſent thus: ten aſſes bearing the good things of Egypt; and ten ſhe-aſſes bearing corn, and bread, and *other* proviſions by the
24 way. And he ſent away his brethren, and they departed; and he ſaid unto them, be not afraid of [r] coming.
25 And they went up out of Egypt, and came to the land of Canon to Jacob their
26 father. And they told him, ſaying, Joſeph *is* yet alive, and he *is* even governour over all the land of Egypt. And Jacob's [s] heart fainted, for he believed
27 them not. And they told him all the words of Joſeph, which he ſpake to them; and he ſaw the carriages which Joſeph had ſent to carry him, and the
28 ſpirit of Jacob their father revived. And Iſral ſaid, *it is* [t] enough, Joſeph my ſon *is* yet alive; I will go and ſee him before I die.

XLVI. AND Iſral took his journey, and all that belonged to him, and came to Barſebo, and he offered ſacrifices to the
2 Aleim of his father Iſaak. And the Aleim ſpake to Iſral in a viſion of the night, and ſaid, Jacob, Jacob: and he
3 ſaid, here *am* I. And he ſaid I *am* the Lord, the Aleim of thy father, fear not to go down into Egypt, for I will make
4 a great nation of thee there: I will go down with thee into Egypt, and I will alſo ſurely bring thee up; and Joſeph
5 ſhall put his hand upon thine eyes. And Jacob roſe up from Bar-ſebo; and the ſons of Iſral carried Jacob their father, and their little ones, and their wives, in the carriages which Pharoeh ſent to bring them. And they took their 6
cattle, and their ſubſtance which they had gotten in the land of Canon, and came into Egypt, Jacob, and all his ſeed with him; his ſons and his ſons' ſons 7
with him; his daughters and his ſons' daughters, and all his ſeed, he brought with him into Egypt.

And theſe *are* the names of the children of Iſral who came into Egypt: Jacob and his ſons. The firſt-born of Ja- 9
cob, Reuben: and the ſons of Reuben, Hanuc, and Palua, and Hejren, and Carmi.

And the ſons of Simeon, Imual, and 10
Jamin, and Aed, and Jachin, and Jehar, and Saul, the ſon of a Canoniti̇ſh woman.

And the ſons of Levi, Gerſun, Ket, 11
and Merari.

And the ſons of Jeudeh, Or, and 12
Aunan, and Seleh, and Perej, and Zerah: and Or and Aunan died in the land of Canon. And the ſons of Perej *were* Hejren and Hamul.

And the ſons of Iſſacher, Tulo, and 13
Pueh, and Jub, and Semren.

And the ſons of Zebulun, Mered, and 14
Alun, and Ihalal. Theſe *were* the ſons 15
of Leah whom ſhe bare to Jacob in Padan-aram, and Dineh his daughter. All his ſons and daughters *were* thirty and three.

And the ſons of Gad, Jipiun and 16
Hagi, Suni and Ajben, Ori and Arudi, and Arali.

And the ſons of Aſher, Imeneh, and 17
Iſue, and Iſui, and Berioeh, and Serah their ſiſter. And the ſons of Berioeh, Heber and Melchial. Theſe *were* the 18
ſons of Zilpeh, whom Laben gave to Leah his daughter, and ſhe bare theſe to Jacob: ſixteen perſons.

[r] Heb. *of the journey*, i. e. to Egypt. See ch. xlvi. 3.
[s] See Luke xxiv. 41.
[t] See Luke ii. 29.

19 The ſons of Rachel, the wife of
20 Jacob, Joſeph and Benjamin. And to Joſeph were born in the land of Egypt Menaſeh and [u]Ephrim, whom Aſenet, the daughter of Puti-pharo, the prieſt of Aven, bare to him.
21 And the ſons of Benjamin, Belo, and Becer, and Aſbel, Gera, and Nomen, Ahi, and Ras, Mepim, and Hepim, and
22 Ard. Theſe *were* the ſons of Rachel whom ſhe bare to Jacob: all the perſons *were* fourteen.
23 And the ſons of Dan, Heſim.
24 And the ſons of Nepthali, Jehjal, and
25 Guni, and Ijar, and Salem. Theſe *were* the ſons of Bleeh, whom Laben gave to Rachel his daughter, and ſhe bare theſe to Jacob: all the perſons *were*
26 ſeven. All the perſons that came of Jacob's into Egypt, that came out of his thigh, beſides the wives of Jacob's ſons,
27 all the perſons *were* ſixty and ſix. The ſons of Joſeph which were born to him in Egypt *were* two perſons. All the perſons of the houſe of Jacob which came into Egypt *were* ſeventy.
28 And he ſent Jeudeh before him to Joſeph, to direct him to Goſen; and
29 they came into the land of Goſen. And Joſeph put to his chariot, and went up to meet Iſral his father in Goſen; and preſented himſelf to him, and fell on his neck, and wept on his neck a good while.
30 And Iſral ſaid to Joſeph, let me die now, ſince I have ſeen thy face, that
31 thou *art* yet alive. And Joſeph ſaid to his brethren and to his father's houſe, I will go up and acquaint Pharoeh, and ſay unto him, my brethren and my father's houſe, which *were* in Canon, are
32 come to me: and the men *are* ſhepherds, for they are dealers in cattle; and they have brought their ſheep, and their oxen, and all that they have. And 33
when Pharoeh calls you, and ſays, what *is* your occupation? ſay ye, thy ſervants 34
have been dealers in cattle from our youth until now, both we *and* our fathers, that ye may dwell in the land of Goſen; for all ſhepherds are an abomination to the Egyptians.

XLVI AND Joſeph came and told Pharoeh,
and ſaid, my father, and my brethren, and their ſheep, and their oxen, and all that they have, are come from the land of Canon, and they *are* in the land of
2 Goſen. And he took [w]five of his brethren, and ſet them before Pharoeh.
3 And Pharoeh ſaid to his brethren, what *is* your occupation? And they ſaid to Pharoeh, thy ſervants *are* ſhepherds,
4 both we and our fathers. And they ſaid to Pharoeh, to ſojourn in this land we are come, for there *is* no paſture for the ſheep which thy ſervants have, for the famine *is* grievous in the land of Canon: and now pray let thy ſervants
5 dwell in the land of Goſen. And Pharoeh ſpake to Joſeph, ſaying, thy father
6 and thy brethren are come to thee, the land of Egypt *is* before thee, place thy father and thy brethren in the beſt of the land, let them dwell in the land of Goſen: and if thou knoweſt that there are among them men of ability, make them chief ſhepherds over what I have.
7 And Joſeph brought Jacob his father, and ſet him before Pharoeh; and Jacob
8 bleſſed Pharoeh. And Pharoeh ſaid to Jacob, how many *are* the days of the
9 years of thy life? And Jacob ſaid to Pharoeh, the days of the years of my pilgrimage *are* a hundred and thirty years[x]; few and evil have been the days of the years of my life, and have not reached to the days of the years of the lives of

[u] Heb. *Aprim.*
[w] Heb. *from among his brethren five men.*
[x] A. M. 2198.

my

my fathers in the days of their [y] pil-
10 grimage. And Jacob bleſſed Pharoeh, and went out from the preſence of Pharoeh.
11 And Joſeph placed his father and his brethren, and gave them a poſſeſſion, in the land of Egypt, in the beſt of the land, in the land of Romeſes, as Pharoeh
12 commanded. And Joſeph ſupplied his father, and his brethren, and all the houſe of his father, with bread, according to the number of *their* little ones.
13 And *there was* no bread in all the country; for the famine *was* very grievous: and the land of Egypt and the land of Canon were conſumed by the
14 famine. And Joſeph gathered up all the money that was to be found in the land of Egypt and in the land of Canon, for the corn which they bought: and Joſeph brought the money into Pha-
15 roeh's houſe. And the money was all gone in the land of Egypt and in the land of Canon: and all the Egyptians came to Joſeph, ſaying, give us bread, and why ſhould we die before thee, for
16 the money is gone? And Joſeph ſaid give your cattle, and I will give you bread for your cattle, if the money be
17 gone. And they brought their cattle to Joſeph, and Joſeph gave them bread for the horſes, and for the ſtock of ſheep, and for the ſtock of bullocks, and for the aſſes; and he carried them through that year in bread for all their cattle.
18 And that year was ended, and they came to him the next year, and ſaid to him, it is not hidden from my lord that the money is gone, and my lord has the ſtock of beaſts; there is nothing left be-
fore my lord but our bodies and our land: why ſhould we die before thine 19
eyes? buy both us and our land, ourſelves and our land for bread, and we and our land will be ſervants to Pharoeh; and give *us* ſeed, and we ſhall live and not die, and the land ſhall not be deſolate. And Joſeph bought all the land 20
of Egypt for Pharoeh, for the Egyptians ſold every one his field, for the famine prevailed againſt them; and the land became Pharoeh's. And the people he 21
[z] made them go to the cities, from *one* end of the border of Egypt to the *other* end: but he bought not the land of the 22
prieſts, for the prieſts had a ſettled allowance from Pharoeh, and fed on their allowance which Pharoeh gave them; therefore they ſold not their land. And 23
Joſeph ſaid to the people, behold, I have bought you this day, and your land for Pharoeh; lo, *here is* [a] ſeed for you, ſow your land: and it ſhall be in the increaſe 24
that you ſhall give a fifth [b] *part* to Pharoeh, and four parts ſhall be your own, for ſeed for the field, and for you to eat, and for thoſe that *are* in your houſes, and for food for your little ones. And they 25
ſaid, thou haſt ſaved our lives, let us find favour in the eyes of my lord, and we will be ſervants to Pharoeh. And Jo- 26
ſeph made it a law to this day over the land of Egypt for Pharoeh to have the fifth *part*; but the land of the prieſts alone became not Pharoeh's.

And Iſral dwelt in the land of Egypt, 27
in the land of Goſen, and got poſſeſſions in it; and they increaſed and multiplied exceedingly.

[y] See Heb. xi. 13. This is the language of the Saints of old throughout all the ſcripture, that they are ſtrangers on earth, travellers towards heaven; the very name of *Hebrews* beſpeaking the hopes of another world.

[z] The corn was in ſtore-houſes in the cities; ſo he ſent all the people for corn to the cities that lay neareſt to them.

[a] Then this was in the ſeventh year, that they might have corn the next harveſt. See ch. xli. 30. xlv. 6.

[b] A four-ſhilling land-tax in lieu of all others would be an eaſe indeed.

28 And Jacob lived in the land of Egypt seventeen years; and the days of Jacob, of the years of his life, were
29 a hundred and forty-seven years. And the days of Isral drew near that he should die; and he called for his son Joseph, and said to him, if now I have found favour in thy eyes, put, I pray thee, thy hand under my [c] thigh, and do kindly and truly with me; bury me
30 not, I pray thee, in Egypt, but lay me with my fathers, and carry me out of Egypt, and bury me in their [d] burying-place: and he said, I will do according
31 to thy word. And he said, swear unto me: and he sware unto him; and he bowed himself upon the top of the [e] staff.

XLVIII. AND after these things *one* said to Joseph, behold, thy father *is* sick: and he took his two sons with him, Mena-
2 seh and Ephrim. And *one* told Jacob, and said, behold, thy son Joseph is come to thee: and Isral exerted himself, and
3 sat on the bed. And Jacob said to Joseph, the Lord all-bountiful appeared to me at Luz, in the land of Canon, and
4 blessed me, and said unto me, behold, I will make thee fruitful, and multiply thee, and will make thee an assembly of peoples, and give this land to thy seed after thee *for* an everlasting possession.
5 And now thy two sons that were born to thee in the land of Egypt at my coming to thee into Egypt, they *shall be* mine, Ephrim and Menaseh; as Reuben
6 and Simeon shall they be to me [f]: and thy offspring which thou shalt beget after them shall be thine; by the name of their brethren shall they be called in their inheritance. And I, as I came 7
from Padan, Rachel died by me in the land of Canon, in the way, when *there was* yet some space of ground to come to Ephrat; and I buried her there in the way to Ephrat, which *is* Beth-lehem. 17
And Isral saw the two sons of Joseph; 8
and he said, who *are* these? And Joseph 9 18
said to his father, they *are* my sons, whom the Aleim has given me in this *place*. And he said, bring them to me 19
and I will bless them. And the eyes of 10
Isral were heavy with age, he could not see: and he brought them near to him, and he kissed them, and embraced them.
And Isral said to Joseph, I did not think 11 20
to have seen thy face, and behold, the Aleim hath let me see even thy seed also. And Joseph brought them forth 12
from his knees, and they bowed themselves with their nose to the ground. 21
And Joseph took both of them, Ephrim 13
in his right hand towards the left hand 22
of Isral, and Menaseh in his left hand towards Isral's right hand, and came near to him. And Isral stretched out 14
his right hand, and put it upon Ephrim's head, and he was the younger, and his XLIX.
left hand upon Menaseh's head; directing his hands; for Menaseh *was* the first-born.

And he blessed Joseph, and said, the 15
Aleim before whom my fathers Abrem and Isaak walked, the Aleim who led me from my youth up to this day,
the angel who redeemed me from 16
all evil, bless the young [g] men; and

[c] In reference to the holy seed that came out of his thigh, and whom he swore him by.

[d] In sure and certain hope of *resting in the holy land.*

[e] Or scepter, which he carried in his hand. So Heb. xi. 21. He was not now sick or in bed, as far as appears; but his hands resting on this badge of honour he bowed himself to Jehovah, who had granted him the blessing of being buried in Canon, as *in the land of eternal rest.*

[f] In the place of Reuben and Simeon; the one rejected from his seniority for his incest, the other for his cruelty and dallying with God at Sechem: and a double portion is given to Joseph, as the first-born, see 1 Chron. v. 1. *His* (Reuben's) *birth-right was given to the sons of Joseph, the son of Israel.*

[g] They were upwards of twenty, both of them.

let

let them be called by my name, and the name of my fathers, Abrem and Iſaak: and let them increaſe exceedingly in the
17 earth. And Joſeph ſaw that his father put his right hand on Ephrim's head, and it was wrong in his eyes; and he took hold of his father's hand to remove it from Ephrim's head to Mena-
18 ſeh's head. And Joſeph ſaid to his father, not ſo my father, for this is the firſt-born; put thy right hand on his
19 head. And his father refuſed, and ſaid, I know *it* my ſon, I know *it*; he alſo ſhall be a people, and he alſo ſhall be great; but yet his younger brother ſhall be greater than he, and his ſeed ſhall be
20 fuller of people. And he bleſſed them that day, ſaying, let Iſral bleſs in thee, ſaying, the Aleim make thee as Ephrim, and as Menaſeh; and he put Ephrim
21 before Menaſeh. And Iſral ſaid to Joſeph, behold, I *am* dying; and the Aleim will be with you, and bring you again
22 to the land of your fathers: and I give to thee one portion above thy brethren, which I took out of the [h] hand of the Amorites with my ſword and with my bow.

XLIX. AND Jacob called for his ſons, and ſaid, gather together, and I will tell you what ſhall befal you in future times: gather together, and hear, ye ſons of 2
Jacob, and hearken to Iſral your father.
Reuben, thou art my firſt-born, my 3
might, and the firſt of my ſtrength; excelling in dignity, excelling in ſtrength.
Unſtable as water, thou ſhalt not excel; 4
for thou wenteſt up to thy father's bed, when thou [i] wickedly pollutedſt my couch.
Simeon and Levi *are* brethren, in- 5
ſtruments of violence *were* their ſwords:
my ſoul came not into their council, 6
[k] nor was my heart joined to their aſſembly; for in their anger they killed the [l] men, and in their wilfulneſs they levelled the wall. Curſed *be* their 7
anger, for *it was* fierce; and their rage, for it was violent: I will divide them in Jacob, and ſcatter them in Iſral.
[m] Jeudeh, thou *ſhalt be*, thy brethren 8
ſhall acknowledge thee; thy hand *ſhall be* on the neck of thy enemies; thy mother's children ſhall bow down to thee.
Jeudeh is a lion's whelp; thou ſhalt [n] go 9
up from the prey, my ſon; he ſhall couch, he ſhall lie down as a lion, and as a young lion; who ſhall rouſe him up? The ſcepter ſhall not depart from 10
Jeudeh, nor the [o] ſtaff from between his feet, till Sileh comes, and him *ſhall* the [p] peoples *obey*, [q] binding up the ſhoots of 11

[h] This is not mentioned in the hiſtory.
[i] עלה *wickedly*.
[k] He did not approve of or join in their wicked meaſures: and כבד, if it be the *liver* reſtrictively, is the ſeat of the affections.
[l] See ch. xxxiv. 25.
[m] ידה is *to make open confeſſion* or *profeſſion* of any thing. Leah, ch xxix. 35, acknowledges the hand of God in her fruitfulneſs, and calls this fourth ſon יהודה, *i. e.* let him acknowledge or profeſs God, or manifeſt the glory and power of God to others. Jacob ſays, he *ſhould be* a *ſetter forth* of the glory of God, and his brethren ſhould *acknowledge* him as ſuch, Hoſ. xi. 12. All fully compleated in Chriſt.
[n] He ſhall take the prey, and go lie down in his den, and none dare to diſturb him. True; firſt in an outward ſenſe, of the tribe of Jeudeh, but ſpiritually, of *the lion of the tribe of Judah*, Rev. v. 5.
[o] It means the *tribual ſtaff*; not the *lawgiver*, but what he leaned his hand upon while on the bench, and the bottom of courſe was between his feet. Jeudeh only continued a tribe till Chriſt came, the remains of the other tribes ſubmitting to the government which ſubſiſted among the deſcendants of Jeudeh. The miſtake of מחק here for the *perſon* who bore the *ſtaff* [though it does ſignify *a perſon* too], and not ſeeing the beautiful deſcription of the magiſtrate on the bench in theſe words, has produced volumes upon volumes upon the meaning of as plain a ſentence as any in the whole Bible.
[p] Heb. *To him ſhall the obedience of the peoples*, or other tribes, *be*.
[q] Being jointly the keepers of God's vineyard, and partakers of the fruits, till Sileh, the giver of peace, ſhould come; which they accordingly were, living in great plenty, when he did come.

the

the vine, and the [r] branches of the choice vine; waſhing their garments with wine, and clothes in the blood of the grape;
12 their eyes being red with wine, and teeth white with milk.
13 Zebulun ſhall dwell on the ſea-coaſt, and he *ſhall be* a ſhelter for ſhips; and his ſide *ſhall be* upon Zidon.
14 Iſſacher *ſhall be* a ſtrong aſs, crouch-
15 ing under two paniers; and he ſhall ſee reſt that *it is* good, and the land that *it is* pleaſant; and he ſhall bow his ſhoulder to the burthen, and be a ſervant under tribute [s].
16 Dan ſhall judge his people as one of
17 the [t] ſcepter-bearers of Iſral. Dan ſhall be a ſerpent by the way, a ſnake in the road, that biteth the horſe's heels, and
18 his rider falleth backward. I truſt in thy ſalvation, Jehovah.
19 Gad, a [u] troop ſhall ſpoil him, and he ſhall make ſpoil of them in return.
20 *They that are* of Aſher their bread *ſhall be* fat, and he ſhall yield royal dainties [w].
21 Nepthali ſhall be a ſpreading oak, bearing [x] beautiful branches.

Joſeph *ſhall be* a [y] fruitful plant, a 22
fruitful plant by a fountain, the branches running over the [z] wall. The archers 23
ſhall be bitter againſt him, and ſtrive, and purſue him with hatred. And his 24
bow ſhall recoil with ſtrength; and the arms of his hands ſhall be ſtiffened by the hands of the mighty *one* of Jacob, by the [a] name, the Shepherd, the Rock of Iſral, by the Lord of thy fathers, 25
and he will help thee; and the all-bountiful, and he will bleſs thee with the bleſſings of the heavens above, the bleſſings of the deep that lieth beneath; with the bleſſings of the breaſt and womb. The bleſſings of thy father 26
ſhall exceed the bleſſings of the [b] mountains of old, the deſireable things of the hills of ancient times; they ſhall be on the head of Joſeph, and on the crown of him that is ſeparate from his brethren.

Benjamin ſhall raven *as* a wolf; in 27
the morning he ſhall eat his fill, and in the evening he ſhall ſhare the prey [c].

[r] Heb. *ſons of his knife, i. e.* the branches that are pruned to make them bear more fruit. See John xv. 2. Mat. xxi. 41.

Mr. *Parkhurſt* conſtrues this *ſons of it's ſtrength*, ſee his Hebrew Lexicon; but *ſtrength* doth not ſeem proper to a vine-branch; let every one however judge: but the old tranſlations wanted reviſing. See את, uſed Iſa. ii. 4. & al. as an inſtrument to prune with.

[s] *i. e.* Of men to aſſiſt in war, or building, or any other ſervices. 1 King. v. 13. As to the myſtical ſenſe, ſee any of the paſſages that relate to the burthens Chriſt took upon him, his patience, ſubmiſſion, and reward, in whoſe ſteps all muſt walk who would ſee reſt.

[t] See Deut xxxiii. 5. — The prophecy in Gen. alludes to the place of the public worſhip of God, and courts of juſtice in this tribe at Dan (ſee Joſh. xix. 47. Judg. xviii. 29, 30, 31.) which were only in two or three other tribes. But this *Dan* introduced idolatry by it, and Jacob waited for the ſalvation of Iſral from this deviation from the eſtabliſhed religion by another Dan, who ſhould judge his people in truth. Pſal. xxv. 1.—5.

[u] Spoken of the ſoldier of God, in alluſion to the name, *Gad* a partiſan, ſee 1 Tim. vi. 12. and literally fulfilled, Jer. xlix. 1, 2.

[w] In dreſs as well as food, for they lay near the ſea at Carmel, where the purple fiſh which yields that fine dye is taken. See 2 Sam. i. 24. The Romans ſpeak of *tyrii colores*, but the ſcripture calls them ברמיל, 2 Chron. ii. 7. 14. at al. the ſame as תולעת שני, Exod. xxvi. 31.

[x] See Iſa. lxi. 3. Ezek. xxxi. 14.

[y] See Ezek. xix. 10. "a vine planted by the waters, fruitful and full of branches by reaſon of many waters."

[z] *i. e.* The fence-wall,—from it's thriving ſo well.

[a] The *name of God* is, in many places, God himſelf, and is here *the Shepherd himſelf*, the Rock of Iſral: and this ſhews that the ſtones, ſuch as Jacob ſet up at Bithal, and Joſhua ſpeaks of at Sechem, were מצבות to God as their rock of defence.

[b] Mountains and hills were the places of worſhip; and the bleſſings of Joſeph were to exceed all that had been before, and to come not only on Joſeph, and on *Him* who was undefiled and *ſeparate* from ſinners, and made higher than the heavens, Heb. vii. 26. but on every one who is ſeparate from ſin, of which Joſeph is here the example.

[c] Dwelling with Jeudeh *all the day long*, and partaking of the prey in the Temple. See Mal. iii. 10. & al.

All

28 All theſe *are* the twelve tribes of Iſ-
ral; and this *is* what their father ſpake
to them, and bleſſed them, each of
whom he bleſſed according to his bleſſ-
29 ing. And he charged them, and ſaid
to them, I ſhall be gathered to my peo-
ple; bury me with my fathers, in the
cave which is in the field of Oprun the
30 Hettite; in the cave which *is* in the
field of Macpeleh, which *is* before
Mamra, in the land of Canon, which
Abrem bought, with the field, of Oprun
the Hettite, for a poſſeſſion of a burying-
31 place: there they buried Abrem and
Sareh his wife; there they buried Iſaak
and Rebekeh his wife; and there I bu-
32 ried Leah: the field, and the cave which
is in it, *was* a purchaſe from the children
33 of Het. And Jacob made an end of
charging his ſons, and gathered up his
feet into the bed, and expired, and was
gathered to his people.

L. AND Joſeph fell upon his father's
face, and wept upon him, and kiſſed
2 him. And Joſeph commanded his ſer-
vants the phyſicians to [d] embalm his
father: and the phyſicians embalmed
3 Iſral. And forty days were ſpent on
him; for ſo many days are ſpent on
thoſe that are embalmed: and the
Egyptians mourned for him ſeventy
4 days. And the days of his mourning
were over; and Joſeph ſpake to the
houſehold of Pharoeh, ſaying, if now I
have found favour in your eyes, ſpeak,
I pray you, in the ears of Pharoeh, ſay-
5 ing, my father made me ſwear, ſaying,
behold, I *am* dying; in my grave which
I digged for me in the land of Canon,
there ſhalt thou bury me: and now let
me go up, I pray thee, and bury my
father, and return. And Pharoeh ſaid, 6
go up, and bury thy father, as he made
thee ſwear.

And Joſeph went up to bury his fa- 7
ther; and there went up with him all
the ſervants of Pharoeh, the elders of his
houſe, and all the elders of the land of
Egypt, and all the houſe of Joſeph and his 8
brethren, and the houſe of his father; only
their little ones, and their ſheep, and
their herds, they left in the land of Go-
ſen. And there went up with him alſo 9
[e] riders, and horſemen; and there was a
very great company. And they came to 10
Geran-athad, which *is* beyond Jordan [f],
and there they made a very great and
heavy lamentation: and he kept the
mourning for his father ſeven days. And 11
the Canonites, the inhabitants of the
land, ſaw the mourning at Geran-athad,
and they ſaid, this is a heavy mourning
to the Egyptians, therefore they called
the name of it, The Egyptian Mourn-
ing [g], which is beyond Jordan. And 12
his ſons did unto him as he commanded
them; for his ſons carried him into the 13
land of Canon, and buried him in the
cave of the field of Macpeleh, which
Abrem bought with the field, for a poſ-
ſeſſion of a burying-place, of Oprun the
Hettite, before Mamra.

And Joſeph returned to Egypt, he, 14
and his brethren, and all that went up
with him to bury his father, after he
had buried his father.

[d] This word is applied to figs, when they are filled with a rich, gummy, clammy, ſpiſſated juice. Cant. iii. 13.

[e] On camels, mules, and aſſes, which were more uſed than horſes in travelling.

[f] At the entrance into Canon.

[g] *The Egyptian mourning*, Heb. אבל מצרים may be conſtrued the mourning of thoſe *who afflict* others, or of *thoſe who are afflicted* themſelves. Could they have any reference to that ſorrow which was to fall on the Egyptians at the children of Iſral's coming up out of Egypt to go for Canon, and ſo to that ſorrow which will fall on them that *afflict others* now at the entrance into the heavenly Canon?

And

15 And Joſeph's brethren ſaw that their father was dead, and they ſaid, ſhould Joſeph perſecute us, and return upon us
16 all the evil which we did to him.--And they charged *ſome* to Joſeph, ſaying, thy father commanded before his death,
17 ſaying, thus ſhall ye ſay to Joſeph; forgive, I pray thee now, the treſpaſs of thy brethren, and their fault, for they did evil to thee; and now forgive, I pray thee, the treſpaſs of the ſervants of the Aleim of thy fathers. And Joſeph wept when
18 they ſpake to him. And his brethren alſo came, and fell before him, and
19 ſaid, behold, we *are* thy ſervants. And Joſeph ſaid to them, fear not, for *am* I
20 in the place of the Aleim [h]? What ye deſigned as evil againſt me the Aleim deſigned for good, to bring about, as at this day, the ſaving of much people
21 alive. And now fear not; I will feed you and your little ones. And he comforted them, and ſpake to their hearts.

22 And Joſeph dwelt in Egypt, he and his father's houſe. And Joſeph lived an hundred and ten years. And Joſeph
23 ſaw Ephrim's children of the third *deſcent*. The ſons alſo of Machir, the ſon of Menaſeh, were brought up on Joſeph's knees. And Joſeph ſaid to his
24 brethren, I ſhall die; and the Aleim will ſurely take notice of you, and bring you up out of this land, into the land which he ſware to Abrem, to Iſaak, and to Jacob. And Joſeph ſware the children
25 of Iſral, ſaying, the Aleim will ſurely take notice of you, and ye ſhall carry up my bones from hence. And Joſeph
26 died, [i] *being* an hundred and ten years old; and they embalmed him, and he was put into a [k] coffin in Egypt.

[h] *i. e.* To puniſh or revenge, which belongs to God.

[i] A. M. 2369.

[k] An ark or cheſt.

THE

The SECOND BOOK of MOSES

CALLED

EXODUS.

CHAP. I.

The children of Iſral oppreſſed in Egypt.

I. AND theſe *are* the names of the ſons of Iſral who came into Egypt with Jacob, they and their [a]houſes came.
2 3 4 Reuben, Simeon, Levi, and Jeudeh, Iſſacher, Zebulun, and Benjamin, Dan,
5 and Nepthali, Gad, and Aſher. And all the perſons who iſſued from Jacob's thigh were ſeventy perſons. And Jo-
6 ſeph was in Egypt. And Joſeph died, and all his brethren, and all that generation.
7 And the children of Iſral were fruitful, and increaſed, and multiplied, and became very, very numerous, and the
8 land was filled with them. And there aroſe a new king over the Egyptians
9 who knew not [b]Joſeph. And he ſaid to his people, behold, the people of the children of Iſral *are* many, and more
10 numerous than we; come, let us deal wiſely with them, leſt they multiply, and when war comes, they too join with our enemies, and fight againſt us,
11 and [c]go up out of the land. And they ſet over them captains of the levies, that they might oppreſs them in their burthens. And they built the ſtore-cities, Pitam and Romeſes, for Pharoeh. And
12 the more they oppreſſed them, the more they multiplied and brake forth: and they were diſtreſſed becauſe of the
13 children of Iſral. And the Egyptians made the children of Iſral to ſerve with
14 rigour. And they made their lives bitter with the hard ſervice in mortar and in bricks, and with all manner of hard ſervice in the field; all their ſervice which they made them ſerve *was*
15 with rigour. And the king of Egypt ſpake to the Hebrew midwives, the name of one of whom was Sepereh, and
16 the name of another Puoeh, and ſaid, when ye are delivering the Hebrew women, and ye ſee them in the [d]ſtone troughs, if it *be* a ſon, then ye ſhall kill it, but if it *be* a daughter, let it live.
17 And the midwives feared the Aleim, and did not do as the king of Egypt commanded them, but let the ſons live.
18 And the king of Egypt called for the midwives, and ſaid to them, why do ye
19 do ſo, and let the ſons live. And the midwives ſaid to Pharoeh, that the Hebrew women *were* not as the Egyptian,

[a] Then the diviſion into houſes was eſtabliſhed when they came down, though regulated by Jacob, Gen. xlviii. 5. afterwards.

[b] Joſeph died but forty-four years before Moſes was born; and *knew not* means *regarded not* Joſeph. The riches brought in by Joſeph had corrupted their morals, and they began to be ripe for puniſhment.

[c] It was impoſſible but every body muſt know that the Iſralites expected to be put in poſſeſſion of Canon: probably alſo, it was known, that the *fourth generation*, which was now almoſt gone, ſhould come up.

[d] In many countries the women, immediately on delivery, go and bathe; and perhaps this is what is meant here, they having ſuch troughs, ch. vii. 19. What elſe it ſhould mean, than that whilſt the lying-in woman was waſhing, and the midwives dreſſing the child, they ſhould do it a miſchief, privately perhaps, I cannot tell.

but lively, and were delivered before the
20 midwife could come to them[e]. And
the Aleim bleſſed the midwives, and the
people multiplied, and grew very nu-
21 merous. And becauſe the midwives
feared the Aleim, he raiſed them houſes[f].
22 And Pharoeh commanded all his people,
ſaying, every ſon that is born ſhall ye
caſt into the river, and every daughter
ſhall ye let live.

II. AND there went a man of the houſe
of Levi, and took a daughter of [g]Levi.
2 And the woman conceived, and bare a
ſon, and ſhe ſaw that he *was* beautiful,
3 and ſhe hid him three months. And ſhe
could hide him no longer, and ſhe took
for him an ark of bul-ruſhes, and daubed
it with mortar and pitch, and ſhe put
the child in it, and put *it* among the
4 reeds on the brink of the river. And
his ſiſter ſtood at a diſtance to ſee what
would become of him.
5 And Pharoeh's daughter came down to
waſh in the river, and her maids went
along by the river ſide, and ſhe ſaw the
ark among the reeds, and ſhe ſent her
6 maid and fetched it; and ſhe opened *it*,
and ſhe ſaw him *to be* a boy; and be-
hold, the child wept: and ſhe had com-
paſſion on him; and ſaid, this *is one*
7 of the children of the Hebrews. And
his ſiſter ſaid to Pharoeh's daughter, ſhall
I go and call thee a nurſe of the Hebrew
women, that ſhe may ſuckle the child
8 for thee? And Pharoeh's daughter ſaid
to her, go. And the girl went and
9 called the child's mother. And Pha-
roeh's daughter ſaid to her, take this child
away, and ſuckle it for me, and I will
give *thee* thy wages. And the woman
took the child and ſuckled it. And the 10
child grew, and ſhe brought him to
Pharoeh's daughter, and he became her
ſon: and ſhe called his name [h]Moſes,
and ſhe ſaid, becauſe I drew him out of
the water.

And in thoſe days, when Moſes was 11
grown up, he went forth to his bre-
thren, and looked on their burthens;
and he ſaw an Egyptian ſmiting an He-
brew, one of his brethren; and he 12
turned this way, and that way, and ſaw
that *there was* no one, and he ſmote the
Egyptian, and hid him in the ſand.
And he went out another day, and be- 13
hold, two Hebrew men were fighting,
and he ſaid to him that was in the wrong,
why doſt thou ſmite thy fellow? And 14
he ſaid, who ſet thee up for a ruler and
a judge over us? doſt thou think to kill
me as thou killedſt the Egyptian? And
Moſes was frightened, and ſaid, ſurely
the thing is known. And Pharoeh heard 15
of this thing, and he ſought to ſlay Moſes.
And Moſes fled from Pharoeh, and dwelt
in the land of Midin; and he ſat by a
[i]well. And the prieſt of Midin had 16
ſeven daughters, and they came, and
drew, and filled the troughs to water
their father's flock. And the ſhepherds 17
came and drove them away; and Moſes
aroſe, and helped them, and watered
their flock. And they came to Roual 18
their father, and he ſaid, how *is it* ye
are come ſo ſoon to-day? And they 19
ſaid, an Egyptian man delivered us out

[e] This plainly implies that Pharoeh's orders were *at firſt* private to the midwives.

[f] *i. e.* Made the houſes of Iſral to increaſe by theſe women fearing God, and ſaving the children; for providence works by means.

[g] He had not been dead above thirteen or fourteen years at moſt, as Miriam was a great girl when Moſes was expoſed, who was born A. M. 2413, and Levi died A. M. 2392.

[h] *i. e. A deliverer*. Whether ſhe wiſhed him, out of mercy and compaſſion, to be a deliverer of this now poor wretched people, or not, the Heb. word means *a deliverer*. See Pſal. xviii. 17.

[i] All travellers endeavour to ſtop and refreſh themſelves by ſome piece of water in thoſe hot climates.

of

of the hand of the ſhepherds, and alſo drew for us, and watered the flock.
20 And he ſaid to his daughters, and where *is* he? why did ye leave the man? Call
21 him, and let him eat bread. And Moſes was willing to dwell with the man; and he gave Jiporeh his daughter to
22 Moſes. And ſhe bare a ſon, and he called his name [k] Gerſen, for he ſaid, I am a ſtranger in a ſtrange land.

23 And after many days, the king of Egypt died, and the children of Iſral groaned under their bondage, and cried out, and their cry came up to the Aleim,
24 becauſe of their bondage. And the Aleim heard their groans, and the Aleim remembered his purification with Abrem,
25 Iſaak, and Jacob. And the Aleim ſaw the children of Iſral, and took notice *of them*.

III. AND Moſes was feeding the flock of [l] Jethru his father in law, the prieſt of Midin; and he led the flock to the further part of the wilderneſs, and came to the mount of the Aleim, to [m] Horeb.
2 And the angel of Jehovah appeared to him in a flame of fire, out of the midſt of a [n] palm-tree, and he looked, and behold, the palm-tree burnt with fire, and the palm-tree *was* not conſumed.
3 And Moſes ſaid, let me turn aſide now, and ſee this great ſight, why the tree is
4 not burnt. And Jehovah ſaw that he turned aſide to ſee, and the Aleim called to him out of the midſt of the tree, and ſaid, Moſes, Moſes: and he ſaid, here *am* I. And he ſaid, come not nigh hi- 5
ther; [o] looſe thy ſhoes from off thy feet, for the place whereon thou ſtandeſt *is* holy ground [o]. And he ſaid, I *am* the 6
Aleim of thy fathers, the Aleim of Abrem, the Aleim of Iſaak, and the Aleim of Jacob. And Moſes hid his face, for he was afraid to look on the Aleim.

And Jehovah ſaid, I ſee, I ſee, the 7
oppreſſion of my people which *are* in Egypt, and hear their cry becauſe of their taſk-maſters; for I know their ſorrows: and I am come down to deli- 8
ver them out of the hand of the Egyptians, and to bring them up out of that land to a land good and large; to a land flowing with milk and honey; to the place of the Canonites, and the Hettites, and the Amorites, and the Perizites, and the Hivites, and the Jebuſites.
And now behold, the cry of the children 9
of Iſral cometh up to me, and I ſee the oppreſſion with which the Egyptians oppreſs them. And now come, and I 10
will ſend thee to Pharoeh, and thou ſhalt bring my people, the children of Iſral, from Egypt.

And Moſes ſaid to the Aleim, who 11
am I, that I ſhould go to Pharoeh, and that I ſhould bring out the children of Iſral from Egypt? And he ſaid, ſurely I 12
will be with thee; and this *ſhall be* a [p] ſign to thee, that I ſend thee: when thou haſt

[k] *i. e. The name* ſhall be *a ſtranger* or ſojourner.

[l] He goes by different names, as many others in ſcripture do.

[m] *i. e. Fire*, ſo called from the great fire on the mount, which was the glory of Jehovah; as alſo *Sini*, from the dwarf-palm the wilderneſs about it abounded with.

[n] This hath always been rendered a *buſh*, the word occurs only on this occaſion, except in Cant. vii. 8. where it is ſpoken of *the boughs* of a palm-tree. It ſeems here to be meant of the dwarf-palm, which has a fine, large, beautiful head.

[o] It is the cuſtom to this day in the Eaſt to go barefoot on holy ground, or when they think themſelves in the more immediate preſence of God, as Moſes was here. Comp. Joſh. v. 15. Servants appeared thus before their maſters, as being ready to run on their command.

[p] *i. e.* That God ſent him *to bring the people into Canon*; in order to which the firſt thing was to bring them out of Egypt; and Moſes might aſſure himſelf that God would bring them into Canon, by bringing them out of Egypt, and by *the law* which he would give them at that mountain.

brought the people out of Egypt, ye ſhall ſerve the Aleim at this mountain.
13 And Moſes ſaid to the Aleim, behold, I come to the children of Iſral, and ſay to them, the Aleim of your fathers hath ſent me to you, and they ſay to me, what *is* his name? what ſhall I ſay to
14 them? And the Aleim ſaid to Moſes, I WILL BE WHAT I HAVE BEEN. And he ſaid, thus ſhall ye ſay to the children of Iſral, I WILL BE [q] hath
15 ſent me unto you. And the Aleim ſaid further to Moſes, thus ſhalt thou ſay to the children of Iſral, Jehovah, the Aleim of your fathers, the Aleim of Abrem, the Aleim of Iſaak, and the Aleim of Jacob, hath ſent me to you; this *is* my name for ever, and this *is* what I will be [r] called from generation
16 to generation: go and gather the elders of Iſral together, and ſay to them, Jehovah, the Aleim of your fathers, hath appeared to me, the Aleim of Abrem, Iſaak, and Jacob, ſaying, I have taken notice of you, and of what is done to
17 you in Egypt: and I ſay, I will bring you up out of the affliction of Egypt to the land of the Canonites, and the Hettites, and the Amorites, and the Perizites, and the Hivites, and the Jebuſites, to a land flowing with milk and
18 honey. And they ſhall hearken to thy voice: and go thou and the elders of Iſral to the king of Egypt, and ſay to him, Jehovah, the Aleim of the Hebrews, hath met with us; and now let us go, we pray thee, [s] three days journey into the wilderneſs, and ſacrifice to Jehovah our Aleim.
19 And I know that the king of Egypt will not let you go, [t] unleſs by a ſtrong
20 hand: and I will ſtretch out my hand, and ſmite the Egyptians with all my wonders which I will do in the midſt of them, and after that he will let you go.
21 And I will give this people favour in the eyes of the Egyptians, and when ye
22 go, ye ſhall not go empty: and every woman ſhall aſk of her who dwelleth with her, and who ſojourneth in her houſe, [u] ornaments of ſilver, and ornaments of gold, and raiment, and ye ſhall put *them* upon your ſons and upon your daughters, and ye ſhall ſtrip the Egyptians.

IV. AND Moſes anſwered, and ſaid, but behold, the people will not believe me, and will not hearken to my voice; for they will ſay, Jehovah hath not appeared
2 to thee. And Jehovah ſaid, what *is* that in thy hand? And he ſaid, a ſtaff.
3 And he ſaid, caſt it on the ground: and he caſt it on the ground, and it became a [w] ſerpent, and Moſes fled from it.
4 And Jehovah ſaid to Moſes, put forth thy hand, and take it by its tail: and he put forth his hand, and took hold of it, and it became a ſtaff in his hand [x]:
5 that they may believe that Jehovah, the Aleim of Abrem, the Aleim of Iſaak, and the Aleim of Jacob, hath appeared to thee.
6 And Jehovah ſaid to him further, put now thy [y] hand into thy boſom: and

[q] *i. e.* What I was to their fathers, their friend and their protector. See Pſal. cv. 14, 15.
[r] Heb. *mentioned by.*
[s] *i. e.* For three days.
[t] So ולא is rendered by the LXX. and Vulgate.
[u] כלי is a general word; here it is ſpoken of *religious ornaments*, which the Egyptians in their fright gave up to the people of Jehovah: and שאל is *to demand, aſk for*, either as *a loan* or *a right*.

[w] "To denote that his miniſtry, and his miracles wrought by it, ſhould be deſtructive to the Egyptians." *Clark.*
[x] Like the miracles, the ſupport of the law.
[y] The picture of this people, who went down good into Egypt, and were polluted there, but cleanſed again by being brought out.

he

he put his hand into his boſom; and he pulled it out, and behold, his
7 hand *was* leprous as ſnow. And he ſaid, put thy hand into thy boſom again: and he put his hand into his boſom again; and he pulled it out, and behold, it was become again as his *other* fleſh.
8 And if they believe thee not, and do not hearken to the voice of the firſt ſign, they will believe the voice of the latter ſign:
9 and if they will not believe even theſe two ſigns, and will not hearken to thy voice, then thou ſhalt take of the water of the river, and pour *it* on the dry ground, and the water which thou ſhalt take out of the river, ſhall become blood on the dry ground.
10 And Moſes ſaid to Jehovah, alas, O Lord! I *am* not a man of words, neither formerly, nor ſince thou haſt ſpoken to thy ſervant, for I *am* heavy of mouth,
11 and heavy of tongue. And Jehovah ſaid to him, who gave man a mouth, or who made the dumb or the deaf, or him that ſeeth, or the blind? did not I Jeho-
12 vah? And now go, and I will be with thy mouth, and direct thee what thou
13 ſhalt ſay. And he ſaid, alas, O Lord! ſend, I pray thee, by the hand thou
14 ſhouldſt ſend by. And the anger of Jehovah was kindled againſt Moſes, and he ſaid, *is* there not Aerun thy brother, the Levite? I know that he can ſpeak well, and behold, alſo, he is coming out to meet thee, and when he ſeeth thee he will be glad at his heart: and 15
thou ſhalt ſpeak to him, and put the words in his mouth, and I will be with thy mouth and with his mouth, and will direct you what ye ſhall do; and he 16
ſhall ſpeak for thee to the people, and he ſhall be thy [z] mouth, and thou ſhalt be [zz] Aleim to him. And that ſtaff ſhalt thou 17
take in thy hand, with which thou ſhalt do the ſigns [a].

And Moſes went, and returned to 18
Jethru his father in law, and ſaid to him, let me go, I pray thee, and return to my brethren who *are* in Egypt, and ſee whether they are yet living. And
Jethru ſaid to Moſes, go in peace. And 19
Jehovah ſaid to Moſes in Midin, go, return to Egypt, for all the men are
dead who ſought thy life. And Moſes 20
took his wife and his ſons, and ſet them on aſſes, and returned to the land of Egypt. And Moſes took the ſtaff of
the Aleim in his hand. And Jehovah ſaid 21
to Moſes, when thou art returned into Egypt [b], obſerve all the ſigns which I have put into thy hand, and do them before Pharoeh; and I will ſtrengthen his heart [c], and he will not let the people go. And 22
thou ſhalt ſay to Pharoeh, thus ſaith Je-

[z] Heb. for a mouth to thee.
[zz] Heb. for Aleim to him.
[a] Mr. *Clark* is miſtaken here in his chronology. It was A. M. 2493, not 2513, that Moſes was ſent to deliver Iſral. Abrem was born A. M. 2008; when he was fifty-five the promiſe was made to him: ſo that 2008+55+430=2493. Abrem was but ſeventy-five when his father died aged 205, ſee Gen. xi. ult. and ch. xii. 4. and he was a hundred and thirty years old when Abrem was born. When Abrem was eighty-five he was told that it was four hundred years to the Exodus; ſee Gen. xv. 13. and ch. xvi. 3. See alſo Acts vii. 4.—6. N. B. It hath been ſuppoſed that Abrem did not ſtay a year at Haran, whereas he ſtaid there twenty years.

Abrem born A. M.	2008	
Iſaak born -	100	years after.
Jacob - -	60	
Joſeph - -	91	
Joſeph died -	110	
Moſes born -	80	before the Exodus.
A. M.	2449	
	44	between the death of Joſeph and birth of Moſes.
	2493	

[b] Heb. art gone to return.
[c] Not by ſupernatural force, but by circumſtances, ſuch as a perverſe heart would catch at.

hovah,

hovah, Iſral *is* my ſon, my firſt born [d]:
23 and I ſay to thee, let my ſon go and ſerve me; and if thou refuſe to let him go, behold, I will ſlay thy ſon, thy firſt-born [e].
24 And it was on the road in the inn that [f] Jehovah met him, and ſought to ſlay
25 him. And [g] Jiporeh took a knife, and cut off the foreſkin of her ſon, and ſhe laid *it* at his feet, and ſaid, ſurely [h] thou
26 *art* a father by blood to me. And [h] he let him alone; then ſhe ſaid, [h] he is father by the blood of the circumciſion.
27 And Jehovah ſaid to Aerun, go into the wilderneſs to meet Moſes; and he went, and met him at the mount of
28 the Aleim, and kiſſed him. And Moſes told Aerun all the words of Jehovah, on which he had ſent him, and all the ſigns which he had commanded him.
29 And Moſes and Aerun went, and gathered together the elders of the chil-
30 dren of Iſral. And Aerun ſpake all the words which Jehovah ſpake to Moſes, and did the ſigns before the eyes of the
31 people. And the people believed; and they heard that Jehovah was viſiting the children of Iſral, and that he ſaw their oppreſſion, and they bent the head, and bowed down themſelves.

V. AND afterwards Moſes and Aerun came, and ſpake to Pharoeh, thus ſaith Jehovah the Aleim of Iſral, let my people go and keep a feaſt to me in the wil-
2 derneſs. And Pharoeh ſaid, who *is* Jehovah, that I ſhould hearken to his voice, and let Iſral go? I know not Jehovah, neither will I let Iſral go. 3
And they ſaid, the Aleim of the Hebrews hath met with us, let us go, we pray thee, a three days journey into the wilderneſs, and ſacrifice to Jehovah our Aleim, leſt he fall upon us with peſtilence, or with the ſword. 4
And the king of Egypt ſaid to them, why do ye, Moſes and Aerun, draw the people from their works? get you to your burthens.
And Pharoeh ſaid, behold, the people of 5
the land now *are* many, and ye make them reſt from their burthens. 6
And Pharoeh commanded, that day, the taſk-maſters over the people, and their officers, ſaying, ye ſhall not gather ſtraw 7
together, to give the people to make the bricks, as hitherto, let them go and pick up ſtraw for themſelves, and the 8
tale of bricks which they made hitherto, ſhall ye lay upon them, ye ſhall not diminiſh it, for they *are* idle, therefore they cry, ſaying, let us go ſacrifice to our Aleim: let the work be made hea- 9
vier upon the men, and let them labour in it, and let them not regard lying words.
And the taſk-maſters of the people, 10
and their officers, went out, and ſpake to the people, ſaying, thus ſaith Pharoeh:
I will not give you ſtraw; go ye, get 11
your ſtraw where ye can find it; but nothing of your work ſhall be abated.
And the people were [i] ſcattered through 12

[d] *i. e* Deſcended from thoſe who had the birth-right or bleſſing, and ſo had the *real Son of God* in their loins. Pſal. lxxxix. 26, 27. This was the claim Shem made againſt Ham, and which this ſon of Ham laughs at; this claim baniſhed Abrem from Aur of the Chaldees; for this Eſau ſought to ſlay Jacob; and this is what ſo many kings were ſo fond of, in being called ſons of Jupiter.

[e] This was the laſt miracle in Egypt, and is mentioned as the upſhot of the whole there.

[f] In a *human* form no doubt, as he wreſtled with Jacob, and appeared as *men* to Abrem.

[g] More was explained to them on this occaſion than is mentioned, as is plain, becauſe Jiporeh knew what would appeaſe Jehovah, *viz.* circumciſion; for when ſhe laid the foreſkin at the feet of Jehovah, he deſiſted from his attempt on Moſes: and Jehovah was now father to her, the mother of the children of God, by the blood of the circumciſion. See Col. ii. 11.

[h] *i. e.* Jehovah.

[i] By which means all Egypt was alarmed with the expectations the Iſralites had of their deliverance.

all

all the land of Egypt to pick up ſtubble
13 inſtead of ſtraw. And the taſk-maſters
urged *them*, ſaying, finiſh *your* work,
every day's buſineſs in it's day, as when
14 there was ſtraw. And the officers of
the people, whom Pharoeh's taſk-maſters
had ſet over them, were beaten, ſaying,
why have ye not finiſhed your taſk of
bricks, as formerly, both yeſterday and
to day.

15 And the officers of the children of Iſ-
ral came, and cried to Pharoeh, ſaying,
why doſt thou deal thus with thy ſer-
16 vants? Straw is not given to thy ſer-
vants, and they ſay to us, make bricks,
and behold, thy ſervants *are* beaten, and
17 the fault *is* in thy own people. And he
ſaid, ye *are* idle, *ye are* idle, therefore
ye ſay, let us go ſacrifice to Jehovah:
18 and now go, work; and ſtraw ſhall not
be given you, and ye ſhall give the tale
19 of bricks. And the officers of the chil-
dren of Iſral ſaw they *were* in an evil *caſe*,
when it was ſaid, ye ſhall not abate *ought*
of your bricks, day by day.

20 And they met Moſes and Aerun ſtand-
ing to meet them, when they came out
21 from Pharoeh. And they ſaid to them,
Jehovah look upon you, and judge, be-
cauſe ye have made our ſmell to [k] ſtink
in the eyes of Pharoeh, and in the eyes of
his ſervants, to put a ſword in their
22 hand to kill us. And Moſes returned to
Jehovah, and ſaid, O Lord, why doſt
thou deal *ſo* ill with this people? why
23 *is* it *that* thou didſt ſend me? for ſince I
came to Pharoeh to ſpeak in thy name,
he hath dealt worſe with this people,
nor haſt thou delivered thy people.

VI. AND Jehovah ſaid to Moſes, now
thou ſhalt ſee what I will do to Pharoeh;
for with a ſtrong hand he ſhall let them
go, and with a ſtrong hand he ſhall
drive them out of his land. And the 2
Aleim ſpake to Moſes, and ſaid to him,
I *am* Jehovah: and I appeared to Abrem, 3
to Iſaak, and to Jacob, as the Lord [l] all-
bountiful, but in my name JEHOVAH
was I not made known to them: and I 4
eſtabliſhed my purification with them,
to give them the land of Canon, the
land of their pilgrimage, wherein they
ſojourned: and I have alſo heard the 5
groans of the children of Iſral, whom
the Egyptians make ſlaves, and I re-
member my purification; therefore ſay 6
to the children of Iſral, I *am* Jehovah,
and I will bring you out from under
the burthens of Egypt, and I will
deliver you from their ſlavery, and I
will redeem you with an out-ſtretched
arm, and with great judgements; and I 7
will take you to myſelf for a people, and
be Aleim to you, and ye ſhall know
that I *am* Jehovah, your Aleim, who
brought you out from under the bur-
thens of Egypt; and I will bring you 8
into the land which I lifted up my hand
to give to Abrem, to Iſaak, and to Jacob,
and I will give it to you for an inheri-
tance: [m] I *am* Jehovah.

And Moſes ſpake thus to the children 9
of Iſral: and they hearkened not to Mo-
ſes for [n] vexation and for the hard ſer-
vice. And Jehovah ſpake to Moſes, 10
ſaying, go, ſpeak to Pharoeh king of 11
Egypt, that he ſend the children of
Iſral out of his land. And Moſes ſpake 12

[k] What affects the noſe ſtrongly affects the eyes at the ſame time.

[l] *i. e.* As their bountiful ſupporter in ſafety, plenty, and riches, but did not prove myſelf to be *Jehovah* by deſtroying their enemies, by acts of power, ſuch as I will now exert, that all the world may know that I am Jehovah. See Gen xvii. 1. and ver. 7. below.

[m] *i. e. As I am Jehovah, as I live.*

[n] Heb. *ſhort breath*; in anger it is ſo, or in any hurry, vexation, and hard labour, all which put a man out of breath.

before

before Jehovah, ſaying, behold, the children of Iſral will not hearken to me, and how ſhould Pharoeh hearken to me, for I [o] have an impediment in my ſpeech?
13 And Jehovah ſpake to Moſes and to Aerun, and ſent them to the children of Iſral, and to Pharoeh king of Egypt, to bring out the children of Iſral from the land of Egypt.
14 Theſe *are* the heads of the houſes of their fathers: the ſons of Reuben the firſt-born of Iſral, Hanuc and Plua, Hejron and Carmi: theſe *are* the fami-
15 lies of Reuben. And the ſons of Simeon, Imual, and Imim, and Aed, and Icin, and Jehar, and Saul, the ſons of a Canonitiſh woman: theſe are the families of Simeon.
16 And theſe *are* the names of the ſons of Levi, according to their birth: Gerſun, and Ket, and Merari: and the years of the life of Levi *were* an hundred
17 and thirty-ſeven years [p]. The ſons of Gerſun; Libni and Simoi, by their fa-
18 milies. And the ſons of Ket; Omran, and Ijer, and Hebrun, and Ozial: and the years of the life of Ket *were* a hun-
19 dred and thirty-three years [q]. And the ſons of Merari; Mehali and Muſi: theſe *are* the families of Levi according to
20 their birth. And Omram took him Jucabed, his aunt, to wife, and ſhe bare him Aerun and Moſes: and the years of the life of Omram *were* an hundred and thirty-ſeven years.
21 And the ſons of Ijer; Koreh, and
22 Nepeg, and Zechari. And the ſons of Ozial; Miſal, and Aljepan, and Sha-
23 tari. And Aerun took him Aliſebo, the daughter of Ominadab, the ſiſter of Nahuſun, to wife; and ſhe bare him Nadab and Abieva, Alozer and Aitamer.
24 And the ſons of Korah; Aſhir, and Alkeneh, and Abiaſhep: theſe *are* the families of the Korahites.
25 And Alozer the ſon of Aerun took him *one* of the daughters of Puthial to wife, and ſhe bare him Pinehas: theſe *are* the heads of the fathers of the Levites by their families [r].
26 This *was* that Aerun and Moſes to whom Jehovah ſaid, bring ye the children of Iſral out of the land of
27 Egypt by their armies: theſe *were* they who ſpake to Pharoeh king of Egypt, to bring the children of Iſral out of
10 Egypt; that Moſes and Aerun.
28 And when Jehovah ſpake to Moſes
29 in the land of Egypt, Jehovah ſpake
11 to Moſes, ſaying, I *am* Jehovah, ſpeak to Pharoeh king of Egypt all that I ſpeak
30 to thee. And Moſes ſpake before Jehovah, behold, I have an impediment
12 in my ſpeech, and how will Pharoeh hearken to me?

VII. AND Jehovah ſaid, ſee, I make thee
13 [s] Aleim to Pharoeh, and Aerun ſhall be
2 thy prophet: thou ſhalt ſpeak all that I command thee; and Aerun thy brother
14 ſhall ſpeak to Pharoeh that he may let
3 the people go out of his land: and I will harden the heart of Pharoeh, and multiply my ſigns and my wonders in
4 the land of Egypt: and Pharoeh will not hearken to you; and I will lay my hand upon Egypt, and bring out my armies, my people, the children of Iſral, from the land of Egypt with great judgments;
5 and the Egyptians ſhall know that I *am*

[o] Heb. am *thick-lipped*, blæſus. ערל is any thing *too forward*, protuberant, or over haſty: too thick lips make a man almoſt unintelligible.

[p] So he died A. M. 2392, as he was born in Jacob's eighty-ſeventh year.

[q] He might be fifteen or ſixteen years old when Moſes was born.

[r] The cruel orders of throwing all the male children into the river, which were in force when Moſes was born, it is plain, had been revoked not long after. The devil himſelf muſt almoſt bluſh at them.

[s] Put his fate in thy hands, and thou ſhalt ſpeak to him as God, by a Prophet.

Jehovah,

Jehovah when I ſtretch forth my hand upon Egypt, and bring forth the chil-
6 dren of Iſral from among them. And Moſes and Aerun did as Jehovah com-
7 manded them, ſo did they. And Moſes was eighty years old, and Aerun eighty and three years old, when they ſpake to Pharoeh.

8 And Jehovah ſpake to Moſes and to
9 Aerun, ſaying, when Pharoeh ſhall ſpeak to you, ſaying, ſhew your miracle, and thou ſhalt ſay to Aerun, take thy ſtaff and throw *it* before Pharoeh, it ſhall become a ſerpent.

10 And Moſes and Aerun came to Pharoeh, and did ſo as Jehovah commanded; and Aerun threw down his ſtaff before Pharoeh, and before his ſervants, and it
11 became a [t]ſerpent. And Pharoeh alſo called for the wiſe men and the [u]ſorcerers, and they alſo, *even* the magicians of Egypt, [w] did ſo in the [x] flames they
12 raiſed. And they caſt down every man his ſtaff, and they became ſerpents, and Aerun's ſtaff ſwallowed up their ſtaves.
13 And Pharoeh's heart was [y] hardened, and he hearkened not to them, as Jehovah had ſaid.

14 And Jehovah ſaid to Moſes, Pharoeh's heart *is* hardened, he refuſeth to let the people go: go to Pharoeh in the morn- 15
ing, behold, he goeth out to the water, and preſent thyſelf before him [z], on the brink of the river, and the ſtaff which was turned into a ſerpent ſhalt thou take in thy hand, and ſay to him, Je- 16
hovah, the Aleim of the Hebrews, ſent me to thee, ſaying, let my people go and ſerve me in the wilderneſs, and behold, thou haſt not hearkened to me hitherto; thus ſaith Jehovah, by this 17
ſhalt thou know that I *am* Jehovah; behold, I will ſmite with the ſtaff that *is* in my hand, upon the water which *is* in the river, and it ſhall be turned into blood; and the fiſh that *is* in the river 18
ſhall die, and the river ſhall ſtink, and the Egyptians ſhall loath the drinking of the [a] water out of the river.

And Jehovah ſaid to Moſes, ſay to 19
Aerun, take thy ſtaff, and ſtretch forth thy hand upon the waters of Egypt, upon their rivers, upon their ſtreams, and upon their pools, and upon every collection of water, and they ſhall be blood; and there ſhall be blood in all the land of Egypt, and in their [b] *ciſterns of* wood and ſtone. And Moſes and 20

[t] All nations almoſt have had ſerpents in great veneration, and worſhipped their images among thoſe of many other creatures. See Wiſd. xi. 15, that the Egyptians did ſo, and as *their greateſt Gods, and rulers of the univerſe*, ſays *Euſebius* Præp. Lib. I. cap. 20, *i. e.* as repreſentatives of the powers of the air that do govern the earth.

[u] We know not what כשף preciſely ſignifies, or חרטמים, nor is it of conſequence, for the various and wicked arts made uſe of in their enchantments, conjurings, gueſſing or diſcovering the will of their Gods, were not fit to be known.

[w] This doth not imply that they did what Moſes did, but that they attempted to do it, or uſed the like manner of acting, ſee ch. viii. 18. The book of Wiſdom, ch. xvii. 7, calls their tricks *illuſions of art magic*.

[x] להט is *to burn* or deſtroy as fire, and by the help of theſe artificial flames they deceived the ſight, and ſubſtituted ſerpents inſtead of their ſtaves; the trick was performed by their fires, or the flames they raiſed, ſo ſays the text; the text doth not, indeed, call it a juggle, yet Jannes and Jambres who oppoſed Moſes do not themſelves pretend to have really performed a miracle, for when ch. viii. 19, they could not bring lice, they own it was the *finger of God*, which implies that they thought there was no finger of God concerned before, and conſequently that their turning their ſtaves into ſerpents was only a juggle, under the ſhelter of artificial fire.

[y] The trick, whether the ſerpents were real, (as jugglers with us produce a hen and chicken, or &c.) or it was only a deceptio viſûs, yet hardened his heart, notwithſtanding the reality of the ſerpent that ate up the other ſtaves.

[z] Heb. *ſtand* in occurſum ejus, or *go up to him*.

[a] Which is naturally, it ſeems, the pleaſanteſt water to drink in the world

[b] Heb. *woods* and *ſtones*: they had ſuch under their houſes. There were many currents from the main river, as well as ſmaller ſtreams or rivulets, and pools or ponds, great and ſmall.

Aerun did ſo as Jehovah commanded; and he lift up the ſtaff, and ſmote the waters which *were* in the river, before the eyes of Pharoeh, and before the eyes of his ſervants, and all the waters that *were* in the river were turned into [c] blood.
21 And the fiſh that *was* in the river died; and the river ſtank, and the Egyptians could not drink the water out of the river, and it was blood through all the
22 land of Egypt; and the magicians of Egypt did ſo by their [d] ſleights; and the heart of Pharoeh was ſtrengthened, and he hearkened not to them, as Jehovah
23 had ſaid. And Pharoeh turned and went to his houſe, and ſet not his heart
24 even to this. And all the Egyptians [e] dug about the river for water to drink, for they could not drink the water of the
25 river. And ſeven days were paſt after that Jehovah had ſmitten the river [f].

VIII. AND Jehovah ſaid to Moſes, go to Pharoeh, and ſay to him, thus ſaith Jehovah: let my people go and ſerve me,
2 and if thou refuſe to let them go, behold, I will ſmite all thy coaſts with
3 [g] ſting-flies; and the river ſhall ſwarm with ſting-flies, and they ſhall come up, and go into thy houſe, and into thy bed-chamber, and upon thy bed, and into the houſes of thy ſervants, and upon thy people, and into thy ovens, and into thy
4 leavening [h] troughs; and the ſting-flies ſhall come up on thee, and on thy people, and on all thy ſervants.
5 And Jehovah ſaid to Moſes, ſay to Aerun, ſtretch forth thy hand with thy ſtaff, over the rivers, over the ſtreams, and over the pools, and the ſting-flies ſhall come up over the land of Egypt.
6 And Aerun ſtretched forth his hand over the [i] waters of Egypt, and the ſting-fly came up, and covered the land of Egypt.
7 And the magicians did ſo by their ſleights and brought up ſting-flies upon the land of Egypt.
8 And Pharoeh called for Moſes and Aerun, and ſaid, intreat Jehovah that he would remove the ſting-flies from me, and from my people; and I will let the
9 people go and ſacrifice to Jehovah. And Moſes ſaid to Pharoeh, [k] appoint me when I ſhall entreat for thee, and for thy ſervants, and for thy people, to deſtroy the ſting-flies from thee, and from thy houſes, and from thy ſervants, and from thy people; only they ſhall remain in
10 the river. And he ſaid, to-morrow: and he ſaid, *it ſhall be* according to thy word, that thou mayſt know that *there is*
11 none like to Jehovah our Aleim. And the ſting-flies ſhall depart from thee, and from thy houſe, and from thy ſervants, and from thy people; only they
12 ſhall remain in the river. And Moſes went out, and Aerun, from Pharoeh; and Moſes cried unto Jehovah becauſe of the ſting-flies he had brought upon Pha-
13 roeh. And Jehovah did according to the word of Moſes; and the ſting-flies died out of the houſes, out of the vil-
14 lages, and out of the field. And they

[c] Wiſd. xi. 6, 7.

[d] לט differs from לחש, and is to do any thing *cautiouſly*, *dropping* one thing for another, as jugglers do. They uſed fire in the other trick, here only caution or ſleight of hand, in ſhewing water, and dropping blood.

[e] L'eau du puits y eſt deteſtable et très mal-ſaine. Maillet, Let. I. See *Obſervations on divers Paſſages of Scripture*, p. 366.

[f] And the blood run away, freſh water coming down; and Pharoeh was regardleſs of the miracle, it's effects ceaſing.

[g] ערב is *to fly*, and ד"ע *to make to feel*, *to ſting*; and theſe creatures ſeem to have been a kind of muſcatoes.

[h] Does not this circumſtance confirm the meaning of this word to be, according to it's derivation, rather *ſtinging inſects* than *frogs*.

[i] Many ſpecies of ſtinging flies are water-bred, and perhaps, ſome may, like ear-wigs and ants, have wings only at certain times.

[k] התפאר עלי, *appoint*, or *wilt thou appoint, me?* And פאר is uſed as אמר is.

gathered

gathered them together in heaps, and
15 the land ſtank. And Pharoeh ſaw that there was a reſpite, and his heart was hardened; and he hearkened not to them, as Jehovah had ſaid[l].
16 And Jehovah ſaid to Moſes, ſay to Aerun, ſtretch forth thy ſtaff, and ſmite the duſt of the ground, and it ſhall become [m] lice in all the land of Egypt:
17 and he did ſo. And Aerun ſtretched forth his hand with his ſtaff, and ſmote the duſt of the ground, and it became lice on man and on beaſt, all the duſt of the ground became lice through all
18 the land of Egypt. And the magicians did ſo by their ſleights to bring forth lice, and they could not; and the lice were
19 on man and on beaſt. And the magicians ſaid to Pharoeh, it *is* the [n] finger of the Aleim; and the heart of Pharoeh was hardened; and he hearkened not to them, as Jehovah had ſaid.
20 And Jehovah ſaid to Moſes, ariſe in the morning, and ſtand before Pharoeh, behold, he goeth out to the water, and ſay to him, thus ſaith Jehovah: let my
21 people go and ſerve me; for if thou doſt not let my people go, behold I will ſend the [o] raven upon thee, and upon thy ſervants, and upon thy people, and upon thy houſes; and the houſes of the Egyptians ſhall be filled with the ravens, and even the ground they are
22 upon: and I will diſtinguiſh at this time the land of Goſen, where my people dwell, that the raven ſhall not be there, that thou mayſt know that [p] I *am* Jehovah in the earth; and I will make a 23
diſtinction between my people and thy people: to-morrow ſhall this ſign be. And Jehovah did ſo, and there came a 24
[q] great number of ravens into the houſe of Pharoeh, and the houſes of his ſervants, and into all the land of Egypt; the land was deſtroyed by the ravens.
And Pharoeh called for Moſes and 25
Aerun, and ſaid, go, ſacrifice to your Aleim in the land. And Moſes ſaid to 26
Pharoeh, it is not ſafe to do ſo; for we ſhall ſacrifice the [r] abomination of the Egyptians to Jehovah our Aleim; lo, we ſacrifice the abomination of the Egyptians before their eyes, and will they not ſtone us? We will go three days 27
journey into the wilderneſs, and ſacrifice to Jehovah our Aleim, as he hath commanded us. And Pharoeh ſaid, I 28
will let you go and ſacrifice to Jehovah your Aleim in the wilderneſs, only ye ſhall not go to any great diſtance: intreat for me. And Moſes ſaid, behold, I go 29
out from thee, and will intreat Jehovah that the raven may be removed from Pharoeh, from his ſervants, and from his people, to-morrow; only let not Pharoeh mock us any more, in not letting the people go to ſacrifice to Jehovah. And 30
Moſes went out from the preſence of Pharoeh, and intreated Jehovah. And 31
Jehovah did according to the word of

[l] The removal of the plague in a manner he could not tell how, hardened him in other caſes.

[m] Heb *ſet-faſts*, from their fixing themſelves in the ſkin, of which there are many ſorts very painful and poiſonous

[n] *i. e.* The immediate act of their Aleim; ſo they acknowledged that they did not think the hand of their God was in the other plagues, and the ſhort duration of this ſeems to have made him think it might be the hand of [their own] God, as ſuggeſted.

[o] The raven, or that kind of ravenous bird is the only creature the word is applied to in ſcripture, and to them it is. I have ſeen the air darkened with the ſeveral ſorts of this kind of bird, for miles together. The LXX. give this word the ſenſe they ſhould have given צפרדע, if we may depend upon the derivation of the word. See Pſal. lxxviii. 45.

[p] *i. e.* I alone: but בקרב is not in *the midſt* here, but, as in other places, ſimply, *in* or *on* the earth.

[q] As כבד is uſed Nah. iii. 3. and 15.

[r] What the Egyptians would abominate to ſee done. They had a live bull for the image of their God, and ſo did not ſacrifice that ſpecies of creatures.

Moſes; and he removed the raven from Pharoeh, from his ſervants, and from his
32 people; there was not one left. And Pharoeh hardened his heart at this [s] time alſo, and would not let the people go.

IX. AND Jehovah ſaid to Moſes, go to Pharoeh, and ſay to him, thus ſaith Jehovah, the Aleim of the Hebrews: let
2 my people go and ſerve me; for if thou refuſe to let *them* go, and will yet de-
3 tain them, behold, the hand of Jehovah is on thy cattle which *is* in the field, on the [t] horſes, on the aſſes, on the camels, on the oxen, and on the ſheep; *there*
4 *ſhall be* a very grievous murrain: and Jehovah will diſtinguiſh between the cattle of Iſral, and the cattle of Egypt; and not any thing ſhall die of all *that belongs*
5 to the children of Iſral. And Jehovah appointed the ſet time, ſaying, to-morrow will Jehovah do this thing in the
6 land. And Jehovah did this thing on the morrow; and there died *of* [u] all the cattle of Egypt, but of the cattle of the children of Iſral there died not one.
7 And Pharoeh ſent, and lo, there was not dead of the cattle of Iſral ſo much as one; and the heart of Pharoeh was [w] hardened, and he would not let the people go.
8 And Jehovah ſaid to Moſes and to Aerun, take ye your hands full of the aſhes of the furnace, and let Moſes ſprinkle it up into the air before the
9 eyes of Pharoeh; and it ſhall be ſmall duſt through all the land of Egypt; and it ſhall be a bile breaking forth in blains on man and on beaſt, in all the land of
10 Egypt. And they took the aſhes of the furnace, and ſtood before Pharoeh, and Moſes ſprinkled it up into the air, and it became a bile in blains breaking forth
11 on man and on beaſt. And the magicians could not ſtand before Moſes becauſe of the bile, for the bile was on the magicians, and on all the Egyptians.
12 And Jehovah [x] ſtrengthened the reſolution of Pharoeh, and he hearkened not to them, as Jehovah had ſaid to Moſes.
13 And Jehovah ſaid to Moſes, riſe in the morning, and ſtand before Pharoeh, and ſay to him, thus ſaith Jehovah, the Aleim of of the Hebrews, let my people
14 go and ſerve me; for I will at this time ſend all my plagues on thy heart, and on thy ſervants, and on thy people, that thou mayſt know that *there is* none like
15 me in all the earth; for now will I ſtretch out my hand, and ſmite thee and thy people with the peſtilence, and thou
16 ſhalt be cut off from the earth; and truly for this purpoſe I raiſed thee up, that my power might be ſhewn forth in thee, and that my name might be declared through
17 all the earth; doſt thou ſtill lift up thyſelf againſt my people that thou wilt not let
18 them go? behold, by this time to-morrow will I cauſe it to rain a very grievous hail, ſuch as there has not been the like of in Egypt from the foundation of
19 it until now; and now ſend, *and* drive in thy cattle, and all that thou haſt in the field; every man and beaſt which ſhall be found in the field, and is not got into a houſe, the hail ſhall come down upon
20 them, and they ſhall die. He that feared the word of Jehovah among the ſervants of Pharoeh, made his ſervants and his

[s] The reſpite, as before, made him hardy enough to put Moſes to another trial.

[t] In which Egypt abounded, 1 King. x. 28.

[u] *i. e.* Some of all ſorts.

[w] The ſtroke was ſudden, and over at once, and perhaps executed by that fatal hot blaſt called which kills all before it; which might induce this obſtinate wretch to call it as before, the finger of their Aleim, or a natural effect of the air.

[x] By ſparing him perſonally, and by the ſudden removal of this plague, or the ſhort continuance of it, which made him think it an accident as before, and not owing in other places, to the aſhes which were only ſprinkled in his own preſence.

cattle

21 cattle flee into houſes: and he that ſet not his heart to the word of Jehovah, left his ſervants and his cattle in the field.

22 And Jehovah ſaid to Moſes, ſtretch forth thy hand towards heaven, and there ſhall be hail in all the land of Egypt, upon man, and upon beaſt, and upon every herb of the field in the land
23 of Egypt. And Moſes ſtretched forth his ſtaff towards heaven, and Jehovah ſent thunder and hail, and the fire ran along upon the ground, and Jehovah rained hail upon the land of Egypt.
24 And there was hail and fire catching itſelf among the hail very grievous, ſuch as there was not any like it in all the land of Egypt ſince it had been a nation.
25 And the hail ſmote in all the land of Egypt, every thing which *was* in the field, both man and beaſt; and the hail ſmote every herb of the field, and broke
26 every tree of the field; only in the land of Goſen, where the children of Iſral *were*, there was no hail.

27 And Pharoeh ſent and called for Moſes and Aerun, and ſaid to them, I have ſinned *this* time, Jehovah *is* righteous,
28 and I and my people *are* wicked; intreat for me to Jehovah, for it *is* enough that there be no *more* thunderings of the Aleim, and hail, and I will let you go, and ye ſhall be ſtayed no
29 longer. And Moſes ſaid to him, when I am got out of the city, I will ſpread out my hands to Jehovah, the thunderings ſhall ceaſe, and there ſhall be no more hail, that thou mayſt know that
30 the earth *is* Jehovah's: and thou and thy ſervants, I know, will not yet fear before Jehovah Aleim.
31 And the flax and the barley were ſmitten, for the barley *was* green in the ear, and the flax *was* bolled, but the wheat and the rye were
32 not ſmitten, for they were [y] not blown
33 out. And Moſes went from Pharoeh out of the city, and ſpread forth his hands to Jehovah, and the thunders ceaſed, and the hail and the rain was not poured
34 on the earth. And Pharoeh ſaw that the rain ceaſed, and the hail, and the thunder, and he ſinned again, and [z] hardened his heart, he and his ſervants.
35 And the heart of Pharoeh was ſtrengthened, and he did not let the children of Iſral go, as Jehovah ſaid, by the hand of Moſes [a].

X. AND Jehovah ſaid to Moſes, go to Pharoeh, for I will harden his heart, and the heart of his ſervants, that I may do theſe my ſigns among them;
2 and that thou mayſt tell in the ears of thy ſon and of thy ſon's ſon, what I did in Egypt, and my ſigns which I performed among them, and ye ſhall know
3 that I *am* Jehovah. And Moſes came, and Aerun to Pharoeh, and ſaid to him, thus ſaith Jehovah, the Aleim of the Hebrews: how long wilt thou refuſe to humble thyſelf before me? Let my people go and ſerve me;
4 for if thou refuſe to let my people go, behold, to-morrow I will bring the locuſt into thy
5 coaſt; and they ſhall cover the face of the ground, and one ſhall not be able to ſee the ground, and they ſhall conſume the remainder that eſcaped, which was left to you from the hail, and they ſhall, eat every tree which [b] groweth for you

[y] Heb. *dark*, or *in the dark*, a very proper word as a technical term, for the corn while it is yet in the ſtraw, encloſed round, and juſt coming out into the light, and wheat when ſown at the time barley is in the ſpring will not be ſo forward as barley, but be in the condition here deſcribed, when barley is green in the ear.

[z] As thinking it would have ceaſed of itſelf without Moſes' prayer, or that he could beg it off again, if it did return, and this *encouraged* him to perſiſt.

[a] This is the Hebrew phraſe which uſes *hand* for any thing we exert our power by.

[b] Which hath any thing green upon it, or *which hath ſhot forth for you*, it being *early* in the ſpring now. Qu?

out

6 out of the field: and thy houſes ſhall be
full, and the houſes of all thy ſervants,
and the houſes of all the Egyptians, which
thy fathers never ſaw, and thy fathers'
fathers, ſince the day they were upon
the earth to this day: and he turned and
7 went out from Pharoeh. And Pharoeh's
ſervants ſaid to him, how long ſhall this
man be a ſnare to us? let the men go
and ſerve Jehovah their Aleim: knoweſt
thou not yet that Egypt is deſtroyed?
8 And Moſes was brought back, and
Aerun, to Pharoeh, and he ſaid to
them, go, ſerve Jehovah your Aleim:
9 who and who *are* to go? And Moſes
ſaid, with our young and with our old
will we go, with our ſons and with our
daughters, with our ſheep and with our
oxen will we go, for we have a [c] feaſt
10 to Jehovah. And he ſaid to them, let
Jehovah be ſo with you, as I let you go,
and your little ones: look *to it*, for evil
11 *is* before you: not ſo, let the men go
and ſerve Jehovah, for that was what ye
deſired: and they drove them out of
Pharoeh's preſence.
12 And Jehovah ſaid to Moſes, ſtretch
out thy hand over the land of Egypt for
the locuſt, and it ſhall come up on
the land of Egypt, and eat every herb of
the field, every thing the hail has left.
13 And Moſes ſtretched out his ſtaff over
the land of Egypt, and Jehovah brought
an eaſt wind upon the land all that day
and all the night; it was morning and
14 the eaſt wind brought the locuſt. And
the locuſt came up over all the land of
Egypt, and reſted in all the coaſts of
Egypt in great abundance; before them
there was no ſuch locuſt as they, and
15 after them there ſhall be none ſuch. And
they covered the face of all the ground,
and the earth was darkened, and they
did eat every herb of the ground, and
all the fruit of the trees which the hail
had left; and there was nothing green
left on the tree, and on the herb of the
field through all the land of Egypt.
16 And Pharoeh called for Moſes and
Aerun in haſte, and ſaid, I have ſinned
againſt Jehovah your Aleim and againſt
17 you, and now forgive, I pray you, my
ſin but this once, and intreat Jehovah
your Aleim that he would remove from
18 me this death only. And he went out
from Pharoeh, and intreated Jehovah.
19 And Jehovah turned a very ſtrong weſt
wind, and it took away the locuſt, and
dropt them in the Red ſea, there re-
mained not one locuſt in all the coaſts of
20 Egypt. And Jehovah [d] hardened the
heart of Pharoeh, and he did not let the
children of Iſral go.
21 And Jehovah ſaid to Moſes, ſtretch
out thy hand towards heaven, and there
ſhall be darkneſs over the land of Egypt,
22 and the darkneſs ſhall be [e] felt. And
Moſes ſtretched out his hand towards the
heavens, and there was a [f] denſe darkneſs
in all the land of Egypt three days:
23 they ſaw not one another, and no one
roſe from his ſeat for three days; and
all the children of Iſral had light in their
dwellings.
24 And Pharoeh called for Moſes, and
ſaid, go, ſerve Jehovah, only your ſheep
and your oxen ſhall be left; your little
25 ones alſo ſhall go with you. And Mo-
ſes ſaid, thou ſhalt alſo put into our
hands ſacrifices and burnt-offerings, that
we may offer them to Jehovah our
26 Aleim: and our cattle ſhall alſo go with

[c] Joſh. xxiv. 19.
[d] By ſo readily removing them, and doing it by a wind that hurried them away at once.

[e] If the wind is felt, who but ſuch as know not what darkneſs is would cenſure this expreſſion?
[f] This is philoſophical, becauſe darkneſs is air concreted hard and cloſe.

us,

us, there ſhall not a hoof be left, for we muſt take of them to ſerve Jehovah our Aleim, and we know not with what we muſt ſerve till we come thither.

27 And Jehovah ſtrengthened the heart of Pharoeh [g], and he would not let them
28 go. And Pharoeh ſaid to him, go from me, take heed to thyſelf, ſee my face no more, for in the day thou ſeeſt my face,
29 thou ſhalt die. And Moſes ſaid, thou haſt ſpoken well, I will ſee thy face no more [h].

XI. (AND Jehovah ſaid to Moſes, I will yet bring one plague more upon Pharoeh, and upon all Egypt, after that he will let you go hence; when he lets you go, he will altogether thruſt you out
2 from hence: ſpeak now in the ears of the people, and let them aſk every man of his neighbour, and every woman of her neighbour, ornaments of ſilver and or-
3 naments of gold; and Jehovah will give the people favour in the eyes of the Egyptians: the man Moſes alſo ſhall be very great in the land of Egypt, in the eyes of Pharoeh's ſervants and in the
4 eyes of the people.) And Moſes ſaid, thus ſaith Jehovah: about midnight will
5 I go out among the Egyptians, and all the firſt-born in the land of Egypt ſhall die, from the-firſt born of Pharoeh who ſitteth on his throne, to the firſt-born of the woman-ſervant who [i] turneth the mill, and all the firſt-born of the beaſts:
6 and there ſhall be a great cry in all the land of Egypt, ſuch as there has been
7 none like it, nor ſhall be again. And againſt any of the children of Iſral ſhall not a dog move his tongue, againſt man or beaſt, that ye may know that Jehovah will make a diſtinction between the
8 Egyptians and Iſral: and all theſe thy ſervants ſhall come down to me, and bow down themſelves to me, ſaying, go out, thou and all the people that is at thy feet; and after that I will go out: and he went out from Pharoeh in great anger.

9 And Jehovah ſaid to Moſes, Pharoeh will not hearken to you, that I may multiply my wonders in the land of
10 Egypt. And Moſes and Aerun did all theſe wonders before Pharoeh, and Jehovah hardened the heart of Pharoeh, and he did not let the children of Iſral go out of his land.

XII. AND Jehovah ſpake to Moſes and to Aerun in the land of Egypt, ſaying,
2 this month *ſhall be* to you the beginning of the months, it *ſhall be* to you the firſt of the months of the year [k].

3 Speak to all the congregation of Iſral, ſaying, on the tenth of this month they ſhall take to them [l] every man a lamb for the houſe of the fathers, a lamb for a
4 houſe. And if a houſe be too little for a lamb, let him and his neighbour next to his houſe take it, according to the

[g] Doubtleſs, by the ſudden and unexpected ceſſation of the darkneſs, even whilſt, perhaps, he was arguing in that obſtinate manner with Moſes about their going; and light coming at once, he reſolves to keep the people.

[h] It is evident that Moſes was not yet gone from Pharoeh, and that the three following verſes are a parentheſis, containing what was ſpoken at firſt hand to Moſes, ſee ch. iii. 21, 22.

[i] Heb. *behind the ſwifts.* They uſed hand-mills, and women did all that ſort of ſervile work; and *behind the ſwifts* is proper, as they puſhed the ſwifts before them, which turned the ſtones.

[k] The civil year, however, was ſtill reckoned from the autumn. As the eccleſiaſtical day begun at our ſix in the afternoon, and the common day at our ſix in the morning, ſo the eccleſiaſtical year began before the civil, and had always done ſo, as appears by Gen. iv. 3. and was reinforced now, as *all* the *reſt* of the law was; the deliverance out of Egypt being *an allegory*, an hiſtorical type and exemplification of the redemption, by the one mediator between God and man, which was to commence at this time of the year.

[l] Every maſter of a family; every ſuch houſe being a church, and being afterwards all concerned in demanding the death of Chriſt.

number

number of perſons, ye ſhall, every one, number for a lamb as many as ſhall be
5 ſufficient to eat it. The lamb ſhall be perfect, a male, of one year; ye ſhall take it to you from the [m] ſheep or from
6 the goats; and ye ſhall keep it up unto the fourteenth day of this month, and all the aſſembly of the congregation of
7 Iſral ſhall kill it in the [n] twilight: and they ſhall take of the blood and [o] put *it* upon the two ſide-poſts, and upon the frontiſpiece of the door to the houſes
8 wherein they eat it; and they ſhall eat the fleſh that very night, roaſt with [p] fire, and with [q] unleavened bread, with [r] bit-
9 ters they ſhall eat it; eat not of it raw, nor boiled at all in water, but roaſt with fire, it's head with it's legs and with it's
10 inwards: and ye ſhall not leave of it until the morning; and ſhould any of it remain till the morning, ye ſhall burn *it* with [s] fire.

11 And thus ſhall ye [t] eat it: your loins girded, your ſhoes on your feet, and your ſtaff in your hand; and you ſhall eat it in haſte, it is the [u] halt of Jeho-
12 vah. And I will paſs through the land of Egypt that night, and I will ſmite all the firſt-born in the land of Egypt, both of man and beaſt, and on all the [w] Aleim of Egypt will I execute judg-
13 ments; I *am* Jehovah. And the blood ſhall be your ſign upon the houſes where ye *are:* and I ſhall ſee the blood, and I will halt at you, and the ſtroke ſhall not be upon you to deſtroy *you* when I ſmite
14 throughout the land of Egypt: and this day ſhall be to you a memorial, and ye ſhall keep it a feaſt to Jehovah throughout your generations, ye ſhall keep it a
15 feaſt by ſtatute for ever; ſeven days ſhall ye eat unleavened bread, the firſt day ye ſhall ſurely put away leaven out of your houſes, for every one that eateth what is fermented from the firſt day to the ſeventh, that perſon ſhall be cut off
16 from Iſral. And on the firſt day *there ſhall be* an holy convocation, and on the ſeventh day *ſhall there be* an holy convocation to you, no work ſhall be done on them, only what every perſon ſhall eat, that alone ſhall be done by you: and ye
17 ſhall obſerve *the day of* unleavened bread; for on this [x] ſelf ſame day I brought your armies out of the land of Egypt, and ye ſhall obſerve this day through your generations by ſtatute for ever.

18 In the firſt *month,* on the fourteenth day of the month, in the evening ſhall ye eat unleavened bread, unto the one and twentieth day of the month in the
19 evening: ſeven days ſhall no leaven

[m] A lamb in innocence, and yet a goat in guilt.

[n] Heb. *between the mixtures, i. e.* when it is neither day nor night. At the ſunſet the light begins to be mixed with darkneſs, but it is hardly diſcernable; when night begins, the light is hardly diſcernable, this is the twilight in which the lamb was to be killed; at this time Chriſt was taken down as *dead,* and then buried.

[o] *Varniſhing* over the houſe, *i. e.* the people of it, with the blood: the putting of the blood upon the poſts of the houſes, not only made oſtentation of the blood, and gloried in it, but was covering or varniſhing themſelves over with it, as כפר, the word for *atonement,* implies.

[p] Fire being the emblem of wrath.

[q] Bread of humiliation, without ferment or any riſing of the blood or paſſions.

[r] Either herbs or liquids. See Mark xv. 23.

[s] As thoſe who would not come in, in the day of their ſalvation, were deſtroyed in Jeruſalem, and will be at the laſt day: and the church was delivered out of ſlavery that night, for at morning there was not one of them left in Egypt.

[t] As travellers or pilgrims ready to ſet forth, and in a hurry to be gone, during this *halt* or forbearance.

[u] Not the *paſſing over* or *by* them, but the *halting* or laming of juſtice. *Divine vengeance* or *puniſhment,* ſo low down as the time of Horace, was repreſented by the Romans as *lame:*

Raro antecedentem ſceleſtum
Deſeruit pede Pœna claudo. Lib. III. Ode 2.

[w] The firſt-born of man and beaſt. See Num. xxxiii. 4. We read of no other judgements at this time. So ch. xi. 5.

[x] *i. e.* On the fourteenth day.

be

be found in your houſes, for every one that eateth that which is fermented, even that perſon ſhall be cut off from the congregation of Iſral, whether he be a
20 ſtranger or born in the land; ye ſhall not eat what is fermented; in all your habitations ye ſhall eat unleavened bread.
21 And Moſes called for all the elders of Iſral, and ſaid to them, draw out, and take you *of* the flock, according to your families, and kill the halt-*ſacrifice:*
22 and take ye a bunch of hyſſop, and dip *it* in the blood which *is* in the baſon, and ſtrike the frontiſpiece and the two ſide-poſts with the blood which *is* in the baſon, and ye ſhall not go, one of you, out of the door of his houſe till the [y]morning.
23 And Jehovah will paſs along to ſmite the Egyptians, and will ſee the blood on the frontiſpiece and on the two ſide-poſts, and will halt at the door, and not ſuffer the deſtroyer to come into your
24 houſes to ſmite: and ye ſhall obſerve this thing for a ſtatute to thee and to thy ſons
25 for ever: and it ſhall be when ye come into the land which Jehovah ſhall give you, as he hath ſaid, that ye ſhall keep
26 this ſervice: and it ſhall be when your children ſay to you, what mean ye by
27 this ſervice? that ye ſhall ſay it *is* the ſacrifice of the halt of Jehovah, which he made at the houſes of the children of Iſral in Egypt, when he ſmote the Egyptians and delivered our houſes. And the people bent the head and bowed down
28 themſelves. And the children of Iſral went and did as Jehovah commanded Moſes and Aerun, ſo did they.
29 And it was at the diviſion of the night, and Jehovah ſmote all the firſt-born in the land of Egypt, from the firſt-born of Pharoeh who ſat on his throne, to the firſt-born of the captive who *was* in the dungeon, and all the firſt-born of the beaſt. And Pharoeh 30
roſe up in the night, and all his ſervants, and all the Egyptians; and there was a great cry in Egypt, for *there was* not a houſe where *there was* not *ſome one* dead.

And he called to Moſes and Aerun in 31
the night, and ſaid, riſe up, get you forth from among my people, both ye and the children of Iſral, go ſerve Jehovah as ye ſaid: take both your ſheep and 32
your bullocks, as ye ſaid, and bleſs me alſo. And the Egyptians were urgent 33
upon the people to haſten the ſending of them out of the land, for they ſaid, we *are* all dead *men.* And the people took 34
their dough before it was fermented, their [z]leavening bags being bound up in their clothes, on their ſhoulder. And 35
the children of Iſral did according to the word of Moſes, and aſked of the Egyptians, ornaments of ſilver, and ornaments of gold, and raiment. And Je- 36
hovah gave the people favour in the eyes of the Egyptians, and they aſked *them* of them, and ſtripped the Egyptians.

And the children of Iſral took their 37
journey from Romeſes to Succuth, *being* about ſix hundred thouſand [a]men on foot, beſides the children. And a mixt 38
multitude alſo went up with them, and ſheep, and bullocks, very much cattle. And they baked their dough which they 39
brought out of Egypt, in unleavened cakes, for it was not fermented, for they were driven out of Egypt, and could not tarry, and they had not prepared themſelves any proviſions.

[y] *i. e* Till paſt midnight, or till the morning-diviſion of the night began.

[z] *Leaven* is ſour dough, which raiſes a ferment in ſweet dough: we uſe yeaſt uſually for this purpoſe; but in countries where they do not brew, they uſe leaven; and in the Eaſt they have leathern bags which they carry their dough in, on a journey, while it is fermenting.

[a] *Men* here muſt include the women, becauſe they are contradiſtinguiſhed from the *children.*

40 And the ſojourning of the children of Iſral, who ſojourned in Egypt, *was* four
41 hundred and thirty years[b]. And it was at the end of four hundred and thirty years, even on the very day that all the hoſt of Jehovah went out of the
42 land of Egypt: it *is* a night of Jehovah to be obſerved for bringing them out of the land of Egypt; this *is* that night of Jehovah to be obſerved by all the children of Iſral through their generations.
43 And Jehovah ſaid to Moſes and Aerun, theſe *are* the ordinances of the halt-*ſacri-*
44 *fice*; no ſtranger ſhall eat of it, but every man's ſervant, the purchaſe of money, when thou haſt circumciſed him, he
45 ſhall eat of it; a ſojourner and a hired
46 ſervant ſhall not eat of it[c]; in one houſe ſhall it be eaten, thou ſhalt not carry any of the fleſh abroad [d] out of the houſe,
47 and ye ſhall not break a bone of it[e]; all the congregation of Iſral ſhall [f] ſacrifice
48 it; and when a ſtranger ſojourns with thee, and would offer the halt-*ſacrifice* to Jehovah, let every male of his be [g] circumciſed, and then let him come near to offer it, and he ſhall be as he that is born in the land; and no one that has
49 the foreſkin ſhall eat of it: there ſhall be one law for him that is born in the land and for the ſtranger who ſojourneth
50 among you[h]. And all the children of Iſral did as Jehovah commanded Moſes and Aerun, ſo did they. And on that very day Jehovah brought the children of Iſral out of the land of Egypt, by their armies. 51

AND Jehovah ſpake to Moſes, ſay- XIII.
ing, ſanctify to me every firſt-born, 2
whatever openeth any womb among the children of Iſral, of man and beaſt, it ſhall be mine.

And Moſes ſaid to the people, re- 3
member this day in which ye came out of Egypt, out of the houſe of bondage, for with a ſtrong hand did Jehovah bring you out from thence, and what is [i] fermented ſhall not be eaten on the day ye came out, in the month 4
Abib.

And it ſhall be when Jehovah ſhall 5
bring you into the land of the Canonite, and the Hettite, and the Amorite, and the Hivite, and the Jebuſite, which he ſware to thy fathers to give thee, a land flowing with milk and honey, that thou ſhalt perform this ſervice in this month.
Seven days ſhalt thou eat unleavened 6
bread; and on the ſeventh day *ſhall be* a feaſt to Jehovah. Unleavened bread 7
ſhall be eaten ſeven days; and there ſhall nothing fermented be ſeen with thee, nor ſhall any leaven be ſeen with thee in all thy coaſts.

And thou ſhalt tell thy ſons in that 8
day, ſaying, *it is* becauſe of that which

[b] From the promiſe to Abrem in Aur, in his fifty-fifth year; not that the *ſons* of Iſral lived ſo long themſelves, or that the children of Iſral were ſo long in Egypt, being only a hundred and ninety-five years there, but that this people [of which Abrem their father is reckoned as part, and properly, if the head be part of the body] had been ſojourners ſo long.

[c] One bought with money was their property, and ſo to be reckoned part of the people; but the chance-comer or hired ſervant was no part of the family; nor are ſuch of the family of Chriſt, any more than the uncircumciſed in heart and ſpirit are.

[d] No ſalvation out of the church, nor to any but as a member of the houſe wherein Chriſt is believed on, which *one houſe* comprehends all the ſeveral families of believers.

[e] Nor of his myſtical body.

[f] As they did at the crucifixion call unanimouſly for it: And though each family had it's ſeparate lamb, theſe ſeveral lambs were conſidered but as *one*; and one family as much made *the congregation* or church as another.

[g] Faith only makes the difference in the ſight of God, and the circumciſion of the heart is the only effectual proof of our faith.

[h] Rom. iii. 29.

[i] *i. e.* They ſhould begin that day to eat unleavened bread, ſo great a mercy deſerving to be remembered with all ſingleneſs of heart, love, and ſubmiſſion, without the leaſt particle of leaven or ferment in the blood.

Jehovah

Jehovah did for me when I came out of
9 Egypt: and it ſhall be for a ſign to you upon thy hand, and for a memorial between thine [k] eyes, that the law of Jehovah may be in thy mouth; for with a ſtrong hand did Jehovah bring thee out
10 of Egypt; and thou ſhalt obſerve this ſtatute at it's appointed time, from year to year[l].

11 And it ſhall be when Jehovah bringeth thee into the land of the Canonite, as he hath ſworn unto thee and to thy fa-
12 thers, and ſhall give it thee, that thou ſhalt make over to Jehovah every one that openeth the womb: and every firſtling of the increaſe of the beaſts which thou ſhalt have, which are males *ſhall be*
13 Jehovah's: and every firſtling of an aſs thou ſhalt redeem with a lamb; and if thou wilt not [m] redeem it, thou ſhalt break it's neck; and every firſt-born of man among thy children, thou ſhalt redeem.

14 And it ſhall be when thy ſon aſketh thee hereafter, ſaying, what meaneth this? that thou ſhalt ſay to him, with a ſtrong hand did Jehovah bring us out of Egypt, out of the houſe of bondage;
15 and when Pharoeh obſtinately refuſed to let us go, Jehovah ſlew all the firſt-born in the land of Egypt, from the firſt-born of man to the firſt-born of the beaſt; therefore I ſacrifice to Jehovah every thing that openeth the womb which are males; and all the firſt-born of my children I
16 redeem: and it ſhall be for a [n] ſign upon thy hand, and for pendants between thine eyes, for with a ſtrong hand did Jehovah bring us out of Egypt.

17 And when Pharoeh had let the people go, Jehovah led them not the way of the land of the Philiſtines, though it *was* the neareſt, for the Aleim ſaid, leſt the people repent when they ſee war, and return into Egypt. And the Aleim led the
18 people about by the way of the wilderneſs of the Red ſea: and the children of Iſral came up out of Egypt marching in
19 [o] array. And Moſes took the bones of Joſeph with him, for he ſtrictly ſware the children of Iſral, ſaying, the Aleim will ſurely viſit you, and ye ſhall bring up my bones with you from hence.

20 And they removed from Succuth, and encamped in Atem, in the edge of the
21 wilderneſs. And Jehovah went before them by day in a pillar of a cloud to lead them in the way, and in a [p] pillar of fire by night to give them light to go
22 by day and by night: the pillar of the cloud departed not by day, and the pillar of fire by night *from* before the people.

XIV. AND Jehovah ſpake to Moſes, ſaying,
2 ſpeak to the children of Iſral, and let them turn and encamp before the mouth of [q] Hiret, between the tower and the ſea, before Boel-jepun; over againſt it
3 ſhall ye encamp by the ſea: and Pharoeh will ſay [r] of the children of Iſral, they *are* hampered in the land, the wilderneſs hath ſhut them in: and I will
4 [r] ſtrengthen the heart of Pharoeh, and

[k] A pendant, plate of metal, &c. are mentioned as hanging from their turbans down their foreheads.

[l] Heb. *from the days to the days.*

[m] As not fit for God nor man till redeemed, as being an unclean creature.

[n] They were to write the words on thoſe ornaments upon their hands and foreheads. See Deut. vi. 6. & al.

[o] Heb *numbered* or *in ranks*, and this *their hoſts* or *armies*, by which they come out implies. See ch. vi. 26. and vii. 4.

[p] See Pſal. cv. 39. Num. xiv. 14. Iſa. iv. 5. Jehovah was here, the fire being the divine glory, and this denotes the preſence of God with his church, governing it by Chriſt, covering and protecting it through the wilderneſs of this world.

[q] Heb. *openings* or *gorges* of the mountains.

[r] This tempting ſituation of the Iſralites ſtrengthened the heart, inclinable before-hand, of this obſtinate wretch, to follow them; and by ſuch circumſtances as theſe God hardened his heart, and not by an over-ruling force.

he will purſue after them, and I will get me honour upon Pharoeh and upon all his army, and the Egyptians ſhall know that I *am* Jehovah: and they did ſo.

5 And it was told the king of Egypt that the people were flying, and the heart of Pharoeh and of his ſervants was turned againſt the people, and they ſaid what *is* this we are doing that we let the people
6 go from ſerving us? And he drew together his [s] riders, and he took his [t] peo-
7 ple with him; and he took ſix hundred choſen riders, and all the riders of Egypt,
8 and captains over them all. And Jehovah ſtrengthened the heart of Pharoeh the king of Egypt, and he purſued after the children of Iſral; and the children of Iſral went out with an high hand.
9 And the Egyptians purſued after them, and overtook them encamping by the ſea, all the [u] horſe, the chariots of Pharoeh, and his *other* riders and his army, at the mouth of Hiret before Boel-jepun.

10 And Pharoeh drew near, and the children of Iſral lift up their eyes, and behold, the Egyptians marched after them, and they were greatly terrified; and the children of Iſral cried unto Jehovah.
11 And they ſaid to Moſes, becauſe *there were* no graves in Egypt, haſt thou brought us away to die in the wilderneſs? what *is* this thou haſt done to us, to bring us
12 out of Egypt? *is* not this what we ſpake to thee in Egypt, ſaying, let us alone, and let us ſerve the Egyptians? for *it is* better for us to ſerve the Egyptians than to die in the wilderneſs.

13 And Moſes ſaid to the people, fear ye not, ſtand ſtill and ſee the ſalvation of Jehovah which he will ſhew you this day; for the Egyptians whom ye have ſeen this day, ye ſhall ſee again no more for ever; Jehovah will fight for you and 14
ye ſhall be quiet.

And Jehovah ſaid to Moſes, why 15
crieſt thou unto me? ſpeak to the children of Iſral, and let them march on; and lift thou up thy ſtaff, and ſtretch 16
thy hand over the ſea, and divide it, and the children of Iſral ſhall come into the midſt of the ſea on dry *ground*; and I, behold, I will ſtrengthen the 17
heart of the Egyptians, and they ſhall come in after them; and I will get me glory on Pharoeh and all his army, on his chariots and on his horſe-men. And the Egyptians ſhall know that I *am* 18
Jehovah when I have gotten me honour upon Pharoeh, upon his chariots, and his horſe-men.

And the angel of the Aleim that went 19
before the camp of Iſral removed and went behind them, and the pillar of the cloud removed from before them and ſtood behind them. And it came be- 20
tween the camp of the Egyptians and the camp of Iſral, and it was a cloud and darkneſs, and it gave [w] light by night, and one came not near the other all the night. And Moſes ſtretched forth his 21
hand over the ſea, and Jehovah made the ſea to go by a ſtrong eaſt wind all night, and made the ſea dry *land*; and the waters were divided. And the children of 22
Iſral came into the midſt of the ſea on dry *ground*, and the waters *were* a wall to them on their right hand and on their left.

[s] It is a general term for riders in a chariot of war, on horſes, mules, aſſes, camels, or other beaſts.

[t] Who were foot, and others perhaps who were encouraged to follow, and come in for a ſhare of the prey.

[u] *i. e.* The horſe ſoldiers, the riders in chariots, as here diſtinguiſhed, and all that were mounted on any creature, many ſorts of which they rode upon.

[w] The fire was in the dark cloud, and ſhone, as uſual, during the night.

And

23 And the Egyptians purſued, and [x] came in after them, all the horſe of Pharoeh, his chariots, and *other* riders,
24 into the midſt of the ſea. And it was in the morning watch, that [y] Jehovah looked out upon the camp of Egypt, in the pillar of fire and of the cloud, and troubled the camp of the Egyptians,
25 and turned aſide their chariot wheels, and they drove them with difficulty. And the Egyptians ſaid, let us flee from the face of Iſral, for Jehovah fighteth for them againſt the Egyptians.
26 And Jehovah ſaid to Moſes, ſtretch forth thy hand over the ſea, and the waters ſhall return upon the Egyptians, on their [z] chariots, and on their horſe-
27 men. And Moſes ſtretched forth his hand over the ſea, and the ſea came to it's ſtrength again when it was turned morning, and the Egyptians fled at it's coming towards them, and Jehovah toſſed about the Egyptians in the midſt
28 of the ſea. And the waters returned and overwhelmed the chariots and the horſemen *with* the whole army of Pharoeh that came after them into the ſea; there was not ſo much as one of them left.
29 And the children of Iſral walked upon dry *ground* in the midſt of the ſea, and the waters *were* a wall to them on their
30 right hand and on their left. And Jehovah ſaved Iſral that day out of the hand of the Egyptians; and Iſral ſaw the Egyptians dead on the ſea-ſhore.
31 And Iſral ſaw the mighty hand of Jehovah which he exerted againſt the Egyptians; and the people feared Jehovah, and believed in Jehovah, and in Moſes his ſervant.

XV. THEN ſang Moſes and the children of Iſral this ſong to Jehovah; and they ſpake, ſaying, I will ſing to Jehovah, for he hath triumphed, he hath triumphed: the horſe and their chariots he overthrew in the ſea. 2 Jah *is* my ſtrength and ſong, and he is become my ſalvation; he *is* my Lord, and I will make him [a] my refuge; the Aleim of my fathers, and I will exalt him. 3 Jehovah *is* a man of war; Jehovah is his name [b]. 4 The chariots of Pharoeh and his army he caſt into the ſea; and his choſen ſoldiers [c] he drowned them in the Red ſea: 5 the deep overwhelmed them; they went down into the water as a ſtone; 6 thy right hand, Jehovah, is become glorious in power; thy right hand, Jehovah, cruſhed the enemy; 7 and in the greatneſs of thy majeſty thou didſt throw down thoſe that roſe up againſt thee; thou didſt put forth thy wrath, it conſumed them as ſtubble; 8 and through the breath of thy noſtrils the water toſſed them about; the waves ſtood up as in heaps; the deep waters were congealed in the midſt of the ſea. 9 The enemy ſaid, I will purſue, I will overtake, I ſhall divide the ſpoil, I will have my heart's deſire upon them, I will draw my ſword, my hand ſhall ſeize them; 10 thou didſt blow with thy

[x] The *ſtrange accident* of a ſtrong wind dividing the ſea was as much in their favour as in Iſral's; nay, the heavens ſeemed rather to fight for the Egyptians, ſince Iſral was now effectually incloſed, and their ſix hundred choſen horſe marched in firſt to make the attack; and thus Jehovah hardened their hearts.

[y] See ch. xvi. 10.

[z] N. B. The Heb. רכב may either mean here thoſe that fought in chariots, or thoſe that rode on horſes, as סוס and פרשים are diſtinguiſhed elſewhere, as likewiſe רכב and פרשים, which laſt rode on other beaſts beſides horſes.

[a] See Pſal. xxxi. 2. lxxi. 3. and many other places which ſpeak of God as our rock, ſhelter, houſe, habitation, &c.

[b] *i e.* himſelf; *name* is the ſame as the perſon himſelf, and is often ſpoken of as a perſon.—"His name, through faith in his name, hath made this man ſtrong." Act. iii. 16. and by the overthrow of the Egyptians, it appeared that *he was Jehovah.*

[c] שלשים, *tertiarii*, old veterans.

wind,

wind, the ſea overwhelmed them, they ſunk as lead in the ſwelling waters.
11 Who *is* like thee among the Lords, Jehovah? who is like thee, eminent in holineſs, terrible *in* glory, doing won-
12 ders? Thou ſtretchedſt out thy right hand, the earth ſwallowed them up.
13 Thou wilt lead in thy mercy the people *whom* thou haſt redeemed, thou wilt lead *them* on, by thy ſtrength, to the ha-
14 bitation of thy holineſs [d]. The people hear of it, they tremble; anguiſh ſeizes
15 the inhabitants of Paleſtine. Then ſhall the dukes of Edom be amazed; the lords of Moab, trembling ſhall ſeize them: all the inhabitants of [e] Canon ſhall
16 melt away [f]. Terror ſhall fall upon them, and dread through the greatneſs of thine arm; they ſhall be *as* ſtill as a ſtone whilſt thy people paſſeth on, Jehovah, whilſt the people paſſeth on *whom* thou haſt pur-
17 chaſed: thou wilt bring them in and plant them in the mountain of thine inheritance, the place of thy [g] habitation which thou haſt made, Jehovah; the [g] ſanctuary, O Lord, thy hands have pre-
18 pared: Jehovah will reign for ever and ever.
19 For the horſe of Pharoeh with his chariots and with his riders came into the ſea, and Jehovah brought again the waters of the ſea upon them, and the children of Iſral went through the ſea on dry *ground* [h].
20 And Miriam the propheteſs, the ſiſter of Aerun, took a timbrel in her hand, and all the [i] women went out after her with timbrels and with pipes. And 21
Miriam ſang to them ſing ye to Jehovah, for he hath triumphed, he hath triumphed; the horſe and their chariots he overthrew in the ſea. And Moſes 22
made Iſral march from the Red ſea, and they came out into the wilderneſs of Sur, and they went three days in the wilderneſs and found no water.

And they came to Mareh, and they 23
could not drink the water of Mareh for it *was* bitter, therefore was the name of it called Mareh. And the people mur- 24
mured againſt Moſes, ſaying, what ſhall we drink? And he cried to Jehovah, 25
and Jehovah ſhewed him a [k] tree, and he threw it into the water, and the water became ſweet; there he appointed them a ſtatute and judgement, and there he tried them. And he ſaid, if thou 26
wilt continually hearken to the voice of Jehovah thy Aleim, and do what *is* right in his eyes, and wilt give ear to his commandments, and wilt keep all his ſtatutes, I will not put any ſickneſs upon thee which I put upon the Egyptians, for I, Jehovah, will heal thee.

And they came to Ailim, and *there* 27
were there [l] twelve fountains of water, and ſeventy palm-trees. And they encamped there by the water.

AND they marched from Ailim, and XVI.
all the congregation of the children of

[d] See ch. iii. 12, 17.

[e] Joſh. ii. 11.

[f] Deut. xi. 25. So Edom came out and threatened, in order to ſave themſelves, but did not dare interrupt their paſſage into Canon.

[g] Speaking of Mount Sion, a figure of the mountain of God, on which is the new Jeruſalem, where the many manſions are which God hath prepared for them that love him, and of which what was done here was not only a figure but an earneſt.

[h] A picture of the deliverance of the people of God from all the troubles of the world, and of the deſtruction of the wicked. Iſa. li. 9. & ſeq. Rev. xv. 3.

[i] See Pſal. lxviii. 25, or 26. By this they had propheteſſes, as well as prophets, and a church-ſervice, among them in Egypt.

[k] See Ecclus. xxxviii. 5. This was to teach them, as it follows, that if they would keep the ſtatutes and law of God, neither the ſickneſſes nor death of the Egyptians ſhould come upon them, but that Jehovah would heal them, being the phyſician of their ſouls, which, like the water, were *bitter*, or evil.

[l] By the number of fountains and of the trees one would think that the wells were dug and the trees planted when Jacob went down into Egypt.

Iſral came into the wilderneſs of Sin, which *is* between Ailim and Sini, on the fifteenth day of the ſecond month of their coming out from the land of
2 Egypt. And all the congregation of the children of Iſral murmured againſt Mo-
3 ſes and Aerun in the wilderneſs. And the children of Iſral ſaid to them, Oh that we had died by the hand of Jehovah in the land of Egypt, when we ſat by the pots of fleſh [m], when we did eat bread in plenty; for thou haſt brought us out into this wilderneſs, to kill us and all this [n] aſſembly with hunger.
4 And Jehovah ſaid to Moſes, behold, I will rain bread for you from heaven, and the people ſhall go out, and gather the day's demand every day, that I may try them, whether they will walk in
5 my law or no. And on the ſixth day they ſhall prepare what they bring in, and it ſhall be twice as much as they
6 gather day by day. And Moſes and Aerun ſaid to all the children of Iſral, *in* the evening [o] ye ſhall know that Jehovah brought you out of the land of
7 Egypt: and *in* the morning ye ſhall ſee the glory of Jehovah, for he heareth your murmurings againſt Jehovah; and what *are* we [p] that ye murmur againſt
8 us? And Moſes ſaid, when Jehovah giveth you fleſh in the evening to eat, and bread in the morning, in plenty [q];— for Jehovah heareth your murmurings which ye murmur againſt him: and what *are* we? your murmurings *are* not againſt us, but againſt Jehovah.
9 And Moſes ſaid to Aerun, ſay to all the congregation of the children of Iſ-
10 ral, come near before Jehovah, for he heareth your murmurings. And it was whilſt Aerun was ſpeaking to all the congregation of the children of Iſral that they turned towards the wilderneſs, and the glory of Jehovah appeared in the cloud.
11 And Jehovah ſpake to Moſes, ſaying,
12 I have heard the murmurings of the children of Iſral; ſpeak to them, ſaying, in the twilight ye ſhall eat fleſh, and in the morning ye ſhall be ſatisfied with bread; and ye ſhall know that I *am* Jehovah your Aleim. And it was in
13 the evening, that the [r] quails came up, and covered the camp; and in the morning there was a fall of dew round
14 about the camp. And the fall of dew went off, and behold, there *was* upon the face of the wilderneſs ſomething thinner than bran [s], *as* thin as the hoar-
15 froſt upon the ground. And the children of Iſral ſaw *it*, and ſaid one to another, this *is* a [t] peculiar thing; for they knew not what it *was*. And Moſes ſaid to them, this *is* the [u] bread which Jehovah giveth you to eat.

[m] They potted the fleſh of fiſh and birds, as well as of cattle; and they do ſo to this day; and their potted meats are greatly eſteemed. Meat is boiled in סיר the pot; but it is not common to eat the meat out of the pot it is boiled in.

[n] See Num. xiv. 2.

[o] See ver. 8. and 21.

[p] *i. e.* Do we not act by the command of God? therefore ye murmur againſt him, and he will conſider it as ſuch, as ye ſhall ſee by his Glory appearing, and puniſhing the ring-leaders.

[q] *i. e.* "Then ye ſhall know that Jehovah brought you out." But he interrupts himſelf, and comes to his concluſion, that *God heard their murmurings*, thro' an eagerneſs extremely natural and beautiful.

[r] Quails come annually in great numbers into theſe warmer parts, and ſo שלו might be, as rendered, *quails*, thus named from their *quietneſs* at firſt lighting, ſo as to be then eaſily taken with the hand, as they may be run down at other times.

[s] I gueſs, as others have done, at the meaning here, and derive חספט from חט *ſhelter*, and פט *a grain of corn*; and ſo to mean *bran* when ground fine, *i. e.* the cover of the grain, for ſuch bran is; or it's caſe or ſkin, which is very thin.

[t] Heb. מן a *peculiar* or extraordinary thing, the like of which they had never ſeen before.

[u] Bread which the heavens formed without the help of the earth. See Num. xi. 7, 8. Pſal. lxxviii. 23, 25. *the bread of* אבירים *the mighty agents, of the* שחקים *the heavens*; and ſee John vi. 31.—35. and 1 Cor. x. 3. a figure of Chriſt, *the bread that ſhall be.*

This

16 This *is* the thing which Jehovah commandeth, gather of it every man according to his eating, an omer for every head, *according to* the number of the perſons ſhall every man take *it*, for *thoſe*
17 that *are* in his tent. And the children of Iſral did ſo, and gathered more or
18 leſs: and they meaſured it in an omer, and he that gathered too much had not the [w] overplus, and he that gathered too little did not want, every one gathered
19 according to his eating. And Moſes ſaid, let no man leave of it till the morn-
20 ing [x]. And they hearkened not unto Moſes, and ſome of *them* left of it untill the morning, and it bred worms, and [y] ſtank; and Moſes was wrath with
21 them. And they gathered it morning by morning, every one according to his eating; and when the ſun was hot, it melted [z].

22 And it was on the ſixth day *that* they gathered double the bread, two omers for one *perſon:* and all the rulers of the
23 congregation came and told Moſes. And he ſaid to them, this *is* what Jehovah commanded; to morrow *is* the ſabbath to be kept holy to Jehovah; [a] bake what ye will bake, and boil what ye will boil, and lay up what remains to be kept
24 till the morning. And they laid it up till the morning as Moſes commanded, and it did not ſtink, neither was the worm in it. And Moſes ſaid, eat it 25
[b] to-day, for to-day *is* the ſabbath to Jehovah, to-day ye will not find it in the field; ſix days ſhall ye gather it, and on 26
the ſeventh *is* the ſabbath; there ſhall not be any on it.

And on the ſeventh day *ſome* of the 27
people went out to gather, and found none. And Jehovah ſaid to Moſes, 28
how long will ye refuſe to keep my commandments and my law [c]? See, be- 29
cauſe Jehovah hath given you the ſabbath, therefore he giveth you on the ſixth day bread for two days: let every one abide in his place; let no one go out of his place on the ſeventh day [d]. And the 30
people reſted on the ſeventh day. And 31
the houſe of Iſral called it's name Manna; and it *was* white like coriander-ſeed [e], and the taſte of it *was* like wafers *made* with honey.

And Moſes ſaid, this *is* the thing 32
which Jehovah commandeth; fill an omer of it to be kept for your generations, that they may ſee the bread with which I fed you in the wilderneſs, when I brought you out from the land of Egypt. And Moſes ſaid to Aerun, take 33
a pot and put therein, an omer full of the Manna, and lay it up before Jehovah to be kept for your generations, as 34
Jehovah commanded Moſes: and Aerun laid it up before the [f] teſtimony to be

[w] See 2 Cor. viii. 14, 15. St. Paul ſo conſtrues it.

[x] Lev. vii 15. and xxii. 30. it was the daily bread, that which comes day by day.

[y] It was loathſome as *ſacrifice* itſelf, when it's day was paſt; but ſome ſtill adhered to it, though Moſes or the law does not, and will hereafter condemn them for it.

[z] So all the types melted away when the ſun of righteouſneſs aroſe, and the modern Jews do not keep even the ſhadow of the law.

[a] See ver. 5.

[b] It was to be dreſſed the day before, and eaten on the ſabbath as the day of *eiernal reſt.*

[c] To the laſt, which this was a ſpecimen of.

[d] *i. e.* To gather manna.

[e] Which is as bright as ſilver: ſo the manna was exceeding thin, like the white froſt, which is compared to aſhes or thin flakes that fly from the fire, thinner than the huſk of corn; in taſte, like honey-wafers or freſh oils; it was to be gathered day by day, and proviſion madé of it before-hand for the ſabbath. It was bread made in the heavens above, the earth had no hand in it: whether it's being thin flat cakes [for there is not a word of it's being round, though of a ſilver colour like coriander-ſeed] had any reference to the flat cakes the lamb was to be eaten with, Qu? and alſo whether the ſmallneſs of this little thin flat ſeed may have the ſame alluſion the ſmallneſs of the grain of muſtard ſeed has in the parable. Mat. xiii. 31, 32.

[f] *i. e.* In the ark: ſo they had an ark then and teſtimony, before Moſes's, even as it is certain from Exod. xxxiii. 7—9, that they had *a ſacred tabernacle* before that which Moſes erected.

kept.

35 kept. And the children of Iſral ate Manna forty years, till they came to a land inhabited; they did [g] eat Manna till they came to the border of the land
36 of Canon. And an omer is the tenth *part* of an [h] aipheh.

XVII. AND all the congregation of the children of Iſral marched from the wilderneſs of Sin, after their marches, according to the commandment of Jehovah; and they pitched in [i] Repidim, and *there was* no water for the people to
2 drink. And the people contended with Moſes, and ſaid, give us water that we may drink. And Moſes ſaid, why do ye contend with me? why do ye tempt
3 Jehovah? And the people thirſted there for water; and the people murmured there againſt Moſes, and ſaid, why didſt thou bring us out of Egypt, to kill us, and our children, and our cattle, with
4 thirſt? And Moſes cried to Jehovah, ſaying, what ſhall I do with this people? a little more and they will ſtone me.
5 And Jehovah ſaid to Moſes, go on before the people, and take with thee of the elders of the people, and thy ſtaff, with which thou ſmoteſt the river, take
6 in thy hand and go; behold, I will ſtand before thee there by the rock in Horeb, and thou ſhalt ſmite the rock, and water ſhall come out of it, and the people drink: and Moſes did ſo before the eyes of the elders of Iſral. And he 7
called the name of the place Temptation and Contention, becauſe of the contention of the children of Iſral, and becauſe they [k] tempted Jehovah, ſaying, is Jehovah among us or not?

And [l] Omelek came and fought with 8
Iſral in Repidim. And Moſes ſaid to 9
Joſhua, chooſe us out men, and go and fight with Omelek; to-morrow I will ſtand on the top of the hill, and the ſtaff of the Aleim in my hand. And 10
Joſhua did as Moſes commanded him in fighting with Omelek: and Moſes, and Aerun, and Hur went up to the top of the hill [m]. And it was, that as Moſes 11
lift up his hand, Iſral prevailed, and as he let down his hand, that Omelek prevailed. And Moſes' hands grew heavy, 12
and they took a [n] ſtone, and put under him, and he ſat thereon; and Aerun and Hur held up his hands, one on this ſide and one at that ſide; and his hands were ſteady till the going in of the ſun.
And [o] Joſhua defeated Omelek and his 13

[g] And ſo will the church of God as long as the world laſts, or whilſt they are in the wilderneſs and travelling to their proper home.

[h] "Which was about three pecks," ſays Mr. *Clarke* on the place. If an omer was a ſheaf, the aipheh would be about four pecks or eight gallons, for ten ſheaves of wheat, at an average, yield thereabouts; a quart for a meal, and three meals a day, were a full allowance.

[i] See Num. xx. where this is repeated on their coming a ſecond time to this place, and ſome have thought the miracle itſelf was repeated.

[k] If Jehovah ordered their march into this place, which there is no reaſon to doubt of, to quarrel with Moſes was to quarrel with God for it, and to doubt his power or his goodneſs to help them; and ſo they quarrelled with the real mediator, and ſmote him, becauſe he would not gratify their thirſt after worldly power by becoming a temporal king; and thus does every diſcontented perſon quarrel with God, and every one who doth not thirſt after righteouſneſs, and ſeek it in Chriſt the true rock.

[l] Poſſibly compounded of עם *a people* and לק, whence ילק a ſpecies of *locuſt*, intimating that this people were as terrible to others as the locuſts.

[m] There is contained in this piece of hiſtory, as in ſo many other anecdotes of this people, an allegory or myſtery, which concerns *the ſpiritual* man, or man in his religious capacity; Moſes *the law*, Aerun *the prieſt*, and Hur *the civil magiſtrate*; while theſe unite in the ſame cauſe, nothing, devil nor man, can prevail againſt the church in general, or any particular ſoul, who conſcientiouſly obeys the laws of God and the ſupreme powers: but the civil power as well as the eccleſiaſtical, in our Lord's time, were ignorant of the *law of God*, and ſo the enemy prevailed againſt them.

[n] The ſtone or rock is Chriſt, on which the law is built, and whilſt the public ſervice and the adminiſtration of law ſupport the true faith in Chriſt, no enemy can prevail.

[o] *The ſaviour.*

people with the edge of the ſword.
14 And Jehovah ſaid to Moſes, [p] engrave this *for* a memorial on a [q] table, and rehearſe *it* in the ears of Joſhua, for I will ſurely blot out the remembrance of
15 Omelek from under heaven. And Moſes built an [r] altar, and called the name
16 of it JEHOVAH *is* my [s] Standard: and he ſaid, ſurely the [t] hand with the [u] cup of the everliving one in it, is war from Jehovah with Omelek, from generation to generation.

XVIII. AND Jethru the prieſt of Midin, the father in law of Moſes, heard of all that the Aleim had done for Moſes and for Iſral his people, that Jehovah had
2 brought Iſral out of Egypt. And Jethru Moſes' father in law took Jipereh the wife of Moſes, after he ſent her
3 away, and her two ſons, the name of one of whom was Gerſem, for he ſaid, I am a ſtranger in a foreign land; and
4 the name of the other Alozer, for the Aleim of my fathers [w] helped me, and delivered me from the ſword of Pha-
5 roeh. And Jethru Moſes' father in law, and his ſons, and his wife came to Moſes in the wilderneſs, where he was encamped by the mountain of the
6 Aleim. And [x] he ſaid to Moſes, I, thy father in law Jethru, am come to thee, and thy wife, and her two ſons with her.
7 And Moſes went out to meet his father in law, and he bowed himſelf down, and kiſſed him, and they wiſhed peace to each other, and they came into the tent. And Moſes related 8
to his father in law all that Jehovah had done to Pharoeh and to the Egyptians for the ſake of Iſral, *and* all the trouble they had met with in the way, and Jehovah delivered them. And Jethru re- 9
joiced for all the goodneſs Jehovah had ſhewn to Iſral, that he had delivered them out of the hand of the Egyptians.
And Jethru ſaid, bleſſed *be* Jehovah 10
who hath delivered you out of the hand of the Egyptians, and out of the hand of Pharoeh, who hath delivered the people from being under the hand of the
Egyptians; now I know that Jehovah 11
is greater than all the Aleims, becauſe in the thing in which they prided themſelves, *he was* above them. And Je- 12
thru Moſes' father in law took a burnt-offering and ſacrifices for the Aleim; and Aerun and all the elders of Iſral came to eat bread with Moſes' father in law before the Aleim.

And it was on the morrow, and Mo- 13
ſes ſat to judge the people; and the people ſtood by Moſes from morning to evening. And Moſes' father in law 14
ſaw all that he did to the people, and he ſaid, what *is* this thing that thou art doing to the people? why doſt thou ſit alone, and all the people ſtand by thee from morning to evening? And Moſes 15
ſaid to his father in law, becauſe the people come to me to enquire of the Aleim: when they have any matter 16

[p] *Literal Writing* was not yet revealed, though they had methods of *recording* by hieroglyphical deviſes, *cut in* or ſtained on ſtones, precious or common, and on metal.

[q] ספר and לוח are ſynonomous, Iſai xxx. 8. and חקה *to engrave* is there uſed with ספר.

[r] Denouncing the Amalekites to be the victims.

[s] Saying that Jehovah would be their captain in this war. Iſa. xi. 10. lix. 19. Pſal. lx. 4.

[t] This was a monumental device, as a record that the wrath of God was declared againſt the Amalekites. *The cup of the Lord* is often ſpoken of as containing his wrath, Pſal. lxxv. 9. *a cup in the hand of the Lord,* Iſa. li. 17, 22. *the cup of his fury,* Comp. Jer. xxv. 17. 28. & al.

[u] Heb. *hand on the cup*: the hand was cut [we may ſuppoſe] on one of the ſtones of the altar, and if the cup was *in* the hand, the hand muſt be *on* the cup, and ſo the words deſcribe the device exactly as it was, and this is a ſpecimen of hieroglyphical writing.

[w] Heb. *in my help, i. e. was my helper.* See ch. ii. 15.

[x] He ſaid it by a ſervant when he was near the camp.

they

they come to me, and I judge between a man and his neighbour, and make known the ſtatutes of the Aleim and his
17 law. And Moſes' father in law ſaid, the thing is not good that thou doeſt,
18 thou wilt keep waſting away, both thou and this people which *are* with thee, for the thing *is* too much for thee, thou
19 canſt not do it alone; now hearken to my voice, I will adviſe thee, and the Aleim be with thee, be thou before the Aleim for the people, and bring thou
20 the cauſes to the Aleim, and make thou the ſtatutes and the law clear to them, and make known to them the way they ſhould walk in and what they ſhould
21 do; and look thou out from among all the people, men of worth, who fear the Aleim, men of veracity, who abhor lucre, and ſet over them, rulers of thouſands, rulers of hundreds, rulers of fif-
22 ties, and rulers of tens, and let them judge the people at all times; and every great matter they ſhall bring to thee, and every little matter let them judge, and it will lighten thy burthen, and they
23 will bear together with thee; if thou doſt this thing, and the Aleim command thee, thou wilt be able to endure, and all this people will go to their place in
24 peace. And Moſes hearkened to the voice of his father in law, and did all
25 that he [y] adviſed. And Moſes choſe men of worth out of all Iſral, and made them heads over the people, rulers of thouſands, rulers of hundreds, rulers of
26 fifties, and rulers of tens: and they judged the people at all times; every difficult matter they brought to Moſes, and every little matters they judged themſelves.

And Moſes let his father in law de- 27
part, and he gat him into his own country.

IN the third month of the children XIX.
of Iſral's coming out of the land of Egypt, on [z] that day they came into the wilderneſs of Sin. And they marched 2
from Repidim and came into the wilderneſs of Sin, and encamped in the wilderneſs; and Iſral encamped there before the mount. And Moſes went up 3
to the Aleim, and Jehovah called to him out of the mount, ſaying, thus ſhalt thou ſay to the [a] houſe of Jacob and declare to the [a] children of Iſral: ye have 4
ſeen what I did to the Egyptians, and bare you on eagles wings and brought you to me; and now, if ye will obey 5
my voice indeed, and keep my purification, then ſhall ye be a peculiar people to me above all peoples; for all the earth *is* mine; and ye ſhall be to me a 6
[b] kingdom of prieſts and a holy nation: theſe *are* the words thou ſhalt ſpeak to the children of Iſral.

And Moſes came and called for the 7
elders of the people and ſet before them all theſe words which Jehovah commanded him. And all the people an- 8
ſwered together and ſaid, all that Jehovah commandeth will we do. And Moſes returned the words of the people to Jehovah. And Jehovah ſaid to Mo- 9
ſes, behold, I will come to thee in a thick cloud, that the people may hear when I ſpeak with thee, and believe in thee for ever. And Moſes told the words of the people to Jehovah.

And Jehovah ſaid to Moſes, go to 10
the people and ſanctify them to-day and to-morrow, and let them waſh their

[y] After he had conſulted God.
[z] *i. e.* On the firſt day of the month, as it ſeems.
[a] Why is this double title uſed? Is it that as *the houſe of Jacob* they were to have the land of Canon, and as *children of Iſral*, to be heirs of God?.

[b] Not in this world but in the next, 1 Pet. ii. 9. & al. and indeed the words, *primâ facie*, ſpeak of the kingdom of heaven.

11 clothes, and let them be ready againſt the third day, for on the third day Jehovah will come down in the eyes of all
12 the people, on mount Sini: and thou ſhalt ſet bounds to the people round about, ſaying, take heed to yourſelves of going up into the mount, and of touching the border of it; every one that toucheth the mount ſhall be put to
13 death; no hand ſhall touch it but he ſhall be ſtoned with ſtones, or ſhot with an arrow, *be it* beaſt or man he ſhall not live, ſhould they come up into the mount when the trumpet ſounds.
14 And Moſes went down from the mount to the people, and he ſanctified the people, and they waſhed their
15 clothes; and he ſaid to the people, be ready againſt the third day, come not
16 near to a woman. And on the third day when it was morning, there were thunders, and lightnings, and a thick cloud upon the mount, and a ſound of the trumpet very ſtrong, and all the people trembled that *were* in the camp.
17 And Moſes brought out the people to meet the Aleim, out of the camp, and
18 they ſtood under the mount. And mount Sini was altogether in a ſmoke, becauſe Jehovah was come down upon it in fire; and the ſmoke of it went up as the ſmoke of a furnace, and the
19 whole mount quaked exceedingly. And when the ſound of the trumpet grew ſtronger and ſtronger, Moſes ſpake, and the Aleim anſwered him by voice. And 20
Jehovah came down upon mount Sini, on the top of the mount: and Jehovah called Moſes to the top of the mount, and Moſes went up. And Je- 21
hovah ſaid to Moſes, go down, charge the people leſt they break in upon Jehovah to ſee, and many of them fall; and 22
let the prieſts alſo who come near to Jehovah ſanctify themſelves, leſt Jehovah break forth upon them. And Moſes 23
ſaid to Jehovah, the people cannot come up into the mount Sini, for thou chargedſt us, ſaying, ſet bounds about the mount and ſeparate it. And Jehovah ſaid to 24
him, go down, and come up thou, and Aerun, and the prieſts with thee, and let not the people break in to come up to Jehovah, leſt he break forth upon them. And Moſes went down to the 25
people, and ſpake to them.

AND the Aleim ſpake all theſe XX.
words, ſaying, I *am* [c] Jehovah thy Aleim, 2
who brought thee out of the land of Egypt, out of the houſe of bondage; thou ſhalt have no [d] other Aleim in my 3
preſence. Thou ſhalt not make to thy- 4
ſelf [e] a graven image, nor [f] any likeneſs of what *is* in the heavens above, or of what *is* in the earth beneath, or of what *is* in the water beneath the earth; thou 5

[c] *i. e.* I am the eſſence who have all power, thy ſworn allies, of which I gave a proof in reſcuing you out of ſlavery: and this is given as the motive of obedience in general, and is prefixed to each of the commandments ſeparately in different parts of ſcripture, and is to be underſtood *ſpiritually*, the affair of Egypt being but the picture, and being ſo underſtood to the very laſt, Luk. i. 74, 5. and it is the groſſeſt blindneſs of the heart which makes ſo many learned men ſay otherwiſe.

[d] No hopes or means of ſalvation, or images or pictures to deſcribe thoſe means, but ſuch as Jehovah himſelf gave them; nor objects of worſhip, whether ſun, moon, and ſtars, as Job. xxxi. 26. 7. and Deut. xvii. 3. nor images of them or any other creature, as Deut. iv. 16.

The images were but pictures inſtead of letters, to deſcribe what they thought, and they were to invent nothing out of their own heads: this is explained more at large in the next words.

[e] See Deut. iv. 16.—18.

[f] It is well worth any one's while to look into *Montfaucon* to ſee the variety of theſe images, nor will it be found ſo very difficult a matter *to read* the thoughts of their worſhippers in them, and trace out their ſteps down to that dreadful depravity ſpoke of, Lev. xviii. and Rom. i. which the deviating from revelation led them into, and which *natural religion*, the ſetting up of which is a direct breach of the firſt commandment, will ſoon lead Chriſtians into. See Mr. *Clarke* on the place.

ſhalt

ſhalt not bow down thyſelf to them, nor ſerve them, for I, Jehovah thy Aleim, *am* a jealous Lord, viſiting the iniquity of the fathers upon the children to the third and fourth *generation* of them that
6 hate me, and ſhewing mercy to the thouſandth generation of them that love me
7 and keep my commandments. Thou ſhalt not [g] take the name of Jehovah thy Aleim [h] in vain, for Jehovah will not acquit him that taketh his name in vain.
8 Remember the [i] ſabbath-day to keep it
9 holy; ſix days ſhalt thou labour and [k] do
10 all thy buſineſs, and the ſeventh day ſhall be a [l] reſt to Jehovah thy Aleim; thou ſhalt not do any work, thou, and thy ſon, and thy daughter, thy man-ſervant and thy woman-ſervant, and thy beaſt, and thy ſtranger who *is* within
11 thy gates, for in ſix days the Lord made the heavens, and the earth, and the ſea, and all that *is* in them, and reſted on the ſeventh day, therefore Jehovah [m] bleſſed the day of reſt, and ſanctified it.
12 [n] Honour thy father and thy mother, that thy [o] days may be long in the land which Jehovah thy Aleim hath given
13 14 thee. Thou ſhalt not [p] kill. Thou
15 [q] ſhalt not commit adultery. Thou
16 ſhalt not [r] ſteal. Thou ſhalt not [s] bear falſe witneſs concerning thy neighbour.
17 Thou ſhalt not [t] covet thy neighbour's houſe, thou ſhalt not covet thy neighbour's wife, nor his man-ſervant, nor his woman-ſervant, nor his ox, nor his aſs, nor any thing that *is* thy neighbour's.
18 And all the people ſaw the thunders, and the lightnings, and the ſound of the trumpet, and the mount ſmoaking, and the people ſaw it, and ſhook, and ſtood
19 off at a diſtance. And they ſaid to Moſes, ſpeak thou to us, and we will hear, and let not the Aleim ſpeak to
20 us leſt we die. And Moſes ſaid to the people, fear not; for the Aleim is come to prove you, and that the fear of him may be before you, that ye may not ſin:
21 and the people ſtood off at a diſtance; and Moſes drew near to the thick darkneſs where the Aleim *was*.
22 And Jehovah ſaid to Moſes, thus ſhalt thou ſay to the children of Iſral: ye have ſeen that I talked with you from
23 the heavens: ye ſhall not make with me Aleim of ſilver, nor ſhall ye make for yourſelves Aleim of gold.
24 An [u] altar of earth ſhalt thou make to me, and on it ſhalt thou ſacrifice thy burnt-offerings and thy peace-offerings, thy ſheep and thine oxen, in every place where I ſhall cauſe my name to be [w] called to remembrance, I will come

[g] Into the mouth.

[h] *i. e.* lightly and irreverently, in ſwearing or in barely mentioning of it. Lev. xix. 12. שוא is any thing vain, falſe, uſeleſs.

[i] There is no doubt of it's prior inſtitution (for it was one of the days of paradiſe), nor of it's having been obſerved in Egypt, though probably broken in upon by their idolatrous taſk-maſters.

[k] All this is ſpoken of common and ordinary work or buſineſs, not of works of neceſſity or charity.

[l] Denoting them his people, who expected reſt and peace with him. See Heb. iv. 4—9.

[m] And entailed a bleſſing on keeping it.

[n] This includes due honour, aid, and aſſiſtance to all ſuperiors in authority. Mark vii. 10.

[o] As a nation, not as individuals only.

[p] The word is appropriated to man-ſlaughter; and this forbids a private perſon's, not the public magiſtrates', putting people to death, and, in point of common ſenſe, forbids too whatever tends to murder.

[q] This alſo condemns the act of the mind as well as of the body, and every ſtep that leads to it.

[r] Take or detain from another what is his; all injuſtice and fraud are forbiden in it.

[s] In or out of a court of juſtice, on oath or otherwiſe; nor ſhalt thou forbear to ſpeak the truth when ſilence would hurt another in his character or property.

[t] The laws of God ſcrutinize the heart, and require truth in the inward parts, and ſuch obedience will be rewarded openly.

[u] Chriſt's body was the altar made of earth, without hands.

[w] Or *mentioned*, *i. e.* in prayer and praiſes, in the courſe of divine ſervice.

to

25 to thee and bleſs thee; and if thou wilt
make me an altar of ſtones thou ſhall
not build *it of* thoſe that are hewen, for
lift up thy cutting tool upon it and thou
26 haſt prophaned it. And thou ſhalt not
go up by ſteps to my altar, that thou
[x] diſcover not thy nakedneſs on it.

XXI. AND theſe *are* the [y] judgements which
2 thou ſhalt ſet before them: if thou buy
a ſervant, an Hebrew, ſix years ſhall he
ſerve with thee, and in the ſeventh he
3 ſhall go out free for nothing; if he came
by [z] himſelf, he ſhall go out by him-
ſelf; if he were a married man, his
4 wife ſhall go out with him; if his maſ-
ter have given him a wife, and ſhe have
born him ſons or daughters, the woman
and her [a] children ſhall be her maſter's,
5 and he ſhall go out by himſelf: and if
the ſervant ſhall ſay, I love my maſter,
my wife, and my children, I will not
6 go out free, then his maſter ſhall bring
him to the [b] Aleim, and bring him to
the door or to the door-poſt, and his
maſter ſhall [c] bore his ear with an awl,
and he ſhall ſerve him for ever.
7 And if a man ſell his daughter for a
ſervant, ſhe ſhall not go out as men-
8 ſervants do: if ſhe be diſpleaſing in the
eyes of her maſter who hath not be-
trothed her, then he ſhall let her be re-
deemed, he ſhall not have power to ſell
her to a ſtrange people, to [d] deal deceit-
fully with her: and if he hath [e] be- 9
trothed her to his ſon, he ſhall deal
with her after the manner of daughters:
if he ſhall take him another [f] *wife*, he 10
ſhall not diminiſh her food, her cloth-
ing, and commerce with her; and if he 11
will not do theſe three things to her,
then ſhe ſhall go out [g] free, without
money.

He that ſmiteth a man that he dies, 12
ſhall ſurely be put to death: and he 13
who lieth not in wait, and the Aleim
afflict by his hand, I will appoint thee a
place whither he ſhall flee. And when 14
a man ſhall come preſumptuouſly upon
his neighbour and ſlay him by guile, ye
ſhall take him from mine altar to die.

And he that ſmiteth his father and 15
his mother ſhall be put to death.

And he that ſtealeth a man and ſelleth 16
him, or he be found in his hand, he
ſhall be put to death.

And he that curſeth his father and his 17
mother ſhall be put to death.

And if men ſtrive together, and one 18
ſmite the other with a ſtone, or with the
fiſt, and he die not, but keep the bed;
if he get up and walk abroad with his 19
ſtaff, then he that ſmote *him* ſhall be
acquitted, only he ſhall [h] pay him the
loſs of time, and ſhall [i] heal him.

[x] This law ſeems particularly levelled againſt the indecent rites of the idolatrous worſhip. *Editor.*

[y] Adjudged caſes.

[z] Heb. *in his body, i. e.* with nothing elſe.

[a] In this caſe the woman muſt be a ſlave of another nation. See Lev. xxv. 44.

[b] To the tabernacle, where the Aleim was more immediately preſent.

[c] The ear is hearing or obedience, and this was faſtening his ear to the door by which he was to enter, and ſo binding him by the hopes of heaven. Here was a type alſo of that love which only can gain heaven, the love of the maſter being ſtronger than all other conſiderations.

[d] He ſhall not abuſe the power he hath over her as a ſlave, becauſe ſhe is not pleaſing to him.

[e] It is very common to this day, as it was formerly, in the Eaſt, to marry their ſlaves, as Jacob did, and to give their daughters to their ſlaves for wives. See ch. xxii. 17.

[f] Though ſhe was a ſlave ſhe ſhall be treated as any other wife, and have the ſame ſhare of his company and care: what is the myſtery here? for were not theſe laws typical? is not this the love of Chriſt to the heathen church, when he ſhould be married to it, that he would make no difference, giving to the laſt even as unto the firſt, without reſpect of perſons only as they *deſerved*.

[g] And be neither ſervant nor wife to him, he giving her a bill of divorce as a wife, and as a wife ſhe was no ſlave.

[h] Heb. *give him his ceſſation of work.*

[i] *i. e.* Pay for his healing.

And

20 And if a man ſmite his man-ſervant or his woman-ſervant with a ſtick, and he die under his hand, vengeance ſhall
21 be taken; but if he [k] continue a day or two, vengeance ſhall not be taken, for he *is* his money.

22 And if men are fighting and hurt a woman with child, and her children come away, and there be no [l] miſchief, he ſhall be amerced according to what the huſband of the woman ſhall lay upon him, and *what ſhall be* allowed by the
23 judges; and if there be miſchief, thou
24 ſhalt give [m] life for life, eye for eye, tooth for tooth, hand for hand, foot for foot,
25 burn for burn, wound for wound, bruiſe for bruiſe.

26 And if a man ſmite the eye of his man-ſervant or the eye of his woman-ſervant, and ſpoil it, he ſhall let him go
27 free for his eye; and if he beat out a tooth of his man-ſervant or a tooth of his woman-ſervant, he ſhall let him go free for his tooth.

28 And if an ox gore a man or a woman, and he die, the ox ſhall be ſtoned, and it's fleſh ſhall not be eaten, and the
29 owner of the ox *ſhall be* acquitted; and if the ox have puſhed before, and it had been teſtified to the owners of it, and they kept it not up, and it kill a man or a woman, the ox ſhall be ſtoned, and the owners alſo ſhall be put to
30 death; if a fine be laid upon them, they ſhall pay the redemption of their life, according to all that ſhall be laid upon
31 them; whether it ſhall gore a ſon or ſhall gore a daughter, after this manner
32 ſhall they be dealt with; if an ox gore a man-ſervant or woman-ſervant, [n] thirty ſhekels of ſilver ſhall be given to their maſter, and the ox ſhall be ſtoned.

33 And if a man open a pit, or if a man ſhall dig a pit, and not cover it, and an
34 ox or an aſs fall into it, the owner of the pit ſhall pay the full [o] price *of them* to their owners, and the dead *one* ſhall be his.

35 And if a man's ox ſhall hurt his neighbour's ox that it die, then they ſhall ſell the living ox, and divide the money of it, and they ſhall divide the
36 dead *one*; or if it were known that the ox hath gored before that, and the owners have taken no care of it, they ſhall ſurely pay ox for ox, and the dead one ſhall be their's.

XXII. IF a man ſteal an ox or a ſheep and kill it or ſell it, he ſhall reſtore five bullocks for the ox, and four ſheep for the ſheep.

2 If a thief be caught breaking in, and be ſmitten, and die, no blood *ſhall be required* for him; if the ſun be riſen
3 upon him, blood *ſhall be required* for him; he ſhall make full ſatisfaction: if he have nothing, then he ſhall be ſold for his theft. If what he hath ſtolen be found
4 in his hand, whether it be ox, or aſs, or ſheep, he ſhall reſtore two.

5 If a man be feeding a field or a vineyard, and ſhall let in the beaſt, and feed in another man's field, of the beſt of his own field, and of the beſt of his own vineyard ſhall he make reſtitution.

6 If fire ſpread and catch the thorns, and a ſtack of corn or the ſtanding corn or the field be conſumed, he that kindled the fire ſhall make full reſtitution.

7 If a man give his neighbour money or

[k] Becauſe in this caſe of the ſervant's ſurviving a day or two, it might be preſumed that the maſter had no deſign to kill him, and he ſeemed to be ſufficiently puniſhed by the loſs of him. *Editor.*

[l] *i. e.* Death. The Heb. אסון ſeems to relate to the *child, if quick,* as well as to the mother. *Editor.*

[m] All this relates to public juſtice, not private revenge, which is what our Lord condemns. Mat. v. 38.

[n] See Zech. xi. 12, 13. Mat. xxvi. 15.

[o] Or *value,* and ישלם—יש׳ב is to be conſtrued as if the firſt were an adverb, as in other inſtances.

goods

goods to keep, and they be ſtolen out of the man's houſe, if the thief be found,
8 he ſhall repay double; if the thief be not found, then the maſter of the houſe ſhall be [p] brought to the Aleim that he hath not laid his hands on his neighbour's
9 goods. For every treſpaſs, for ox, for aſs, for ſheep, for raiment, for any thing that is loſt, which *one* ſays that *is* it, let the matter of the two parties be brought to the [q] Aleim; he whom the Aleim condemn ſhall reſtore double to his neigh-
10 bour. If a man give to his neighbour, an aſs, or an ox, or a ſheep, or any beaſt, to keep, and it die, or be torn, or driven
11 away, no one ſeeing it, the oath of Jehovah ſhall be between thoſe two, that he hath not laid his hand on his neighbour's goods, and the owners of it ſhall take *it*, and he ſhall not make reſtitu-
12 tion; and if it be ſtolen from him, he ſhall make reſtitution to the owners of
31 it; if it be torn in pieces, let him bring it *for* a witneſs, he ſhall not make reſtitution for what is torn.

14 And if a man borrow of his neighbour, and it be hurt or die, the owners not *being* with it, he ſhall make full re-
15 ſtitution; if the owners be with it he ſhall not make reſtitution, if it was hired, it came for it's hire.

16 And if a man entice a virgin who is not betrothed, and lie with her, he ſhall give the [r] dowry for her to be his wife;
17 if her father utterly refuſe to give her to him, he ſhall pay money according to the [s] portion of virgins.

Thou ſhalt not ſuffer a ſorcereſs to 18
live.

Every one that lieth with a beaſt ſhall 19
be put to death.

He that ſacrificeth to Aleim, except 20
it be to Jehovah only, ſhall be deſtroyed.

And thou ſhalt not keep a ſtranger 21
under, nor oppreſs him, for ye were [t] ſtrangers in the land of Egypt.

Ye ſhall not afflict any widow and fa- 22
therleſs child; if thou do afflict them, 23
if they cry unto me, I will ſurely hear their cry; and my anger will be kindled, 24
and I will kill you with the ſword, and your wives ſhall be widows, and your children, fatherleſs.

If thou ſhalt lend money to my people, 25
to the poor with thee, thou ſhalt not be as an uſurer to him, ye ſhall not [u] require any intereſt of him; if thou ſhalt take thy neighbour's raiment in pledge, thou 26
ſhalt return it to him by the going off of the ſun; for it *may be* the [w] only co- 27
vering, it *may be* his cloaths next his ſkin, in which he ſleepeth, and it ſhall be, if he crieth to me, that I will hear *it*, for I *am* gracious.

Thou ſhalt not revile the Aleim nor 28
curſe the ruler of thy people.

Thou ſhalt not [x] defer thy ripe fruits 29
and the [y] run of thy preſs; thou ſhalt give to me the firſt-born of thy ſons.
Thus ſhalt thou do with thy oxen *and* 30
with thy ſheep: ſeven days it ſhall be with it's dam; on the eighth day ye ſhall give it to me.

[p] See Lev. v. 1. and 1 King. viii. 31. It was not the buſineſs of the Judge, but of the High Prieſt at the temple, to adjure him whether, &c.

[q] All this relates to matters where there was no evidence to be had; this was the caſe Jud. xvii. 2.

[r] See Gen xxxiv. 12.

[s] See Deut. xxii. 29.

[t] And if God avenged the injuries done to you, he will likewiſe avenge the injuries that ſhall be done to other ſtrangers.

[u] Heb *lay intereſt*, or *what bites a part off, upon him.*

[w] The common dreſs of the Eaſt is a wrapper, ſheet, or hyke, that covers the whole body, and in which the poorer ſort ſleep. See Mark xiv. 51.

[x] To bring them at the appointed times. See Prov. iii. 9.

[y] Heb. *thy dropping.*

And

31 And ye ſhall be holy men to me: and ye ſhall not eat the fleſh *that is* torn in the field, ye ſhall caſt it to the [z] dogs.

XXIII. THOU ſhalt not raiſe a falſe report: join not thy hand with the wicked to be a falſe witneſs.

2 Thou ſhalt not follow the many to *do* evil; and thou ſhalt not bear witneſs in a cauſe to turn aſide after the [a] many to wreſt *the truth*.

3 And thou ſhalt not favour a [b] poor man in his cauſe.

4 If thou meet thy enemy's ox or his aſs going aſtray, thou ſhalt ſurely bring it back to him.

5 If thou ſeeſt the aſs of him that hateth thee lying [c] under his burthen and ceaſing to help himſelf, thou

6 ſhalt ſurely help with him. Thou ſhalt not wreſt the right of thy poor in his

7 cauſe: keep thee far from a falſe matter; and ſlay not the innocent and the righteous, for I will not juſtify the wicked.

8 And thou ſhalt not take a bribe; for a bribe will blind thoſe who ſee, and overthrow a [d] righteous cauſe.

9 And ye ſhall not oppreſs a ſtranger; for ye know the [e] heart of a ſtranger, for ye were ſtrangers in the land of

10 Egypt. And ſix years ſhalt thou ſow the land, and gather in the produce of it;

11 and the ſeventh thou ſhall caſt it off, and leave it, and the poor of thy people ſhall eat it, and what they leave the beaſt of the field ſhall eat: thus ſhalt thou do with thy vineyard *and* with thy olive-trees: 12 ſix days ſhalt thou do thy work, and on the ſeventh day thou ſhalt reſt; that thy ox and thy aſs may be eaſed, and the ſon of thy woman-ſervant, and the ſtranger may be refreſhed; 13 and in every *thing* which I command you, ye ſhall be watchful, and the name of other Aleim ye ſhall not mention, it ſhall not be heard out of thy mouth.

14 Three times in the year ſhalt thou keep a feaſt to me: 15 thou ſhalt keep the feaſt of unleavened bread; ſeven days ſhalt thou eat unleavened bread, as I commanded thee, at the time appointed of the month [f] Abib; for in it thou cameſt out of Egypt; and ye ſhall not ſee my face [g] empty; 16 and the feaſt of the harveſt of the [h] firſt-fruits of thy labours, which thou ſhalt ſow in the field; and the feaſt of gathering at the [i] going out of the year, when thou gathereſt in thy labours out of the field.

17 Three times in the year ſhall all thy males appear before the Lord Jehovah.

18 Thou ſhalt not offer the bread of my ſacrifices with leaven; and the fat of my annual feaſts ſhall not remain till the morning [k].

19 The firſt of the [l] firſt-fruits of thy land, ſhall thou bring to the

[z] So all violence and injuſtice is to be left to beaſts of prey: the dead carcaſs is fit only for vermin who were made for it.

[a] Job (ch. xxxi. 34.) was not afraid to oppoſe the cry of the mob, or defend others againſt prejudices, or party zeal, or &c. truth only guiding his tongue.

[b] More than the rich, nor vice verſâ, Lev. xix. 15.

[c] See 1 Cor. ix. 9. and Rom. xii. 20.

[d] Heb. *the cauſes* or *matters of thoſe who are in the right*.

[e] Heb. *ſoul*, or *affection*; ye know what it is to be ſtrangers, how they are affected, but God helped you, therefore ye are to help others.

[f] It began the day after the new moon which was neareſt to, or fell on, the vernal equinoctial day.

[g] It is to this day, in the Eaſt, eſteemed a high piece of diſreſpect to come before a ſuperior, when a viſit is made, or petition preferred, without ſome preſent, be it ever ſo trifling.

[h] Corn in general was the firſt-fruits of their labour in the field, and grapes and olive-berries the principal of their latter fruits, uſually ripe in the autumn. The feaſt of firſt-fruits was at fifty days diſtance from the offering of the wave-ſheaf, or from the reſurrection. Lev. xxiii. 15.

[i] The civil year ended, where it had always done, at the autumnal equinox, the earth being then made. Obſerve the diſtinction between *reaping* and *gathering*.

[k] See ch. xxxiv. 25. Lev. ii. 11. Deut. xvi. 3. and Exod xii. 9. & ſeq.

[l] See Rom. viii. 23. 1 Cor. xv. 20.

houſe of Jehovah thy Aleim. Thou ſhall not [m] boil a kid in it's mother's milk.

20 Behold, I ſend an [n] angel before thee to keep thee in the way, and to bring thee
21 into the place which I have prepared; beware of him and obey his voice, be not rebellious againſt him, for he will not bear with your tranſgreſſions, for my
22 [o] name is in him; but if thou wilt continually hearken to his voice, and do all that I command, I will be an enemy to thy enemies, and I will diſtreſs thoſe
23 that diſtreſs thee; for my angel ſhall go before thee, and bring thee into the Amorites, and the Hettites, and the Perizites, and the Canonites, the Hivites and the Jebuſites, and I will deſtroy
24 them. Thou ſhalt not bow down to their Aleim, nor ſerve them; and thou ſhalt not do after their doings, but thou ſhalt ſurely throw them down, and
25 break to pieces their pillars: and ye ſhall ſerve Jehovah your Aleim, and he will bleſs your bread and your water, and I will remove ſickneſs from the midſt of thee.

26 There ſhall nothing caſt their young nor be barren in thy land: I will fulfil
27 the number of thy days. I will ſend the dread of me before thee, and diſcomfit all the people thou ſhalt come upon; and I will make all thine enemies [p] turn
28 their backs to thee; and I will ſend the hornet before thee, and it ſhall drive out the Hivites, and the Canonites, and the Hettites, from before thee: I will 29
not drive them out from before thee in one year, leſt the land be deſolate, and the beaſt of the field multiply upon thee;
I will drive them out by little and little 30
from before thee, till thou increaſe and
can take poſſeſſion of the land. And I 31
will ſet thy bound from the Red ſea even to the ſea of the Philiſtines, and from the wilderneſs to the [q] river, for I will give the inhabitants of the land into thy hands, and drive them out from before thee: thou ſhalt not cut a purifi- 32
cation with them and with thei Aleim;
they ſhall not dwell in thy land, leſt 33
they make thee ſin againſt me, if thou ſerve their Aleim; for it will be a ſnare to thee.

AND to Moſes he ſaid, come up to XXIV.
Jehovah, thou and Aerun, Nadab and Abieva, and bow down yourſelves at a
diſtance: and Moſes alone ſhall come 2
near to Jehovah, and they ſhall not come near, and the people ſhall not come up with them.

And Moſes came and told the people 3
all the words of Jehovah, and all the judgements: and all the people anſwered with one voice and ſaid, all the things which Jehovah hath commanded we will do. And Moſes wrote all the com- 4
mandments of Jehovah, and aroſe in the morning, and built an altar under

[m] This law, ſay ſome, was to teach them to abhor cruelty; but I ſhould rather think it was given in oppoſition to an idolatrous cuſtom, mentioned by Dr. *Cudworth*, in his Diſcourſe on the Lord's Supper, from an old *Karaite* writer, who ſays, "It was a cuſtom of the ancient Heathen, *when they had gathered in all their fruits*, to take a *kid*, and *boil it in the dam's milk*, and then, in a magical way, to go about and beſprinkle with it all their trees, and fields, and gardens, and orchards, thinking by this means they ſhould make them fructify and bear again more abundantly the following year" And to confirm this explanation of the law *againſt boiling a kid in it's mother's milk*, it is obſervable, that it is, both here and in ch. xxxiv. 26, joined with the command of bringing the *firſt fruits* into the houſe of *Jehovah their Aleim*; and in Deut. xiv. 21. with that of *paying tythe*. *Editor*.

[n] In our language, *my providence ſhall be over you*; for this *Agent* was God preſent, and acting for them in his own perſon. See John xiv. 2. Mat. xviii. 20. and xxviii. 20.

[o] I myſelf am preſent. The outward appearance, whether of the cloud, fire, or a man, was to aſcertain the immediate preſence *viſibly* to them.

[p] Heb. *turn*, or *give*, *the neck to thee*.

[q] The Euphrates.

the

the mount, and twelve [r] pillars for the
5 twelve tribes of Iſral. And he ſent young men of the children of Iſral, and they offered burnt-offerings, and ſacrificed ſacrifices *with* peace-*offerings* to Je-
6 hovah of young bulls. And Moſes took half of the blood, and put *it* in baſons, and half the blood he poured over the
7 altar.[s] And he took the book of the [t] purification, and read it in the ears of the people; and they ſaid, all that Jehovah hath ſaid, we will do and be obe-
8 dient. And Moſes took the blood and ſprinkled *it* on the people, and ſaid, behold, the blood of the purification which Jehovah cutteth with you [u] upon all theſe words.

9 And Moſes went up, and Aerun, Nadab, Abieva, and ſeventy of the el-
10 ders of Iſral; and they ſaw the Aleim of Iſral, and under his feet, as it were, a pavement of ſapphire, and as the ſky
11 itſelf for [w] clearneſs. And upon the [x] favourite ones of the children of Iſral he laid not his hand; and they ſaw the Aleim, and did eat and drink [y].

12 And Jehovah ſaid to Moſes, come up to me to the mount and be there, and I will give thee the [z] tables of ſtone, and the law, and the commandments which I have written, that thou mayeſt teach them.
13 And Moſes aroſe, and Joſhua his ſervant, and Moſes went up into the [a] mount of
14 the Aleim; and he ſaid to the elders, ſtay for us here, till we return to you; and behold, Aerun and Hur are with you, whoſoever hath any controverſy,
15 let him go to them. And Moſes went
16 up into the mount, and the cloud covered the mount. And the glory of Jehovah reſted on mount Sini, and the cloud covered it ſix days, and the ſeventh day he called to Moſes out of the
17 midſt of the cloud. And the appearance of the glory of Jehovah *was* like devouring [b] fire on the top of the mount,
18 in the eyes of the children of Iſral. And Moſes came into the midſt of the cloud, and went up into the mount; and Moſes was in the mount forty days and forty nights.

XXV. AND Jehovah ſpake to Moſes, ſay-
2 ing, ſpeak to the children of Iſral, and let them take me an offering; from every one whoſe heart freely moves him
3 ſhall ye take me an offering: and this *is* the offering ye ſhall take of them,
4 gold, and ſilver, and braſs, and blue, and purple, and ſcarlet, [c] and fine lin-
5 nen, goat's *hair*, and rams' ſkins dyed

[r] Memorial pillars of ſtone are often mentioned. Gen. xxviii. 18. Joſh. iv. 3. 2 Sam. xviii. 18. Deut. xii. 3. 1 King. xiv. 23.

[s] See Lev. ix. 9, 18.

[t] The blood here is the blood of Chriſt, by whoſe blood-ſhedding we inherit. Some of the blood was poured on the altar, and ſome put on the book, and ſome on the people, as it was what was to varniſh them over, or atone for them, on obedience.

[u] On the condition of their performing them. This *book* and theſe *words* were the two tables of the ten *commandments* or *words*, as they are often called. And the ſacrifices by the young men and firſt-born, who were prieſts by birth till Aerun and his ſons were appointed, were preparatory to their meeting of Jehovah, and conſiſted of *burnt*—, *ſin*—, and *peace*-offerings. See ver. 5. and Lev. ix.

[w] *Fire* repreſented the glory of God, and this ſapphire pavement was as tranſparent as the pure ether. Comp. Iſa. liv. 11. Ezek. i. 26. and x. 1. It appeared as a very grand pavement of ſapphires, beyond any thing of marble.

[x] Such only will ſee the glory of God, and not die, as the wicked will do, when that glory ſhall be revealed in the eyes of all nations. See Mat. xxv. 31. & ſeq. And *ſeventy*, according to the Hebrew myſtical way of ſpeaking, ſtands for the *full* number of ſuch favourites.

[y] As Abrem did, when the Aleim appeared, as here, in three perſons in glory; and they ſaw the glory without it's ſplendour overcoming them.

[z] Or *ſlabs*.

[a] Called ſo not for it's height, but uſe.

[b] The moſt glorious ſubſtance in nature, and moſt powerful agent.

[c] Wool and thread dyed.

red, and [d] ermine ſkins, and ſiteh wood [e],
6 oil for the light [f], ſpices for the anoint-
ing oil and for the perfumed incenſe,
7 onyx-ſtones, and ſtones to be ſet for the
8 ephod and for the breaſt-plate; and let
them make me a ſanctuary, and I will
9 dwell among them, according to all
that I ſhew thee, *after* the model of the
dwelling place, and after the model of
all the utenſils of it, even ſo ſhall ye
make *it*.

10 And they ſhall make [g] an ark of ſiteh
wood; two cubit's and a half it's length,
and a cubit and a half its breadth, and a
11 cubit and a half it's height; and thou
ſhalt overlay it with pure gold, within
and without ſhalt thou overlay it; and a
rim ſhalt thou make upon it of gold
12 round about; and thou ſhalt caſt four
rings of gold for it, and put *them* upon
the four corners of it, two rings on one
ſide, and two rings on the other ſide;
13 and thou ſhalt make poles of ſiteh wood,
14 and overlay them with gold; and thou
ſhalt put the poles into the rings on the
15 ſides of the ark, to carry the ark by; in
the rings of the ark ſhall the poles be,
16 they ſhall not be removed from it [h]; and
thou ſhalt put into the ark the [i] teſti-
17 mony which I ſhall give thee. And thou
ſhalt make a [k] propitiatory *of* pure gold;
two cubits and a half the length of it,
and a cubit and a half it's breadth. And 18
thou ſhalt make two cherubs *of* [l] beaten
gold, thou ſhalt make them out of the
two ends of the propitiatory; and thou 19
ſhalt make one cherub out of this end,
and the other cherub out of the other
end; out of the [m] propitiatory ſhalt thou
make the cherubs at the two ends of
it; and the cherubs ſhall be ſpreading 20
the wings above, covering with their
wings over the propitiatory, and their
[n] faces one towards another, towards
the propitiatory ſhall the faces of the
cherubs be [o]. And thou ſhalt put the 21
propitiatory upon the ark, over *it*, and
in the ark ſhalt thou put the teſtimony
which I will give thee; and I will meet 22
thee there, and ſpeak to thee from above
the propitiatory, from between the two
cherubs which *are* upon the ark of the
teſtimony, every thing that I ſhall give
thee in command to the children of Iſral.

And thou ſhalt make a table *of* ſiteh- 23
wood, two cubits the length of it, and
a cubit it's breadth, and a cubit and half
it's height; and thou ſhalt overlay it 24
with pure gold, and thou ſhalt make a
rim of gold to it round about; and thou 25

[d] It means, for ought appears to the contrary, all thoſe ſmall animals whoſe ſkins are uſed in clothing, ſuch as beaver, fox, marten, &c.

[e] St. *Jerom* ſays, a wood like the white-thorn; others, the acacia, or black-thorn, which only, it ſeems, grows in the Deſerts of Arabia; but in Iſa. xli. 19, it ranks with the cedar and myrtle; and one would rather think it a ſpecies of the pine, and named from it's *ſplitting* ſo eaſily. It is not ſaid to have *grown* in the deſert.

[f] Or candleſtick.

[g] Or cheſt. See Heb. ix. Traces of ſuch ſacred cheſts have been found in all countries, eaſt, and weſt, and north.

[h] The alluſion ſeems to be to the pillars of the heavens, which, by their circulation or rings, ſupport and carry every thing. So this was an *heavenly ſupport* to him whom the ark predicted, and whoſe ſacerdotal part was predeſcribed here.

[i] "The two tables of ſtone whereon the ten commandments were written." Mr. *Clark*. See Deut. x. 2. 1 King. viii. 9.

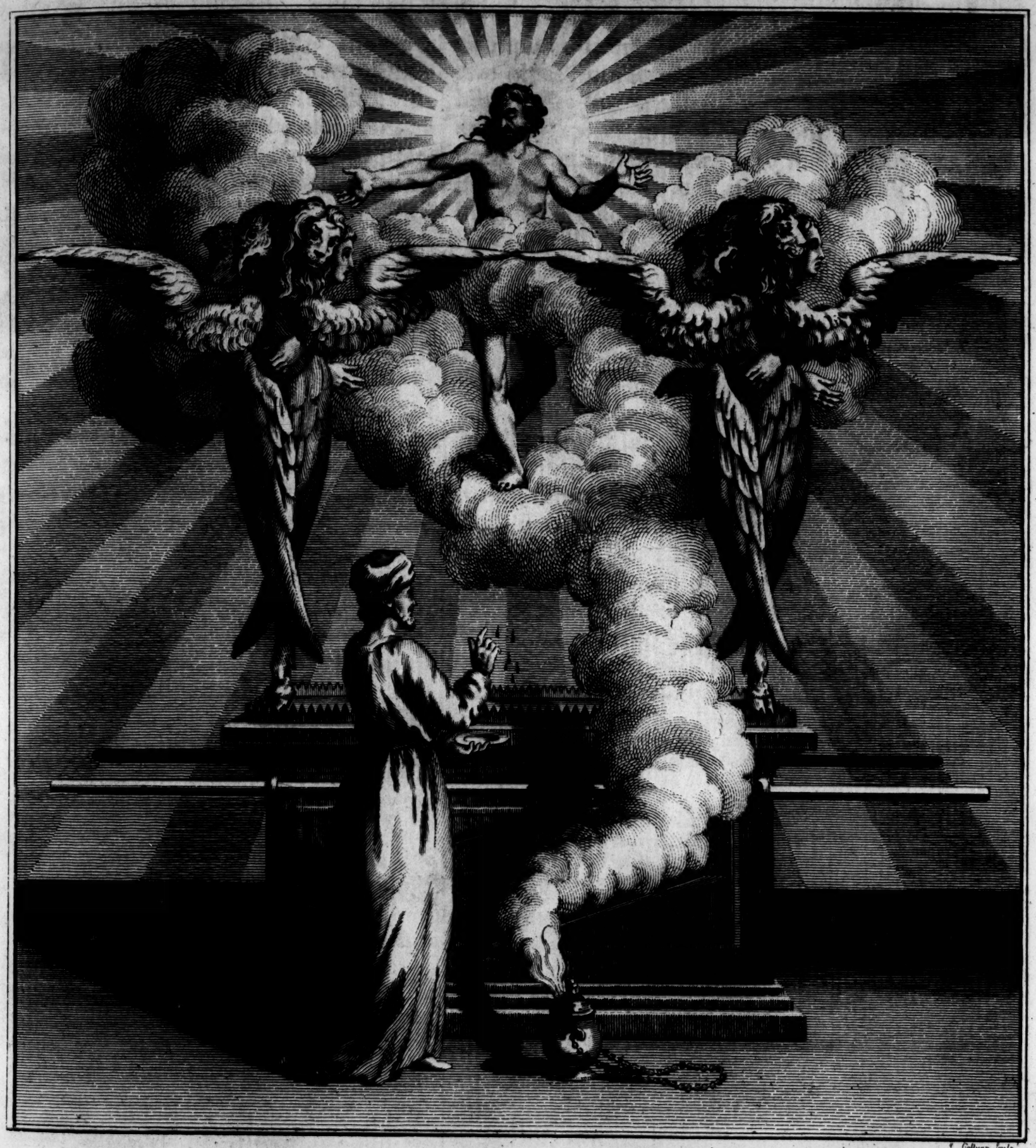
[k] See Rom. iii. 25. Chriſt is our propitiation or propitiatory, and here was the propitiation made: it was the lid of the ark.

[l] Theſe images were of olive-wood carved and covered with ſheet gold like a ſkin over them.

[m] They were to be *undivided* from the gold that overlaid the propitiatory.

[n] It is much to be lamented that theſe faces have been pourtrayed from the apoſtate Jews and not from the Prophets. See Ezek. i. and x. and Heb ix. There were four faces, a bull's, a lion's, a man's, and an eagle's, two of which looked inward in one cherub, and two in the other, ſo that all four faces looked inward, and conſequently outward, at the ſame time.

THE CHERUBIM OF GLORY, *Heb.* IX. 5.



J. Collyer fculp.

Deſcribed Exod. XXV. 18—22. XXXVII. 7—9. 1 Kings VI. 23—28. VIII. 7.
2 Chron. III. 10—13. V. 8. Ezek. I. 5—11. X 20—22.

ſhalt make a border to it of a hand-breadth round about; and thou ſhalt make the rim of gold to it's border
26 round about [o]; and thou ſhalt make for it four rings of gold, and put the rings upon the four corners of it's
27 four feet; near to the border ſhall the rings be for places for the poles to carry
28 the table; and thou ſhalt make the poles of ſiteh wood, and overlay them with gold, and the table ſhall be carried
29 by them; and thou ſhalt make it's diſhes, and it's ſpoons, and it's cups, and it's bowls to pour into; *of* pure gold
30 ſhalt thou make them [p]; and thou ſhalt put on the table [q] preſence-bread before me continually.

31 And thou ſhalt make a candleſtick of pure gold; of [r] beaten gold ſhall the candleſtick be made; it's ſhaft [s] and pipes, it's bowls, it's balls, and it's flowers
32 ſhall be of it [t]; and ſix pipes iſſuing out of it's ſides, three pipes of the candleſtick from one ſide, and three pipes of the candleſtick from the other ſide;
33 three [u] almond-ſhaped bowls to one pipe, a [w] ball and a flower; three almond-ſhaped bowls to one pipe, a ball and flower; ſo to the ſix pipes that iſſue out of the candleſtick; and to the [x] can- 34
dleſtick, four almond-ſhaped bowls, it's balls and it's flowers; and a ball under 35
two pipes from it [y], and a ball under rwo pipes from it [y]; to the ſix pipes that iſſue from the candleſtick; their balls 36
and their pipes *ſhall be* of it, one entire ſheet of pure gold. And thou ſhalt make 37
it's ſeven lamps, and it's lamps ſhall burn and give light in the line of it's face [z]; and it's tongs and it's ſnuffers of 38
pure gold. *Of* a talent of pure gold ſhalt 39
thou make it, with all theſe veſſels: and 40
ſee that thou make them after their [a] model that was ſhewn thee in the mount.

AND thou ſhalt make a tabernacle XXVI.
with ten curtains; *of* white twined linen, and blue, and purple, and ſcarlet, *with*
[b] cherubs of embroidered work ſhalt thou make them; the length of a curtain 2
ſhall be twenty-eight cubits, and the breadth of a curtain four cubits; the curtains ſhall be all of one dimenſion;
five curtains ſhall be joined together one 3
to another; and five curtains *ſhall be* joined together, one to another: and 4
thou ſhalt make loops of blue at the

[o] Qu? What theſe dimenſions meant, and what the border and rim or crown, as it is rendered, meant alſo? It was the table for the ſhew-bread, to which the family of Chriſt, *as prieſts*, were to be admitted: the rim round it was made diverging outwards as the cup of a lily does, for ſo זר implies.

[p] See ch. xxxvii. 16. Num. iv. 7. The *diſhes* to ſet the bread on, *ſpoons* or little ſhovels to take up the flower and put incenſe in, *cups* to drink out of, *bowls* to make the libations with.

[q] The bread of life, John vi. 32, that comes from the preſence of God.

[r] Sheet gold beaten out.

[s] Shank or thigh.

[t] All of one piece, to repreſent the light of the ſun and planets, and ſo the ſun of righteouſneſs giving light to the world See ch. xxxvii. 17. 1 King. vii. 49. Zech. iv. 2. Rev. i.

[u] Like the ſhell of an almond.

[w] The ball or apple in bloom: the apple and bowls or almond-ſhells were to hold the oil for each pipe, and were three with reſpect to the three agents or powers of heaven. Qu?

[x] *i. e* The ſhaft

[y] Where the pipes met in the ſhaft.

[z] Three on each ſide, as they appear on paper in a line.

[a] The ſhaft of the candleſtick was to have *four* bowls, *four* balls, and *four* flowers, and from three of the balls proceeded a pair of pipes or branches, one pipe on each ſide. Was not this deſigned more preciſely to point out the eradiation or derivation of the *light* from the ſolar orb or globe in the center to each of the planetary globes? Thus were *three* of the balls, flowers and bowls of the ſhaft of the candleſtick taken up, whilſt the remaining *fourth* ball, flower, and almond-like bowl, which, no doubt, were placed neareſt the top of the ſhaft repreſented at firſt hand, the naturally-*underived* light of *the ſolar orb*, and thence the light of the ſun of righteouſneſs. *Editor.*

[b] A lion and a man, as thick as the figures could ſtand, with a palm-tree in bloom between them. See Ezek. xli. 18. Theſe were worked in with the ſhuttle or needle; and the cloth very rich and grand, being made of cotton or linen thread and ſilk of the colours mentioned in the text.

edge

edge of the [c] one curtain, at the extremity, at the joining; and ſo ſhalt thou make at the edge of the further curtain, in the joining of that ſecond *curtain*;
5 fifty loops ſhalt thou make in the one curtain, and fifty loops ſhalt thou make at the extremity of the curtain which *is* in the joining of the ſecond; the loops ſhall be received one into the [c] other;
6 and thou ſhalt make fifty claſps of gold, and join the curtains together with the claſps, and it ſhall be one tabernacle.

7 And thou ſhalt make curtains of goat's *hair* for a tent over the tabernacle: eleven
8 curtains ſhalt thou make of them; the length of one curtain *ſhall be* thirty cubits, and the breadth of one curtain four cubits; the eleven curtains *ſhall be* of
9 one dimenſion: and thou ſhalt join five curtains by themſelves, and ſix curtains by themſelves; and thou ſhalt double the ſixth curtain on the front of the
10 tabernacle: and thou ſhalt make fifty loops on the further edge of the [f] one curtain at the [g] joining, and fifty loops on the edge of the ſecond curtain which
11 joins to it: and thou ſhalt make fifty claſps of braſs, and put the claſps into the loops, and join the tent together,
12 and it ſhall be one: and the remnant that exceeds in the curtains of the tent, [h] half of the curtain which exceeds ſhall hang down on the back of the tabernacle: and the cubit on this ſide and 13
the cubit on that ſide in what exceeds in the length of the curtains of the tent ſhall be ſpread over the ſides of the tabernacle, on this ſide and on that, to cover it [i]. And thou ſhalt make a covering 14
for the tent *of* ram's ſkins died [k] red, and a covering of [l] ermines over all.

And thou ſhalt make boards for the 15
tabernacle *of* ſiteh wood for [m] ſtandards;
ten cubits *ſhall be* the length of the 16
board, and a cubit and a half the breadth of one board; two tenons to one board, 17
one anſwering to the other; ſo ſhalt thou make to all the boards of the tabernacle; and thou ſhalt make the boards 18
of the tabernacle, twenty boards for the [n] ſouth ſide: and thou ſhalt make forty 19
ſockets of ſilver under the twenty boards, two ſockets under one board, for it's two tenons, and two ſockets under one board, for it's two [o] tenons; and for the other 20
ſide of the tabernacle, on the north ſide, twenty boards, and their forty ſockets 21
of ſilver, two ſockets under one board, and two ſockets under one board; and 22
for the [p] ſides of the tabernacle weſtward thou ſhalt make ſix boards; and two 23

[c] *i. e.* One of the larger curtains, conſiſting of five ſmaller.

[e] One drawn into the other.

[f] *i. e. Larger* curtain.

[g] Where it is to join the other curtain.

[h] The length of the tabernacle was thirty cubits, the height ten cubits, conſequently ten curtains of four cubits breadth each, placed breadthwiſe, would cover the length, together with the back or weſtern ſide of the tabernacle; and of eleven ſuch curtains, one being doubled on the eaſtern front of the tabernacle, one half curtain in breath muſt remain to hang down at the back or weſtern ſide. *Editor.*

[i] This covering was thirty cubits long, and the other but twenty-eight, and ſo hung down a cubit on each ſide lower than the other to cover the tabernacle, which the other did not near the bottom.

[k] See Iſa. lxiii. 1. Rev. xix. 13.

[l] Or furr, ſpotted as the heavens with ſtars. See Ezek. xvi. 16.

[m] Or *ſtanders up*, as the ſides or ribs of the houſe.

[n] Heb. *ſouth by ſouth.*

[o] Neither the ſhape of the tenons, *hands*, or *handles*, as the Hebrew calls them, nor of the ſockets or pedeſtals is mentioned. From Cant. v. 15. one ſhould think that the tenons were inſerted into the ſockets, as thoſe of the leg-bones into the feet.

[p] Which made nine cubits, and left a vacancy of half a cubit on each ſide, which was to be filled up by two boards more, the ſix ſtanding between them.

boards ſhalt thou make for the [q] corners
24 of the tabernacle at the ſides; and they
ſhall be [r] paired together beneath, and
they ſhall be entirely together at their
top to the firſt ring; ſo ſhall it be with
both of them; at the two corners ſhall
25 they be; and there ſhall be eight boards,
and their ſockets *of* ſilver, ſixteen ſockets,
two ſockets under one board, and two
ſockets under one board.
26 And thou ſhalt make the bars *of* ſiteh
wood, five for the boards of one ſide of
27 the tabernacle, and five bars for the
boards of the other ſide of the taber-
nacle, and five bars for the boards of
the ſide of the tabernacle to the ſide
28 weſtward, and the middle bar in the
middle of the boards ſhall run from end
29 to end; and thou ſhalt overlay the
boards with gold, and their rings ſhalt
thou make *of* gold *for* places for the
bars, and thou ſhalt overlay the bars
30 with gold. And thou ſhalt erect the ta-
bernacle according to the faſhion of it
which thou ſaweſt in the mount.
31 And thou ſhalt make a vail *of* blue,
and purple, and ſcarlet, and fine twined
linen; of embroidered work ſhalt thou
32 make it *with* [s] cherubs; and thou ſhalt
put it upon four pillars of ſiteh *wood*
overlaid with gold, and their hooks of
gold, upon [t] four ſockets of ſilver.
And thou ſhalt put the vail under the 33
[u] claſps; and thou ſhalt bring in thither,
within the vail, the ark of the teſti-
mony; and the vail ſhall make you a di-
viſion between the holy *place*, and the
holy place of the holy ones. And thou 34
ſhalt put the propitiatory upon the ark
of the teſtimony in the holy place of the
holy ones. And thou ſhalt put the table 35
without the vail, and the candleſtick
oppoſite to the table, on the ſouth ſide of
the tabernacle, and the table ſhalt thou
put on the north ſide. And thou ſhalt 36
make a covering for the door of the tent
of blue, and purple, and ſcarlet, and
fine twined linen [w] embroidered; and 37
thou ſhalt make five pillars of ſiteh *wood*
and overlay them with gold, and their
hooks of gold; and thou ſhalt caſt for
them five ſockets of [x] braſs.

AND thou ſhalt make an altar of XXVII.
ſiteh wood, five cubits long, and five
cubits broad; the altar ſhall be ſquare,
and it's height three cubits; and thou 2
ſhalt make it's horns at it's four corners,
out of it ſhall it's horns be, and thou

[q] The tabernacle was thirty cubits long; and by it's being covered all over with a curtain of thirty cubits long, as the boards were ten cubits high, it could be but ten cubits wide, and the two corner boards but half a cubit each, and joined by rings to the ſide boards next them at each corner, which were to pair with the two corner boards exactly: if the eight end boards ſtood juſt within the ſide boards, the two corners would be juſt half a cubit wide, but if they ſtood againſt them on the out ſide, then the two corner boards muſt be as much more than half a cubit wide as the thickneſs of the boards amounted to.

[r] Rather connected, joined together, mortiſed, or the like. Qu? *Editor*.

[s] A lion, and man, with a palm-tree in bloom between them, as thick as they could ſtand; this vail being as the door into the holy of holies or heaven, and ſo a figure of Chriſt, God, and man, through whom the true believer paſſes into heaven. Heb. ix. 8. and x. 19, 20.

[t] Four, with reference to the four pillars, winds, or quarters of heaven, and their pedeſtals or ſockets of ſilver, as *air* is of that colour.

[u] Thoſe, namely, which coupled together the *two larger* embroidered curtains, each conſiſting of twenty cubits in breadth; (ſee ver. 5, 6.) conſequently, ſince the breadth of theſe curtains altogether was forty cubits, (ſee ver. 1, 2.) the holy of holies muſt be ten cubits long or deep; ten cubits of the curtains, namely, being allowed to cover the back part of the tabernacle, and the claſps being placed exactly at ten cubits diſtance from theſe. *Editor*.

[w] With cherubs as before, and made like the vail, it being ſtill the ſame double perſon who admits into the church, or receives men as members of his myſtical body, who admits into heaven.

[x] Of braſs; ſince Chriſt was under wrath while on earth, though the king of Iſral.

ſhalt

3 ſhalt overlay them with [y] braſs; and thou ſhalt make it's pots to remove it's aſhes, and it's ſhovels, and it's [z] baſons, and it's [a] forks, and it's [b] cenſers: all it's
4 utenſils ſhalt thou make *of* braſs: and thou ſhalt make a grate for it of net-work of braſs, and thou ſhalt make four rings on the net of braſs at it's four
5 corners; and thou ſhalt put it under the curb of the altar beneath, and the net
6 ſhall be in the middle of the altar; and thou ſhalt make poles for the altar, poles *of* ſiteh wood, and overlay them
7 with braſs; and the poles ſhall be put into the rings; and the poles ſhall be on the two ſides of the altar to carry it;
8 hollow with boards ſhalt thou make it; as was ſhewn to thee in the mount, ſo ſhalt thou make *it*.

9 And thou ſhalt make the court of the tabernacle; on the ſouth ſide the hangings for the court *ſhall be of* fine twined linen, a [c] hundred cubits long,
10 for one ſide, and it's pillars twenty, and their ſockets twenty, of braſs, the the hooks of the pillars and their rods *of*
11 ſilver; and ſo for the north ſide by the length, the hangings an hundred [c] long, and it's pillars twenty, and their ſockets twenty, of braſs, the hooks and their rods *of* ſilver.

12 And *for* the breadth of the court on the weſt ſide, hangings of fifty cubits, their pillars ten, and their ſockets ten;
13 and for the breadth of the court on the eaſt ſide to the ſun-riſing, of fifty cubits,
14 and hangings of fifteen cubits for the [d] ſhoulder, their pillars three, and their ſockets three, and for the other ſhoul-
15 der [e] fifteen hangings, their pillars three their ſockets three.

16 And for the gate of the court, a covering of twenty cubits of blue, and purple, and ſcarlet, and fine twined linen embroidered, their pillars four,
17 and their ſockets four; the [f] rods of all the pillars round about the court *ſhall be* ſilver, and their hooks *of* ſilver, and their ſockets braſs.

18 The length of the court *ſhall be* a hundred cubits, and the breadth fifty throughout, and the height five cubits, *of*
19 fine twined linen, and the ſockets of braſs; all the utenſils of the tabernacle, for all it's ſervice, and all it's [g] pins, and all the pins of the court *ſhall be* braſs.

20 And thou ſhalt command the children of Iſral, and they ſhall bring thee pure olive-oil bruiſed for the light, that the
21 lamp may burn continually in the tent of the congregation without the vail, which *is* by the teſtimony; Aerun and his ſons ſhall order it from the evening to the morning before Jehovah, by an ordinance for ever through their generations, from the children of Iſral.

XXVIII. AND thou ſhalt bring near unto thee, Aerun thy brother and his ſons from

[y] As under wrath.
[z] For the blood.
[a] Of three teeth. 1 Sam. ii. 13.
[b] To put coals upon for the incenſe, Lev. xvi. 12.
[c] Not *one* hanging a hundred cubits long, but as many faſtened together as would cover the ſide, which was a hundred cubits long; each hanging might be one or more cubits their ſhorteſt way, till faſtened together; the text doth not ſay *one hanging*, but the *hangings*, &c.
[d] The gate was twenty cubits wide, which left fifteen cubits on each ſide, called here *ſhoulders*, which as a deſcriptive word is exceeding proper; for, conſidering the gate, which had a tent at it, as the head and neck, the ſpaces on each ſide reſemble the *ſhoulders* in the human body.
[e] *Fifteen hangings* being equivalent to *fifteen cubits*, ver. 14. implies that theſe hangings were but one cubit broad, till many of them faſtened together made up what length was wanting.
[f] The rods, like our curtain-rods, reached from pillar to pillar, with eyes to put on the hooks, and the hangings were ſlung or flung over the rods, and hung double like the ſides of a *ſling*, whence they are called קלעים.
[g] They pinned down the cords to the ground, and they had pins alſo in the walls to hold a memorial or trophy.

among

among the children of Iſral, that he may
[h] miniſter to me, Aerun, Nadab and Abi-
eva, Alozer and Aitamer, the ſons of Ae-
2 run: and thou ſhalt make holy garments
for Aerun thy brother for glory and for
3 beauty; and thou ſhalt ſpeak to all *that*
are wiſe in heart, whoſe ſpirit I have
filled with wiſdom, and they ſhall make
the garments for Aerun to ſanctify him,
4 that he may miniſter to me: and theſe
are the [i] garments they ſhall make, a
breaſt-plate, and an ephod, and a robe,
and an embroidered coat, a mitre and
a girdle; and they ſhall make holy gar-
ments for Aerun thy brother, and his
ſons, that he may miniſter to me.
5 And they ſhall take [k] gold, and blue,
and purple, and ſcarlet, and fine linen;
6 and make an ephod of the gold, the
blue, the ſcarlet, and fine linen with [l] in-
7 wrought work: it ſhall have two ſhoul-
ders joined to it at the two ends of it,
8 that it may keep [m] cloſe, and it's in-
wrought [n] girdle which *is* upon it ſhall
be made out of it, of the ſame work, *of*
gold, blue, purple, ſcarlet, and fine
9 linen twiſted: and thou ſhalt take two
onyx ſtones, and engrave on them the
10 names of the ſons of Iſral, ſix of their
names on one ſtone, and the names of
the other ſix on the other ſtone, ac-
cording to their birth; after the work 11
of the engraver, *like* the engraving of a
ſeal ſhalt thou engrave the two ſtones
with the names of the ſons of Iſral;
[o] ſurrounded with eyelets of gold ſhalt
thou make them; and thou ſhalt put 12
the two ſtones upon the ſhoulders of the
ephod, ſtones for a [p] memorial of the
children of Iſral, and Aerun ſhall bear
their names before Jehovah upon his
two ſhoulders.
And thou ſhalt make eyelets of gold, 13
and [q] two tapering cords of pure gold, at 41
the borders ſhalt thou make them, *of*
wreathen work, and thou ſhalt put the
cords of the wreaths into the eyelets.
And thou ſhalt make the [r] breaſt-plate 15
of judgement, of inwrought work, after
the work of the ephod ſhalt thou make
it, *of* gold, blue, and purple, and ſcar-
let, and fine linen twiſted ſhalt thou
make it; it ſhall be ſquare, doubled, a 16
ſpan it's length, and a [s] ſpan it's breadth;
and thou ſhalt ſet ſtones in it, four rows 17
of ſtones in rows, a [t] ruby, a topaz, and
a carbuncle in the firſt row; and the 18
ſecond row, an emerald, a ſapphire,
and a diamond; and the third row, a 19
ligure, an agate, and amethyſt; and the 20
fourth row, a beryl, and an onyx, and
a jaſper; they ſhall be irradiated with

[h] כהן is not appropriated to the prieſt, but is only a perſonal immediate attendant.

[i] Their dreſs in the Eaſt differs ſo much from our's that no tranſlation can be exact. The robe was a ſort of gown or long cloak, the coat a caſſock, the embroidery eyelet holes irradiated, the mitre a turban.

[k] See Exod. xxxix. 3.

[l] Of cherubs and palm-trees.

[m] It was a ſhort coat without ſleeves, that covered the ſhoulders and breaſt.

[n] Heb. *it's ephod, i. e.* the ephod's ephod, or what *girded* the ephod to the robe, which was a girdle about the paps, ſee Rev. i. 13. of the ſame materials, *i. e.* cotton, hemp, or flax, with cherubs; Mr. *Clark* ſays it was "*two pieces* or flaps that came from the back part of the ephod under the arm-holes, and *ſerved as a girdle to faſten it below*:" But Qu? if the *ſhoulders* and the אפרת were not different?

[o] The names were to have an irradiation or glory round them.

[p] To bear their burthen and plead to God for them. Deut. ix. 27. Pſal. xvi. 4.

[q] Thongs of gold woven or wreathed together, and of a conical form like roots.

[r] Heb. חשן, from חש *to haſten*, as God would the judgement or cauſe of his people, whom Aerun the High Prieſt was to have at his heart as well as on his ſhoulders. See Iſa. lx. 22.

[s] About nine inches.

[t] I do not know that any body can anſwer for the ſeveral ſorts of ſtones here mentioned, but they were precious ſtones, and the twelve foundation ſtones of the church. See Rev. xxi. 19. The ſtars are called אורים, and there is a crown of twelve ſtars, Rev. xii. 1.

21 gold in their ſeats; and the ſtones ſhall be according to the names of the ſons of Iſral, twelve according to their names, *like* the engravings of a ſeal, *for* each according to his name ſhall they be, for the twelve tribes.

22 And thou ſhalt make upon the breaſt-plate tapering cords at the borders *of*
23 wreathen work, *of* pure gold; and thou ſhalt make upon the breaſt-plate two rings of gold, and put the two rings upon the two ends of the breaſt-plate;
24 and thou ſhalt put the two wreaths of gold into the two rings at the ends of
25 the breaſt-plate; and the two ends of the two wreaths ſhalt thou put into the two eyelets, and put *them* upon the ſhoulders of the ephod on it's front.

26 And thou ſhalt make two rings of gold, and put them upon the two ends of the breaſt-plate, on it's edge next to
27 the ephod, inwardly; and thou ſhalt make two rings of gold, and put them upon the two ſhoulders of the ephod beneath, on it's front, cloſe upon it's [u] joinings, above the inwrought *girdle*
28 of the ephod; and they ſhall raiſe the breaſt-plate by it's rings to the rings of the ephod, by a lace of blue, that *it* may be upon the inwrought *girdle* of the ephod, and the breaſt-plate fly not
29 off from the ephod; and Aerun ſhall bear the names of the ſons of Iſral in the breaſt-plate of judgement, on his heart, when he goeth into the holy place, for a memorial before Jehovah continually.

And thou ſhalt put into the breaſt- 30
plate of judgement, the Urim and the Thummim, and they ſhall be upon Aerun's heart when he goeth in before Jehovah; and Aerun ſhall bear the [w] judgement of the children of Iſral on his heart before Jehovah continually.

And thou ſhalt make the robe of the 31
ephod all *of* blue; and the opening at 32
the top of it ſhall be in the middle of it, it's opening ſhall have a lip round about, woven, like the [x] opening of a coat of mail ſhall it be; it ſhall not be ſlit.

And thou ſhalt make upon it's ſkirts, 33
[y] pomegranates *of* blue, and purple, and ſcarlet upon it's ſkirts round about, and bells of gold between them round about;
a golden bell and a pomegranate, a 34
golden bell and a pomegranate upon the ſkirts of the robe round about; and it 35
ſhall be for Aerun to miniſter in; and his ſound ſhall be heard when he goeth into the holy *place* and when he cometh out, that he die not [z].

And thou ſhalt make a flower *of* pure 36
gold, and engrave upon it with the engravings of a ſeal, THE HOLY ONE OF JEHOVAH; and thou ſhalt put it 37
upon a blue lace, and it ſhall be upon the mitre, on the fore-front of the mitre ſhall it be; and it ſhall be upon 38
Aerun's forehead; and Aerun ſhall bear the iniquity of the holy things which the children of Iſral ſanctify in all their holy gifts; and it ſhall be upon his forehead continually, that they may [a] be accepted before Jehovah.

[u] With the ſhoulder-pieces namely. *Editor.*

[w] And ſo ſupport *the cauſe* of the church before God as their interceſſor, and mediator with God.

[x] As our ſurplices are ſometimes made.

[y] The blue robe was the *heavenly* one, and the pomegranates ſtars, and the bells the voices of the ſaints or of Chriſt's myſtical body, ſee Iſa. xlix. 18. *thy children —— thou ſhalt ſurely cloath thee with them.*

[z] For not proclaiming publickly that he goes in and comes out in a *publick capacity*, as bearing or repreſenting the myſtical body of the church; which the voices of thoſe ſtars were alſo to declare.

[a] None being fit to approach Jehovah with his preſent, but by the mediation *of the Holy One of God:* he could not come without a preſent at all, and that preſent itſelf was to be made holy and fit to be preſented by Him who was the head of the prieſts.

39 And thou ſhall fill with eyelets the coat of fine linen; and thou ſhalt make the girdle of [b] embroidered work.

40 And thou ſhalt make coats for the ſons of Aerun, and thou ſhalt make them [c] girdles, and bonnets ſhalt thou make for them for glory and for beauty;

41 and thou ſhalt put them on Aerun thy brother, and his ſons with him; and thou ſhalt anoint them, and [d] inſtitute them, and ſanctify them, that they may

42 miniſter to me; and thou ſhalt make them linen breeches to cover the naked fleſh, from the loins down the thighs

43 ſhall they be; and they ſhall be on Aerun and on his ſons when they go into the tent of the congregation, or when they come near to the altar to miniſter in the holy *place*, that they bear not the iniquity and die: *it is* a ſtatute for him for ever, and for his ſeed after him [e].

XXIX. AND this *is* what thou ſhalt do to them to ſanctify them, to miniſter to me; take one young bullock and two

2 rams without [f] blemiſh, and [g] unleavened bread, and unleavened cakes mixed with oil, and unleavened wafers anointed with oil, *of* fine wheat-flower

3 ſhalt thou make them; and thou ſhalt put them into a baſket, and thou ſhalt bring them in the baſket, and the young bullock, and the two rams; and 4

Aerun and his ſons ſhalt thou bring to the door of the tent of the congregation, and thou ſhalt waſh them with water; and thou ſhalt take the garments, and 5 put on Aerun the coat, and the robe of the ephod, and the ephod, and the breaſt-plate, and thou ſhalt gird him with the inwrought *girdle* of the [h] ephod; and thou ſhalt put the mitre 6 upon his head, and put the [i] flower of the holy one upon the mitre; and thou 7 ſhalt take the anointing oil, and pour *it* upon his head, and anoint him [k]; and 8 thou ſhalt bring his ſons, and put the coats on them; and thou ſhalt gird them 9 with girdles, Aerun and his ſons; and thou ſhalt [l] bind the bonnets upon them, and the prieſthood will be their's by a perpetual ſtatute, and thou ſhalt inſtitute Aerun and his ſons: and thou ſhalt 10 bring the bullock before the tent of the congregation, and Aerun and his ſons ſhall lay their hands upon the head of the [m] bullock; and thou ſhalt kill the 11 bullock before Jehovah at the door of the tent of the congregation; and thou 12 ſhalt take of the [n] blood of the bullock and put it upon the horns of the altar

[b] Or inwrought with cherubs.

[c] Iſa. xi. 5. and Eph. vi. 14. A girdle is a ſtrengthener of the loins, and the lion-man upon theſe girdles ſhewed whoſe ſtrength they were to truſt to.

[d] Heb. *fill their hand, i. e.* give them full power, commiſſion, or *inſtitution*.

[e] Fleſh and blood cannot inherit the kingdom of God, or be admitted into his preſence, till *clothed upon*. See Ezek. xliv. 17. Rev. iii. 18. 2 Cor. v 2, 3.

[f] Lev. ix. 3. under a year old, ſo which could neither have been worked, nor as yet be vitious or wanton.

[g] Heb. *flat*, or *preſt down*; they had various ways of preparing bread, as alſo of dreſſing it for food, in cakes upon the coals, or on pans of iron, &c. as alſo preſſed with the hand againſt the ſides of hot pitchers, in wafers or very thin cakes, and ſometimes oil was mixed with the flour as with us butter, and ſometimes they poured oil upon the cakes afterwards, or broke them to pieces and dipped them in oil.

[h] There was another girdle for the loins; but this was juſt under the paps, and the ephod was but a broader girdle or broad belt, as the verb is uſed, for *girding round*.

[i] The נזר, plate or inſigne of his ſeparation to God, which was a flower. See ch. xxxix. 30. Pſal. cxxxii. 13.

[k] Pſal. xlv. 7. cxxxiii. 2. Mat. iii 16. Iſa. lxi. 1. Luke iv. 18. Act. iv. 27.

[l] Ezek. xvi. 10. xxiv. 17. Moſes was to wind the linen round their heads, as turbans.

[m] As their ſubſtitute to ſuffer for them.

[n] The prieſt, the ſacrifice, the tabernacle, and the altar were all the ſame perſon in different views, and were all to exhibit the blood of him, who through the eternal ſpirit offered himſelf without ſpot to God, Heb. ix. 14. Moſes acted by the holy ſpirit here, and was a figure of Chriſt under the *immediate influence* of the ſame ſpirit.

with thy finger, and all the blood shalt thou shed at the bottom of the altar;
13 and thou shalt take all the [o]fat which covereth the inwards, and the gall bladder upon the liver, and the two kidneys, and the fat that is upon them, and burn
14 *them* upon the altar; and the flesh of the bullock, and it's skin, and it's maw shalt thou burn with fire [p] without the camp; it *is* a sin-offering.
15 And thou shalt take one ram, and Aerun and his sons shall lay their hands
16 upon the head of the ram; and thou shalt stab the ram, and thou shalt take his blood and sprinkle *it* upon the al-
17 tar round about; and thou shalt cut the ram into two [q] pieces; and thou shalt wash his inwards, and his legs, and put *them* to his pieces, and to his head;
18 and thou shalt [r] burn all the ram upon the altar; it *is* a burnt-*offering* to Jehovah, it *is* an appeasing odour to Jehovah by fire.
19 And thou shalt take the other ram, and Aerun and his sons shall lay their
20 hands upon the head of that ram; and thou shalt stab the ram; and thou shalt take of his blood, and [s] put *it* upon the flap of Aerun's ear, and upon the flap of the right ear of his sons, and upon the thumb of their right hand, and upon the great toe of their right foot; and thou shalt sprinkle the blood upon the altar round about; and thou shalt take 21
of the blood which *is* upon the altar, and of the anointing oil, and sprinkle *it* upon Aerun, and upon his garments, and upon his sons, and upon his sons' garments with him, [t] and he shall be holy, and his garments, and his sons, and his sons' garments with him; and thou 22
shalt take from the ram, the fat and [u] the tail, and the fat that covereth the inwards, and the gall of the liver, and the two kidneys, and the fat that *is* upon them, and the right shoulder, for it *is* the ram of [w] consecration; and one 23
[x] cake of bread, and one cake of oil-bread, and one wafer out of the basket of the unleavened bread which *is* before Jehovah; and thou shalt put all into the 24
hands of Aerun, and into the hands of

[o] The passions have their seat in these vessels of the body, and the gall or bile with the fat being burnt on the altar bespeaks it's own meaning, that the love of God should be warm enough in the heart to burn up all irregular desires, as it was in Christ.

[p] Even as *Christ suffered without the* gate, Heb. xiii. 12. being the offscouring of the people; and so must every one look upon himself as to the world, as not of it, but ready to leave it. This was Aerun's consecration-offering, and real death was our Lord's. 2 Cor. v. 21.

[q] Something emblematical was done with each piece, of which in their places.

[r] The sacrifice was to feed man as well as the fire, and so one was wholly burnt, another had only the fat, &c. burnt, and then might be eaten.

[s] All this was to shew not only the perfection of holiness in the great original, but that his blood must sanctify all the members of every one who draws nigh to God: their right ear, *obedience*, their hand and their foot, *their ways and doings*, must be influenced or governed by that obedience which he shewed in submitting to death.

[t] Which was saying that every son of our great High Priest should be holy to God, and a priest. Exod. xix. 6. 1 Pet. ii. 5, 9. The garment denoted *the office*, and the office was access to God in heaven. How void of thought must they be, who talk of *truth* being *hidden* under *the bushel* of those types which were appointed to instruct men in it? as if God had lighted the candle of his word, and put it under a bushel, *lest* it should give light to them that were in his house. The ignorance of such Commentators is truly pitiable.

[u] אליה I derive from נלה, and the tail of some sheep is so fat that they cut it out in lots to go with the joints.

[w] All this fat and the gall was to be burnt, because it was the institution— or consecration-ram, the lamb of of God having no gall or passion in him, and every one who would be of the number of the priests above must crucify the old man.

[x] ככר and חלת are equivalent. See Lev. viii. 26. They had various ways of making bread and of baking it; in some they mixed the oil as we do butter, on some the oil was poured, and sometimes they broke it in pieces and dipped it in oil; and their loaves were of different figures and thickness, mostly in flat round cakes, and thicker or thinner according to the manner it was baked or dressed, on the hearth, on coals, on the side of a pitcher heated, or &c.

his

his sons, and thou shalt [y] hold them out
25 for an offering before Jehovah; and
thou shalt take [z] them from their hand,
and fume *them* on the altar, upon the
burnt-offering, for an appeasing odour
before Jehovah; it *is* an offering by fire
26 to Jehovah; and thou shalt take the
breast from the ram of Aerun's consecra-
tion, and hold it forth *for* an offering be-
fore Jehovah, and it shall be thy [a] part;
27 and thou shalt sanctify the breast that is
held forth, and the shoulder that is heaved
up, which thou shalt hold forth, and which
thou shalt heave up [b] of the consecra-
tion-ram, of *that* which *is* Aerun's, and
28 of *that* which *is* his sons'. And it shall
be Aerun's and his sons' by a statute for
ever from the children of Isral, because
it *is* a heave-offering; and it shall be a
heave-offering from the children of Isral,
from the sacrifices of their [c] peace-offer-
ings, their heave-offering to Jehovah.
29 And the holy [d] garments which Aerun
hath shall be his sons' after him, to be
anointed in them, and to be consecrated
30 in them. [e] Seven days shall he wear
them who ministers in his stead from
among his sons, who comes into the
tent of the congregation to minister in
the holy *place*.
31 And thou shalt take the ram of con-
secration, and dress his flesh in the holy
32 place. And Aerun and his sons shall
eat the flesh of the ram, and the bread
that *is* in the basket, at the door of the
33 tent of the congregation [f]. And they shall
eat those things with which the atonement
is made, to institute them, to consecrate
them, that they may be holy: and [g] a stran-
ger shall not eat *them*, for they *are* holy.
34 And if there remain any thing of the
flesh of the consecration-offering, or of
the bread, till the morning, then thou
shalt burn what remains with fire; it
shall not be eaten, because it *is* holy [h].
35 And thus shalt thou do unto Aerun and
his sons according to all that I have
commanded thee. Seven days shalt thou
36 be consecrating them. And thou shalt
offer the young bull *for* the sin-offering
for the day, to make the atonements:
and thou shalt [i] burn it upon the altar

[y] Or reach them out to God with the hand, as we do what we present to a person. The word signifies to *stretch out* the hand, or as we do a saw when we push it from us.

[z] Bread is put for the whole support of man, and this is *the bread of God*, which became acceptable to him through fire, as every sacrifice did.

[a] The priest was to have this, as it denoted love and affection, but Moses in this great and first institution or consecration of Aerun and his sons was a more immediate figure of Christ than an uninspired priest could be, and therefore, he, for this time, had it to his own share.

[b] Mr. *Clark* says it was *thrown up* and caught again as presenting it to God and receiving it again from him, but Qu? נף and רם differ as *holding out* and *lifting up* a thing do. *Heaving up* the shoulder is joining in a work or consenting, and the breast moves forward or swells out when we are eager upon a thing, and so the words seem proper to describe the motions or efforts intended, of which the breast and shoulders give us the ideas.

[c] Nothing but their own voluntary and hearty consent could make it a *peace*— or *reconciliation-offering* to God: the merit and virtue in it was the great High Priest's, and therefore it was to be eaten by his immediate representatives, and the people acknowledged it's design when they gave it to him, who bare the name of the holy one of God, and testified their own consent in giving it to him, and not eating of that part themselves.

[d] The priest was but *one*, and the garment or office being the same to all, denoted an everlasting priesthood, which no mere mortal man could bear.

[e] *Seven* for *all*; so long his consecration lasted.

[f] Where, as in the porches before their houses, were conveniences for their residence, and they ate it as it was a co-representative (as the holy place also was) of the same great person, and by this means united them all in one.

[g] Under the penalty of death, which they were sufficiently informed their Messiah was to undergo, since it was well known that he was to be of the tribe of Judah, though a priest.

[h] The day, the place, the person, being all appropriated to one antitype.

[i] Heb. *thou shalt sin it upon the altar*, *i. e.* do with it what was done to the sin-offering, which was burning it, sprinkling the blood, &c. See Ezek. xlv. 19.

when

when thou makeſt the atonement [k] for it; and thou ſhalt anoint it to ſanctify
37 it. Seven days ſhalt thou be making the atonement for [l] the altar, and ſanctifying it; and the altar ſhall be moſt holy; whoſoever toucheth the altar ſhall be [m] holy.
38 And this *is* what thou ſhalt offer upon the altar; two lambs under a year old,
39 day by day, continually [n]; one lamb ſhalt thou offer in the morning, and the other lamb ſhalt thou offer at the twi-
40 light [o]; and a [p] tenth of flower, mingled with the fourth of a hin of ground oil, and the fourth of a hin [q] of wine, with
41 the one lamb; and the other lamb thou ſhalt offer at the twilight; and thou ſhalt offer with it a bread-offering, like that of the morning, and like it's drink-offering, [r] for an appeaſing odour to Jehovah, an offering by fire. *This ſhall be* 42
the continual burnt-offering, thoughout your generations, at the door of the tent of the congregation, before Jehovah, where I will meet with [s] you, where I will talk with thee. And I will meet 43
the children of Iſral there, and it [t] ſhall be ſanctified by my glory. And I will 44
ſanctify the tent [u] of the congregation and the altar; and Aerun [w] and his ſons will I ſanctify, to miniſter unto me. And I will dwell [x] amongſt the chil- 45
dren of Iſral, and I will be Aleim to them. And they [y] ſhall know that I *am* 46
Jehovah their Aleim, who brought them out of the land of Egypt, that I might dwell among them: I *am* Jehovah their Aleim.

[k] כפר is *to cover* or *varniſh over*, and ſo *pleaſe*, *pacify*, or *atone*;—כפר על is to make an atonement for. See the text quoted from Leviticus in *Calaſio*'s Concordance under כפר. Lev. xvi. 16, 18, 19. thoroughly clear this verſe." *Editor.*

[l] To ſignify that the time of it's virtue was limited, though it was to laſt all their time. See Ezek. xliii. 26.

[m] And ſo accepted of God, or deſtroyed for preſuming to come near it, or offer any thing upon it. By Hag. ii. 14. the people of the Jews was not fit to approach to the altar. *Clark* on this verſe explains "moſt holy" by "ſanctifying the gifts that were offered to God upon it," Mat. xxiii. 19. and on the word "toucheth" cites Hag. ii. 13. Heb. ix. 14. and adds "a type of the moſt perfect and operative holineſs of Chriſt;" but yet the altar cannot ſanctify, nor may be touched by that which is not clean.

[n] See Heb. x. 2. This perpetual repetition of the ſacrifices was a plain declaration that they were not deſigned to take away ſin, but only keep up the memory of that ſacrifice who was to be but once offered, and therefore that his atonement only was effectual.

[o] Heb. *between the mixtures*, *i. e.* juſt at or after ſunſet, not three o'clock, as *Clark* ſays. See on Exod. xii 6.

[p] *i. e.* An *omer*, or *tenth* of an aiphah, which is about a gallon, if an *omer* was what an *omer* or *ſheaf* yielded; and ſo it was what was deemed ſufficient for the bread of one houſe, or of as many as one lamb was ſufficient for. "This *meat-* [meaning the *bread-*] offering added to the daily ſacrifice was to ſhew that Chriſt, by the oblation of himſelf for us, becomes not only redemption, but alſo food, gladneſs, and refreſhing comfort, yea, all in all to us." *Clark.*

[q] "Num. xv. 5. to note the pouring out of Chriſt's blood, which was drink indeed. John vi. 55." *Clark.*

[r] By this it appears that the wine was poured into the fire, for it is the wine that was to make an appeaſing odour by fire: the wrath or fire forced the very blood of Chriſt through the pores of the ſkin in that dreadful agony, Luke xxii. 44.

[s] אהל מועד—אשר אועד לכם שמה. Theſe words ſeem plainly to ſhew why the ſacred tabernacle was called אהל מועד, namely, from *Jehovah*'s *there meeting with his people*; it may therefore be juſtly queſtioned whether *tabernacle of the congregation* be a juſt or proper tranſlation of theHeb. אהל מועד; *tabernacle of meeting* or *converſe* would be better. Comp. ch. xxv. 22. xxx. 36. *Editor.*

[t] The altar and the ſacrifice by the fire deſcending upon them, and by the glory appearing as it did to Chriſt in the garden, Luke xxii. 43. and John xii. 27.

[u] By dwelling in this world, or taking human nature when the glory dwelt *bodily* in Chriſt, who was what the altar as well as what Aerun typified; Aerun was prieſt, but could not repreſent the altar and ſacrifice alſo.

[w] Nadab and Abieva died by fire from Jehovah, and ſo Aerun and the reſt of his ſons were ſanctified by the glory of God, which ſpared them as *holy*, though they touched the altar.

[x] It is plain by this that ſanctifying the tent, the altar, the prieſt, and the ſacrifice, by the glory appearing upon them, and the fire conſuming what was to be conſumed, predicted the incarnation and death of Chriſt, which were *exemplified* when the glory appeared.

[y] Find it verified in reality that I have ſworn to redeem them, and dwell among them, not under curtains or in temples made with hands, but in the Son of God, John xiv. 10, whoſe myſtical body the church is.

AND

XXX. AND thou ſhalt make an altar to fume incenſe on; *of* ſiteh wood ſhalt
2 thou make it: a cubit *ſhall be* it's length, and a cubit it's breadth; it ſhall be four ſquare; and two cubits it's height: it's
3 [z] horns ſhall be out of it. And thou ſhalt overlay it with pure gold, it's top and it's ſides round about, and it's horns. And thou ſhalt make a rim of
4 gold round about *it*. And thou ſhalt make two rings of gold to it beneath it's rim, upon it's two ſides ſhalt thou make *them* [b], on both it's ſides; and they ſhall be places for the poles, to carry it by.
5 And thou ſhalt make the poles of ſiteh wood, and overlay them with gold.
6 And thou ſhalt put it before the vail which is by the ark of the teſtimony, before the propitiatory which is upon the teſtimony, where I will meet with
7 thee [c]. And Aerun ſhall make a fume upon it with ſweet ſpices every morning; when he dreſſeth the lamps he ſhall
8 make it; and when he lighteth up the lamps at the twilight he ſhall make a fume upon it continually through your
9 generations. Ye ſhall burn no [d] ſtrange incenſe upon it, or [e] burnt-offering, or bread-offering; neither ſhall ye pour the
10 drink-offering upon it. And Aerun ſhall make an atonement upon the horns of it [f] once a year with the blood of the ſin-offering for atonement; once a year ſhall he make the atonement upon it through your generations. It *is* moſt holy to Jehovah.

And Jehovah ſpake to Moſes, ſaying, 11
when thou takeſt the ſum of the chil- 12
dren of Iſral, of thoſe of them that are viſited, then ſhall they give, every one of them, a [g] ranſom for his ſoul to Jehovah, when they are viſited, that there be not a plague among them when they are viſited. This ſhall they give, every 13
one that paſſeth by the viſitors, half a ſhekel, after the ſhekel of the ſanctuary; the ſhekel *is* twenty gerahs: half a ſhekel *ſhall be* the offering to Jehovah.
All that paſs by the viſitors from twenty 14
years old and upwards ſhall bring the offering to Jehovah. [h] The rich ſhall 15
not give more, nor the poor give leſs, than half a ſhekel, for the offering to Jehovah, to atone for your ſouls. And 16
thou ſhalt take the atonement-money of the children of Iſral, and apply it to the ſervice of the tent of the congregation, for a memorial before Jehovah, to atone for your ſouls.

And Jehovah ſpake to Moſes, ſaying, 17
and thou ſhalt make a laver *of* braſs, and it's frame *of* braſs, for waſhing; and thou ſhalt put it between the tent of the congregation and the altar, and put wa-

[z] Qu? What ſort of horns, the bull's or ram's?

[b] There were to be four rings, two on one ſide, and two on the other, not at the corners, though poſſibly near them.

[c] To repreſent the interceſſion of Chriſt in the higheſt heavens for his church.

[d] God not being pleaſed with will-worſhip, or permitting any ſtranger to interceed with him, or accepting of any prayers but through the one mediator. See Rev. viii. 3, 4. Rom. viii. 34.

[e] See Heb. ix. 24.—26. Chriſt appearing here with a *ſin-offering* for us, pleading his merits, and offering up the incenſe or ſweet-ſmelling odour of his love and obedience; what was exhibited here was not what he was to ſuffer on earth, but the interceſſion he is now making for all men.

[f] To denote that the atonement was to be but *once made* at the end of the acceptable year of the Lord, Lev. xvi. 29. Luke iv. 19. but pleaded in heaven for ever.

[g] A *ranſom* or bribe *to cover* the eyes, ſee 1 Sam. xii. 3. an acknowledgement that the eyes of divine juſtice would be thus blinded towards them, and that a price or ranſom was to be paid for them; though not in gold, that their whole church ſervice taught them the contrary of, and the uſe of the tabernacle, to which this money was applied, taught them the ſame likewiſe. Comp. Mat. xx. 28. Mark x. 45. This coin is generally agreed to have been equal to our half crown. Why the ranſom was half a ſhekel? Qu?

[h] All ſouls are redeemed with one and the ſame price.

ter

19 ter in it: and Aerun and his ſons ſhall
waſh [i] their hands and their feet out of
20 it; when they go into the tent of the
congregation they ſhall waſh with water,
that they die not; or when they come
near to the altar, to miniſter, to make a
21 perfume by fire to Jehovah. Thus they
ſhall waſh their hands and their feet,
that they die not: and it ſhall be a ſta-
tute to them for ever, to him and to his
ſeed through their generations.

22 And Jehovah ſpake to Moſes, ſaying,
23 and take thou unto thee of the beſt [k] ſpices,
of pure [l] myrrh, five hundred; and of
cinnamon [m] ſpice, half ſo much, two
hundred and fifty; and of the [m] cane
24 ſpice, two hundred and fifty; and of
[n] caſſia, five hundred, by the ſhekel of
the ſanctuary; and a hin of olive-oil.
25 And thou ſhalt make of it an holy an-
ointing oil, compounding the mixture
after the manner of the apothecary: it
26 ſhall be an holy anointing oil [o]. And thou
ſhalt anoint with it the tent of the con-
gregation, and the ark of the teſtimony,
and the table and all it's utenſils, and 27
the candleſtick and it's utenſils, and the
altar of incenſe, and the altar of the 28
burnt-offering and all it's utenſils, and
the laver and it's frame: and thou ſhalt 29
[p] ſanctify them, and they ſhall be moſt
holy; every thing that toucheth them
ſhall be holy [q]. And thou ſhalt anoint 30
Aerun and his ſons, and [r] ſanctify them,
to miniſter to me. And thou ſhalt 31
ſpeak to the children of Iſral, ſaying,
this ſhall be an holy anointing oil to me
through your generations: upon the 32
fleſh of men [s] ſhall it not be ſpread; nor
ſhall ye make *any* of a compoſition [t] like
it; it *is* holy; it ſhall be holy to you:
whoſoever compoundeth *any* like it, or 33
putteth it upon a [u] ſtranger, he ſhall be
[w] cut off from his people.

And Jehovah ſaid to Moſes, take to 34
thee, ſpices, [x] ſtacte, and [y] onycha;

[i] The *purity* and *perfect innocence* of Chriſt, as prieſt and ſacrifice, made him acceptable to God, and procured him the crown of glory; he was made perfect through *ſuffering*, which he calls *a baptiſm* or waſhing, Luke xii. 50. Mat. xx. 22, 23. See *Enquiry into the Similitudes*, &c. by *Jul. Bate*, p. 142, &c. So Chriſt waſhed his diſciples' feet before he ſuffered.

[k] Cant. iv. 14. ראשׁי בשׂמים, not *the chief*, but *the heads* or *tops* of the aromatic herbs or ſpice plants. The different ſpices called סמים and בשׂמים are mentioned, ſo we know how they differed, though we know not the derivation of either word.

[l] *i. e.* Friable, or which crumbles between the fingers. Ecclus. xxiv. 15. Prov. vii. 17.

[m] Sometimes called *calamus* from the Latin name.

[n] So קדה is rendered, but caſſia is of ſo near a kin to cinnamon, that the Heb. word ſeems to mean ſomething different from caſſia, or any kind of reed, and I underſtand it of the *poppy*, whence opium comes.

[o] "The unction from the holy one," 1 John. ii. 20, ſhews alone the general deſign of this ointment, as repreſenting the gifts and graces of the holy ſpirit, which are as pleaſing to God and man as the odour of this ointment to the ſenſes. From Heb. משׁח and Greek χριω *to anoint* are derived the titles *Meſſiah* and *Chriſt*. See Act. x. 38.

[p] Even as He was holy whom all theſe things repreſented, or to whom they all related.

[q] "*Be ye holy, — I am Jehovah, which ſanctify you*," is the leſſon of the whole ſcripture, and what is meant here. All holineſs comes from Chriſt, who, being the *temple*, is all in all. See Mat. xxiii. 16,—19.

[r] To ſhew that their holineſs alſo was ab extra, as being only repreſentatives; but Chriſt was not anointed with oil, but with the ſpirit without meaſure.

[s] Men in general.

[t] The ſpiritual virtues typified in theſe aromatics, either ſeparately or in the compoſition, were not to be pretended to by any mere man; they belong only to Him who was Prieſt, Sacrifice, Temple, &c.

[u] *i. e.* Any one but a prieſt. *Editor.*

[w] Which explains it's *being holy to them*, kept and treated as holy and not common to them. Perfumes are ſtill in uſe in the Eaſt in token of *civil* as well as of religious reverence, as much as bowing down to the ground is, without any charge or ſuſpicion of idolatry. This was not merely a perfumed ſmell or ſmoke, but much more laſting and refreſhing, adhering to the clothes as to Eſau's when Jacob ſmelt this high perfume upon them. Gen. xxvii. 27. Ointment muſt be very comfortable to the ſkin as well as the noſe, in very hot countries, and defend it from troubleſome flies and infectious vapours or ſmells.

[x] Which diſtilleth from the myrrh-tree of it's own accord.

[y] So the LXX and other verſions; but whether it means the *perfumed ſhell*, or whatever elſe, it was certainly, by the text, ſome kind of *perfume* or *aromatic*. *Editor.*

theſe

and [z] galbanum; *theſe* ſpices and pure frankincenſe ſhall be alike [a] *in quantity*.
35 And thou ſhalt make it a perfume, mixing it after the manner of the apothecary,
36 to be volatile, pure, holy. And thou ſhalt [b] ſpread out *ſome* of it thin, and put it before the [c] teſtimony in the tent of the congregation, where I will meet with thee:
37 it ſhall be moſt holy to you. And ye ſhall not make for yourſelves a perfume according to the compoſition of that which thou ſhalt make; it ſhall be holy to
38 thee for Jehovah: whoever ſhall make any like it, to make a ſcent with it, he ſhall be cut off from his people.

XXXI. AND Jehovah ſpake to Moſes, ſay-
2 ing, ſee, I have called by name Bejelal the ſon of Auri the ſon of Hur of the
3 tribe of Jeudeh, and have filled him with the ſpirit of the Aleim for wiſdom, and for underſtanding, and knowledge,
4 and for all manner of workmanſhip, to do engraved work, to work in gold, and
5 in ſilver, and in braſs, and for cutting of ſtones to be ſet, and for carving of wood, to work in all manner of work-
6 manſhip; and behold, I appoint with him Aeliab the ſon of Ahiſhemec of the tribe of Dan, and in the heart of every wiſe-hearted man I have put wiſdom, and they ſhall make all that I have com-
7 manded thee; the tent of the congregation, and the ark of the teſtimony, and the propitiatory which is upon it, and all the utenſils of the [d] tent, and the ta- 8
ble and it's utenſils, and the [c] pure candleſtick and all it's utenſils, and the altar of incenſe, and the altar of the burnt- 9
offering and all it's utenſils, and the laver and it's frame, and the garments 10
of [f] thread, and the holy garments for Aerun the prieſt, and the garments of his ſons to miniſter in, and the anoint- 11
ing oil, and the incenſe of the ſpices to be kept holy; according to all that I have commanded thee ſhall they do.

And Jehovah ſpake to Moſes, ſaying, 12
and ſpeak thou to the children of Iſral, 13
ſaying, verily ye ſhall keep my ſabbaths, for it is a [g] ſign between me and you, through your generations, that ye may know that I am Jehovah your ſanctifier.
And ye ſhall keep the ſabbath, for it *is* 14
holy to you, they that prophane it ſhall ſurely be put to death, for he that doth any [h] work on it, that ſoul ſhall be cut off from among his people; ſix days 15
ſhall work be done, and on the ſeventh day ſhall a reſt be kept [i] holy to Jehovah; every one that doth *any* work on the day of reſt, ſhall ſurely be put to death. And the children of Iſral ſhall 16
obſerve the ſabbath to celebrate the [k] reſt through their generations; it is an ever-

[z] A milkiſh diſtillation from fennel-giant, of a ſtrong ſmell, and very offenſive to ſerpents.

[a] *i. e.* As much frankincenſe as of all the reſt: frankincenſe is a gum that comes by inciſion from the tree in *white* yellowiſh drops, bitter in taſte, but of an agreeable ſcent in the fire.

[b] By *rubbing it* to and fro upon the altar before the ark.

[c] The teſtimony here is the ark; it was therefore one of the things that was a *witneſs*, or for evidence of the promiſes to them.

[d] The *tent* includes the tabernacle or ſanctuary, over which it was a tent.

[e] Qu? Why called pure? It was made of *pure* or refined gold, ſee Exod. xxv. 31, to give a light reſembling the *pure* ether, Exod xxiv. 10.

[f] Made of the threads of various coloured ſilk and cotton; and the holy garments were thoſe of linen.

[g] The *reſt* on the ſabbaths was a ſign of eternal reſt for thoſe who were ſanctified.

[h] Not meaning works of neceſſity, nor certainly of charity and mercy, as the hypocritical zeal of the Phariſees pretended to underſtand it, but any of their ordinary work or daily labour.

[i] Not a day of idleneſs, but of reſt from labour, ſet apart to the ſervice of God.

[k] Or keep up the memory of the promiſed reſt. See Heb. iv. 1,—12.

17 laſting purification; it is a [l]ſign for ever between me and the children of Iſral; for ſix days was Jehovah making the heavens and the earth, and on the ſeventh day he reſted and took breath.

18 And he gave to Moſes when he had done talking with him in mount Sini, two tables of the teſtimony, tables of ſtone, [m] written with the finger of the Aleim.

XXXII. AND the people ſaw that Moſes delayed coming down from the mount, and the people gathered together to Aerun, and ſaid to him, up, make us Aleim which may go before us, for *as for* this Moſes who brought us up out of Egypt we know not what is become of
2 him[n]. And Aerun ſaid to them, break off the [o] rings of gold that *are* in the ears of your wives, of your ſons, and of your daughters, and bring *it* to me.
3 And all the people brake off the rings of gold that *were* in their ears, and brought
4 *it* to Aerun. And he took *it* from their hand, and caſt it in a [p] mould, and made it a molten calf; and they ſaid, theſe *are* thy Aleim, O Iſral, which brought thee
5 up out of the land of Egypt. And Aerun [q] ſaw it, and built an altar before it; and Aerun made proclamation, and ſaid, tomorrow is a feaſt to Jehovah. And 6
they roſe on the morrow, and offered burnt-offerings, and brought peace-offerings; and the people ſat down to eat, and they drank, and roſe up to [r] ſport.

And Jehovah ſaid to Moſes, go, 7
go down, for thy people whom thou broughteſt up from the land of Egypt is corrupted; they have turned aſide 8
quickly out of the way which I commanded them; they have made them a molten calf, and have bowed themſelves down to it, and have ſacrificed to it, and ſay, theſe *are* thy Aleim, O Iſral, which brought thee up out of the land of Egypt. And Jehovah ſaid to Moſes, 9
I ſee this people, that behold, it *is* a ſtiff-necked people; and now let me 10
alone that my wrath may burn againſt them, that I may conſume them; and I will make thee a great nation[s]. And 11
Moſes earneſtly intreated Jehovah his Aleim, and ſaid, why, Jehovah, ſhould thy wrath burn againſt thy people whom thou broughteſt out of the land of Egypt with great power and with a mighty hand? Why ſhould the Egyptians ſpeak, 12
ſaying, for miſchief did he bring them forth to kill them in the mountains, and to conſume them from off the face

[l] A ſign of the purification, a token or memorial of it; and that as God was ſix days in making this world, ſo he would make us work ſix days, and then let us retire from this world, as he himſelf did, into heaven, of which the meeting in his *ſanctuary* is too plain a figure not to be underſtood but by thoſe who err, not caring to know the ſcriptures.

[m] This was the firſt *literal* writing in the world with *letters*.

[n] See Act. vii. 40.

[o] Theſe were among the jewels given up to them by the Egyptians. See ch. xii. 35. and Ezek. xvi. 11. & ſeq. What the pendant from the ring was, whether a globe or ſome emblem of the heavens, lion, flower, or &c? Qu?

[p] חרט is the *ſtyle*, bodkin, or pen they wrote with Iſa. viii. 1. and ſome veſſel Naaman put money into 2 King. v. 23. Whether it was a tool they poliſhed the calf or young bull with, or the mould he caſt it in? Qu?

St. Stephen calls this idol *Gods*, ſo it was a *plural* image, though the bull ſeems, by giving it a name, to have been the principal figure in it. See Act. vii. 40.

[q] Approved of it, though neither he nor perhaps they, rejected Jehovah as their Aleim who had delivered them, but yet this was a direct breach of the ſecond commandment in making *to themſelves* Aleim or images repreſenting the Aleim, which was inventing a *deſcription of God out of their own heads*, and is what is now a days called *demonſtrating the being and attributes of God*; this is what led the heathens into idolatry, and would have led Aerun and his people into errors, ſchiſms, and hereſies, and has led not a few of our Aeruns into Arianiſm and Socinianiſm.

[r] 1 Cor. x. 7, it is called idolatry, as the idol was the object of it, though that idol was ſacred to Jehovah as their deliverer out of Egypt: the ſport was ſinging and dancing; nothing further is mentioned. See ver. 17.

[s] See Num xiv. 12. Deut. ix. 14.

of

of the earth? turn from the fierceneſs of thy wrath, and repent of the evil to
13 thy people; remember Abrem, Iſaak, and Iſral thy ſervants, to whom thou didſt ſwear by thyſelf, and ſay to them, I will multiply your ſeed as the ſtars of heaven, and all this land which I have ſpoken of, I will give to your ſeed and
14 they ſhall inherit *it* for ever. And Jehovah repented of the evil which he had ſaid he would do to his people.

15 And Moſes turned and went down from the mount, and the two tables of the teſtimony *were* in his hand: the tables *were* written on both their ſides, on this ſide and on that *were* they written.
16 And the tables *were* the work of the Aleim, and the writing *was* the writing of the Aleim, graven upon the tables.
17 And Joſhua heard the voice of the people as they ſhouted, and he ſaid to Moſes, *there is* the noiſe of war in the
18 camp. And he ſaid, *it is* not the noiſe of ſhouting for victory, neither *is it* the noiſe of crying out for a defeat; *it is* the noiſe of ſinging which I hear.

19 And when he drew near to the camp, and ſaw the calf, and the dancing, the wrath of Moſes was kindled, and he threw the two tables out of his hand, and [t] brake them under the mount.
20 And he took the calf which they had made, and burnt *it* with fire, and ground *it* to powder, and ſprinkled *it* upon the water, and gave *it* to the children of Iſral to [u] drink. And Moſes ſaid to Aerun, 21
what did this people do to thee that thou ſhouldeſt bring a great ſin upon them? And Aerun ſaid, let not my lord 22
be angry; thou knoweſt the people that they *are ſet* on miſchief; and they ſaid 23
to me, make us Aleim which may go before us, for *as for* this Moſes, the man who brought us up out of the land of Egypt, we know not what is become of him. And I ſaid to them, whoever 24
hath any gold, let them pull *it* off from them, and give *it* me, and I threw it into the fire, and there came out this [w] calf.

And Moſes ſaw the people that they 25
were ready to revolt, for Aerun had almoſt made them revolt by their images.
And Moſes ſtood in the [x] gate of the 26
camp, and ſaid, he that *is* for Jehovah, *let him come* to me, and all the ſons of Levi gathered to him. And he ſaid to 27
them, thus ſaith Jehovah the Aleim of Iſral: put every man his ſword upon his thigh, *and* go to and fro from gate to gate in the camp, and kill every man his brother, and every man his friend, and every man his neighbour [y]. And the 28
ſons of Levi did according to the word of Moſes; and there fell of the people that day about three thouſand men, for 29
Moſes ſaid, conſecrate yourſelves this day to Jehovah, every [z] one on his ſon and on his brother, that he may ſend a bleſſing upon you this day.

[t] Moſes is the *law*, and the *tables*, an epitome of the law; Moſes then, or the *law itſelf*, was ſufficiently plain as to the great object of their faith, and will condemn them for rejecting him: here they rejected *Chriſt* their *glory*, Pſal. cvi. 20. and for this Moſes *accuſeth* them as breakers of the law, John v. 45. and all who ſet up *one perſon* in the Godhead as greater, prior, or ſuperior to another, will fall under the ſame condemnation.

[u] Teſtifying that it was a ſin that would cleave to them for ever.

[w] Why is this recorded? is it to ſhew how frivolous their excuſes for their apoſtacy was? or that the nation ſhould loſe Moſes, *i. e.* the meaning and ſenſe of the law, and ſet up another *king* to go before them, than him whom the law deſcribed?

[x] Where the courts of juſtice and councils were held.

[y] Is not this predictive of that divine fury upon them at their laſt great revolt from Jehovah, and their final deſtruction by themſelves rather than by the Romans?

[z] Then the execution fell upon their own tribe, and the ſin being puniſhed on ſome, the reſt were forgiven, and it was at the inſtigation of ſome of the leading Levites that the revolt began.

30 And on the morrow Moſes ſaid to
the people, ye have committed a great
ſin, and now I will go up to Jehovah,
31 perhaps I may atone for your [a] ſin. And
Moſes returned to Jehovah, and ſaid, alas,
the people have committed a great ſin,
32 and have made them Aleim of gold; yet
now if thou wilt forgive their ſin, [b] *well*;
if not, blot me out of thy [c] book which
33 thou haſt written. And Jehovah ſaid
to Moſes, whoſoever ſinneth againſt me,
34 him will I blot out of my book; and
now go, lead the people where I com-
manded thee, behold, my angel ſhall
go before thee; and when I viſit, I will
35 viſit their ſin upon them. And Jehovah
[d] ſmote the people becauſe they made
the calf which Aerun made.

XXXIII. AND Jehovah ſaid to Moſes go, go
up from hence, thou and the people
which thou haſt brought up out of the
land of Egypt, into the land which I
ſware to Abrem, to Iſaak, and to Ja-
cob, ſaying, to thy ſeed will I give it;
2 and will ſend the angel before thee, and
drive out the Canonite, and the Amo-
rite, and the Hettite, and the Perizzite,
3 and the Hivite, and the Jebuſite, to a land
flowing with milk and honey; but I
will not go up among you, for thou *art*
a ſtiff-necked people, leſt I conſume thee
in the way.

4 And when the people heard this ſad
word, they mourned, and no man put
5 on his [e] ornaments; for Jehovah ſaid to
Moſes, ſay to the children of Iſral, thou
art a ſtiff-necked people, ſhould I go up
among you one moment, I ſhould even
conſume you; and now caſt thine orna-
ments from off thee, that I may know
what to do with thee. And the chil- 6
dren of Iſral ſtript themſelves of their
ornaments by mount Horeb. And Mo- 7
ſes took the tent and pitched it [f] without
the camp, at a diſtance from the camp,
and called it [g] the tent of the congrega-
tion; and every one who ſought Jeho-
vah went out to the tent of the congre-
gation, which was without the camp.
And when Moſes went forth to the tent, 8
all the people roſe and ſtood, every man
at the door of his tent, and looked after
Moſes till he was entered into the tent.
And when Moſes was entered into the 9
tent, the pillar of the cloud deſcended
and ſtood at the door of the tent, and
he talked with Moſes. And all the 10
people ſaw the pillar of the cloud ſtand
at the door of the tent, and all the
people roſe and worſhipped, every man
at the door of his tent. And Jehovah 11
talked with Moſes face to face, as a man
talketh with his friend: and he returned
to the camp; but his attendant, Joſhua
the ſon of Nun, a young man, departed
not from out of the tent.

And Moſes ſaid to Jehovah, ſee, thou 12
haſt ſaid to me, bring up this people,
and thou haſt not let me know whom
thou wilt ſend with me, and thou haſt

[a] So Chriſt prayed for the Jews, as he was going to the croſs and in heaven, and delayed their puniſhment.

[b] The word *well* is ſupplied, for the Hebrew here ſeems elliptical, as the Greek is, Luke xiii. 9. *Editor.*

[c] Does it mean *the Book of Providence*, to which Pſal. lvi. 8. refers? if ſo, the ſenſe is that he had rather die than ſee the deſtruction of the people, which was giving up his *preſent*, not eternal, life and happineſs for them.

[d] In the three thouſand of the leading Levites who ſtirred up the people, and Aerun ſeems to have been ſpared as having been over-ruled, and not knowing well what he did.

[e] As at a public faſt and humiliation, when they wore ſackcloth. Joel ii. 16. 2 Sam. xiv. 2.

[f] There is a myſtery in this, no doubt. St. Paul teaches us Heb. xiii. 11,—14, that we muſt forſake all and go publickly out to Chriſt, the camp being their city, abiding place, or this world, which we muſt give up.

[g] *i. e. Of the congregation of Jehovah*, of every one who would publickly declare for the Moſaic law, in oppoſition to the new ſcheme juſt ſet on foot.

ſaid, I know thee by name, and thou
13 haſt alſo found favour in my eyes; and
now, if I have found favour in thy
eyes, ſhew me, I pray thee, thy [h] way,
and let me know thee, that I may find
favour in thy eyes, and conſider that
14 this nation *is* thy people. And he ſaid
my preſence ſhall [i] go, and I will lead
15 you. And he ſaid to him, if thy pre-
ſence go not, bring us not up [k] hence.
16 And whereby ſhall it certainly be known
that I have found favour in thy eyes,
I and thy people? *is it* not by thy going
with us? ſo ſhall we be [l] diſtinguiſhed,
I and thy people, from every people
17 that *is* upon the face of the earth. And
Jehovah ſaid to Moſes, I will do this
thing alſo which thou haſt ſpoken, for
thou haſt found favour in my eyes, and
18 I know thee by [m] name. And he ſaid,
19 ſhew me thy [n] glory. And he ſaid, I
will make all my goodneſs paſs before
thee, and will proclaim the name of Je-
hovah before thee, and I will be gra-
cious to whom I will be gracious, and
have mercy on whom I will have
20 [o] mercy. And he ſaid thou canſt not
ſee my perſon, for no man can ſee me
21 and [p] live. And Jehovah ſaid, behold,
here is a place by me, and thou ſhalt
ſtand upon the [q] rock: and while my 22
glory paſſeth by, I will put thee in a
cleft of the rock, and I will put my
hand over thee while I paſs by; and I 23
will remove my hand, and thou ſhalt
ſee me behind, but my [r] face cannot be
ſeen.

AND Jehovah ſaid to Moſes, hew XXXIV.
thee two tables of ſtone like the former,
and I will write upon the tables the
words which were on the former tables
which thou brakeſt; and be ready in the 2
morning, and come up in the morning
into mount Sini, and ſtand by me there
on the top of the mount; and no man 3
ſhall come up with thee, neither let
any man be ſeen in all the mount; even
the ſheep and the oxen ſhall not feed
near the mount.

And Moſes roſe in the morning and 4
went up into mount Sini as Jehovah
commanded him, and he took in his
hand two tables of ſtone. And Jeho- 5
vah came down in the [s] cloud, and ſtood
with him there, and proclaimed the
name of Jehovah. And Jehovah paſſed 6
before him and proclaimed, Jehovah,
Jehovah the Lord, merciful and gra-

[h] Chriſt, no doubt, *is the way* and the only way into the heavenly Canon.

[i] *i. e.* With them; Jehovah promiſes to go in perſon as he did in Chriſt, ſee Iſa. lxiii. 9. 2 Cor. v. 19. Moſes or the law enquires, who is *the ſaviour?* Jehovah anſwers, *he himſelf in perſon.*

[k] Let us die in the wilderneſs.

[l] By a ſpecial providence as long as they kept the law. Deut. iv. 7.

[m] *i. e.* In *himſelf*, thoroughly; *name* being the perſon himſelf; being *called* ſo and ſo, is *being* ſo.

[n] John i. 14. "We beheld his glory, the glory as of the only begotten of the father, full of *grace and truth.*"

[o] *i. e.* The covenant of grace cannot be defeated, mercy ſhall reach thoſe it is intended for: there is not a word here of an arbitrary choice, or of over-ruling the freedom of the will,

[p] On this ſide the grave; mortal eyes are not capable of the ſight, and therefore the glory was under the vail of humanity, as John xiv. 9. and John i. 14. above, and 1 Tim. vi. 16.

[q] Pſal. xxvii. 5. The protection of God over the law and thoſe that were under it, till the ſcene of glory of which it was deſcriptive ſhould come upon the ſtage of life.

[r] He that ſaw Chriſt ſaw the Father, John. xiv. 9, but yet not eſſentially or the divine glory itſelf, but comparatively, as he who ſees the back of a man ſees him indeed, but the *face* is the *perſon*; Chriſt ſhewed his glory on earth in *his goodneſs* and *mercy* which he did to the miſerable: the law was a *ſhadow* of the good things to come *then*; and what Chriſt did on earth, a *ſhadow* of the good things *ſtill* to come: and while we are in Chriſt, or ſtand in the rock, the hand of the God of nature is removed, and we ſee thoſe things of God which otherwiſe we could not have had the leaſt glimpſe of here, or enjoyment hereafter. This is a moſt important leſſon, that what we ſee of God muſt be learnt from ſcripture by the help of thoſe emblems it ſets before us. Rom. i. 19, 20. Luke x. 22. &c. Chriſt is the only way to heavenly knowledge and peace.

[s] The fire or glory was in the cloud.

cious,

cious, ſlow to anger, and abundant in
7 kindneſs and truth, keeping mercy for
thouſands, forgiving iniquity and tranſ-
greſſion and ſin, but who will not wholly
[t] clear, viſiting the iniquity of the fa-
thers upon the children unto the third
8 and fourth *generation*. And Moſes made
haſte, and bowed to the earth, and
9 worſhipped. And he ſaid, if now I
have found favour in thy eyes, O Lord,
let the [u] Lord, I pray thee, go amongſt
us, for it *is* a ſtiff-necked people this,
and pardon our iniquity and our ſin, and
take us for thine inheritance.

10 And he ſaid, behold, I will cut a pu-
rification, before all thy people; I will
do wonders, ſuch as have not been done
in all the earth, nor among any of the
nations, and all the people whom thou
art among ſhall ſee the work of Jehovah;
for it *is* [w] terrible what I ſhall do with
11 thee: keep thou what I command thee
this day; behold, I will drive out be-
fore thee the Amorite, and the Ca-
nonite, and the Hettite; and the Pe-
rizite, and the Hivite, and the Jebu-
12 ſite; take heed to thyſelf leſt thou cut a
purification for the inhabi tants of the
land thou art going into, leſt it be a
ſnare in the midſt of thee; but thou 13
ſhalt throw down their altars, and break
their ſtatues to pieces, and cut down
their [x] aſhers; for thou ſhalt not wor- 14
ſhip another Lord, for Jehovah *is* jealous
of his [y] name, he *is* a jealous Lord; leſt 15
thou cut a purification for the inhabi-
tants of the land, and they go a whoring
after their Aleim, and ſacrifice to their
Aleim, and they call thee, and thou [z] eat 16
of their ſacrifice, and thou take of their
daughters for thy ſons, and their daugh-
ters go a whoring after their Aleim, and
make thy ſons go a whoring after their
Aleim.

Thou ſhalt not make thee [a] molten 17
Aleim.

Thou ſhalt keep the feaſt of unlea- 18
vened bread; ſeven days ſhalt thou eat
unleavened bread, as I commanded thee,
at the appointed time in the month
Abib, for in the month Abib thou
cameſt out of Egypt. All that openeth 19
the womb ſhall be mine; and thou ſhalt
make a [b] memorial with all thy cattle,

[t] *i. e.* Without ſacrifice, and puniſhing it in the children who follow the bad example of their fathers, otherwiſe the ſon was not to die for the father's ſin: and we have here the deſign of the law, to teſtify God's hatred of ſin, and that he will not clear or acquit without taking vengeance, though he promiſed mercy to thoſe who kept his commandments.

[u] It is an unhappy miſtake which has been generally made that *the angel of Jehovah* was a creature, when it was Jehovah in a viſible form, who was ſo called: and here Moſes prays for what the law was to keep up the knowledge of, and be the evidence for, viz. the coming of God in fleſh, without which the journey to Canon, *i. e.* the heavenly Canon, muſt end in loſt labour only, becauſe *man* is ſtiff-necked, and the Lord Chriſt only, can procure pardon for ſin. Moſes does not pray that God and not an angel might go with them, but that *the Lord* himſelf would be with them in perſon as he was in Chriſt. See Zech. ii. 10.—13.

[w] Is not this the great and terrible day of the Lord that is ſpoken of here? See Pſal. xlv. 4. Iſa. lxiv. 3. and ch. ii. 19. Mat. xxiv. 29.

[x] I know not what image this was, only as the word ſignifies *to go on, to march*, it might be a *Gradivus*, a God of war, a *Mars*, and as the word is ſometimes feminine, a *Minerva* or *Pallas*, with a ſpear and ſhield, and with a lion, leopard, wolf, or ſome other wild or tame beaſt; for ſome beaſt generally if not always accompanied the human figure, and various other inſignia; and the whole was called, ſometimes, from ſome part or inſigne that was more remarkable in this than in other compound images of the like kind: the deſtroying all the memorials of the falſe Aleim or falſe deſcriptions of Jehovah, is neceſſary to thoſe who would have Jehovah for their ſaviour.

[y] *Name* is glory, honour, and the *perſon himſelf*; God is jealous of what is due to him, and will not let it be aſcribed to any creature.

[z] After which followed all thoſe abominations which made idolatry doubly hateful in the ſight of God. See Lev. xviii. &c. and Rom. i.

[a] Carved images were covered with ſheets of gold, ſilver, braſs, or copper, and the metal thus molten was made to ſuit the image of wood like the ſkin.

[b] See Lev. vi. 15, and Iſa. lxvi. 3, for the uſe of זכר as making a memorial to God. Here the firſtling is taken inſtead of all the reſt, as the great firſt-born inſtead of all men, and the firſtling of the cattle was only *a memorial*, not the real ſacrifice.

with

with the firſtling of the bullock and of
20 the ſheep; and the firſtling of an aſs
ſhalt thou redeem with a lamb, and if
thou wilt not redeem *it*, then thou
ſhalt break it's [c] neck; every firſt-born
of thy ſons ſhalt thou redeem: and they
ſhall not ſee my face [d] empty.

21 Six days ſhalt thou work, and on the
ſeventh [e] day ſhalt thou reſt; in [e] plough-
ing time and in harveſt ſhalt thou reſt.

22 And the feaſt of [f] weeks ſhalt thou
obſerve, the [g] firſt-fruits of the wheat
harveſt and the feaſt of in-gathering at
the return of the [h] year.

23 Three times in the year ſhall all thy
males ſee the face of the Lord Jehovah,
24 the Aleim of Iſral; for I will drive out
the nations before thee, and enlarge thy
border; and no man ſhall covet thy
land when thou goeſt up to ſee the face
of Jehovah thy Aleim three times in a
25 year. Thou ſhalt not ſhed the blood of
my ſacrifice near leavened bread, nor
ſhall the ſacrifice of the feaſt of the halt
26 continue all night till the [i] morning. [k] The
firſt of the firſt-fruits of thy land ſhalt
thou bring to the houſe of Jehovah thy
Aleim. Thou ſhalt not dreſs a kid with
it's mother's milk. And Jehovah ſaid 27
to Moſes, write thou theſe words, for
after the tenor of theſe words I will cut
the purification with thee and with Iſral. [l]
And he was there with Jehovah forty 28
days and forty nights; he did not eat
bread nor drink water; and he wrote on
the tables the terms of the purification,
the ten [m] commandments.

And when Moſes came down from 29
mount Sini, with the two tables of the
teſtimony in the hand of Moſes, when
he came down from the mount, Moſes
knew not that the ſkin of his face ſhone
when he talked with him. And Aerun 30
and all the children of Iſral ſaw Moſes,
that, behold, the ſkin of his face did
ſhine, and they were afraid to come
near to him. And Moſes called to them, 31
and Aerun and all the rulers of the con-
gregation returned to him; and Moſes
talked with them. And after this all 32
the children of Iſral came near, and he
gave them in commandment all that

[c] What is not redeemed dies in it's ſin or in it's own blood.

[d] Without ſome token or acknowledgement of ſin, and of their hopes and ſubmiſſion.

[e] A memorial of eternal reſt, of that *perfect day* whoſe ſun will never ſet, when there will be no need to plough or reap.

[f] Seven weeks from the reſurrection, or wave-ſheaf, Lev. xxiii. 11. in memorial of the aſcenſion of the *chief-ſheaf*, and of thoſe that aſcended when the firſt-fruits or firſt-born from the dead entered heaven.

[g] Of the *wheat*, as man is the principal fruit of the earth.

[h] Then the civil year began in the autumn, when the annual circuit of the earth likewiſe began.

[i] The day of vengeance ſucceeding that halt or forbearance; juſtice, though lame, limping, and ſlow, is ſure.

[k] See ch. xxiii. 19. Deut. xxvi. 2. They ſhould not turn the bleſſings of the earth into a curſe by forgetting God, and why he gave them that good land, and all the duties that depend on the love of God, and ſo they were to make a formal or public acknowledgement that they received all from the hand of God; which if men did not forget, the milk of the earth would not ſo often prove poiſon to them, fatting them for deſtruction. See Pſal lxxiii. 7, 8. and cxix. 70. &c.

[l] See Deut. ix. 10. and ch. xxiv. 8.

[m] Sentences or terms.

[n] St Paul, 2 Cor. iii. 6, ſets the *letter* and *ſpirit* of the law [*not Judaiſm and Chriſtianity*] in oppoſition, and argues that if the *letter*, the legal inſtitution, was attended with a glory too ſtrong for their eyes, how much greater muſt that glory be which ſhould ſhine in the eyes of men when *all ſhould be fulfilled*, and ſo John i. 14. "We beheld his glory, the glory as of the only-begotten of the father, full of grace and truth," not making the faith of the Chriſtian more perfect than that of the Jew, or our religion better than their's, for there can be but one faith, one God, and one atonement for ſin, but ſhewing how much the *ſpirit* excells the *letter*, and that the *grace and truth* which came by Jeſus Chriſt could not have been ſeen but through the veil of his humanity, and that when he ſhould come in the fleſh, the prieſts and all the people would have a veil on their hearts, not from the law itſelf but from their own perverſeneſs, who could not bear the pure doctrines of Chriſt from an evil heart, and ſo were offended at him, and fulfilled the law by putting him to death.

Jeho-

Jehovah had ſpoken to him in mount
33 Sini. And Moſes made an end of
ſpeaking to them. And he put a vail on
34 his face°: and when Moſes went in be-
fore Jehovah to ſpeak with him, he
took ᵖ off the vail till he came out; and
he came out, and ſpake to the children of
35 Iſral that which he was commanded. And
the children of Iſral ſaw the ᵠ face of Mo-
ſes, that the ſkin of Moſes' face ſhone;
and Moſes put the vail upon his face
again till he went in to ſpeak with him.

XXXV. AND Moſes gathered together all the
congregation of the children of Iſral,
and ſaid unto them, theſe *are* the things
which Jehovah hath commanded to be
2 done: ſix days ſhalt thou do work; and
on the ſeventh day ſhall ye have a holy
reſt kept to Jehovah; every one that
doth any work on it ſhall be put to death:
3 ye ſhall not kindle a ʳ fire in all your
habitations on the day of reſt.

4 And Moſes ſpake to all the congre-
gation of the children of Iſral, ſaying,
this *is* the thing which Jehovah com-
5 mandeth, ſaying, bring ye an offering to
Jehovah; every one whoſe heart *is* will-
ing, let him bring the offering of Jehovah;
gold, and ſilver, and braſs, and blue, 6
and purple, and ſcarlet, and fine linen,
and goat's *hair*, and ſkins of rams dyed 7
red, and ſkins of ermine, and ſiteh
wood, and oil for the light, and ſpices 8
for the anointing oil, and ſpices for the
incenſe, and onyx ſtones, and ſtones to 9
be ſet for the ephod and the breaſt-plate;
and every one that is wiſe-hearted among 10
you ſhall come and make all that Jeho-
vah hath commanded; the tabernacle, 11
it's tent and it's covering, it's claſps and
it's boards, it's bars, it's pillars and it's
ſockets, the ark and it's ſtaves, the pro- 12
pitiatory and the vail of the covering,
the table, and it's ſtaves, and all it's 13
utenſils, and the preſence bread, and
the candleſtick for the light, and it's 14
utenſils, and it's lamps, and the oil for
the light, and the altar for incenſe and 15
it's ſtaves, and the anointing oil, and
the ſpice-incenſe, and the covering for
the door of the tabernacle, the altar of 16
burnt-offering, and the braſs grate that
belongs to it, it's ſtaves and all it's uten-
ſils, the laver and it's frame, the hang- 17

° *i. e.* Whilſt he was ſpeaking to them, the nature of man requiring *ſacraments* or *outward and viſible ſigns*, it being impoſſible for fleſh and blood to ſee God, as the ſcriptures ſo often tell us, and *the vail* was ſo far from keeping them in the dark, that it only ſoftened the luſtre of the divine glory, that it enabled them to contemplate it as we do the ſun through a ſmoaked glaſs, or &c. It was not *the obſcurity* of the law that was repreſented here, or that it's *true and proper meaning* was purpoſely hid by Moſes, but the imperfection of human eyes, which cannot look at divine truth but through a vail, or ſee a *myſtery* but through *ſymbols*, *ſigns*, and *outward figures*; and this Moſes openly declared to them when he covered the divine glory on his face with a vail; though it was alſo predictive of the obſtinate blindneſs of the Chief Prieſts, who crucified Chriſt, which ſurely no divine will charge on *the obſcurity* of the law; (See 2 Cor. iii. 14, 15.) for by ver. 16. of this chapter, it is want of *faith*, not means of knowledge, that keeps them in the dark, or they would condemn Moſes, not Moſes them, as John v. 45.

ᵖ So Chriſt came out from the divine eſſence in the vail of mortal fleſh, which he put off when he returned to the father, to Jehovah.

ᵠ *i. e.* They underſtood what Moſes meant, why his face ſhone, and why he put a vail on, for *they ſaw the glory through the vail*. The types and *ſhadows* of the law were a vail which Moſes, as the nature of religion required, put on the face of it, but which the eye of faith eaſily ſaw through, and at that time, though not when Chriſt came, *they ſaw this face*, that there was a glory in it which no earthly thing could comprehend; this was all the obſcurity or weakneſs there was in the law, *it was not perfect nor could make any thing perfect*, and this it taught them itſelf. See Rom. viii. 3. Certain modern Commentaries on the Law do God as much diſhonour as the infidelity of the Jews does, and undermine Chriſtianity as effectually; whether this be the end aimed at in order to make room for that idol of *natural religion*, God only knows.

ʳ For handicraft work, or even for dreſſing of victuals, which was all ordered to be done the day before, they being fed with bread from heaven, and ſo wanting nothing more, as they who come to eat that bread can want nothing; but this ſtrictneſs laſted only while Manna laſted, in order to point out the more ſtrongly the bread that never periſhes, and which will not want our help in making it.

ings

ings for the court, it's pillars and it's ſockets, and the covering for the gate of
18 the court, the pins of the tabernacle and the pins of the court and their cords,
19 [s] the garments of thread to miniſter in the holy *place*, the holy garments for Aerun the prieſt, and the garments for his ſons to miniſter in.
20 And all the congregation of the children of Iſral went out from the preſence
21 of Moſes. And they came every one whoſe heart ſtirred him up, and every one whoſe ſpirit made him willing; they brought the offering of Jehovah for the work of the tent of the congregation, and for all it's ſervice, and for the holy
22 garments. And the men came with the women, every one whoſe heart was willing brought claſps, and pendants, and rings, and [t] tablets, *with* all manner of jewels of gold, and every one who *offered* an offering of gold to Jehovah [u].
23 And every one with whom was found blue, and purple, and ſcarlet, and fine linen, and goats' *hair*, and rams' ſkins dyed red, and ermine ſkins, brought
24 *them*: every one that could bring an offering of ſilver and braſs, brought the offering of Jehovah; and every one with whom was found ſiteh wood for any
25 work of the ſervice, brought *it*: and every woman that was wiſe-hearted ſpun with her hands, and brought the ſpinning of blue, and purple, *and* ſcarlet,
26 and fine linen: and all the women whoſe heart ſtirred them up in wiſdom
27 ſpun goats' *hair*. And the rulers brought onyx ſtones, and ſtones to be ſet for the
28 ephod and the breaſt-plate, and ſpices, and oil for the light, and for the anointing oil, and ſpices for the incenſe;
29 every man and woman whoſe heart made them willing to bring for any of the work which Jehovah commanded to be done by the miniſtry of Moſes, the [w] children of Iſral brought it a free-will-offering to Jehovah.
30 And Moſes ſaid to the children of Iſral, ſee, Jehovah hath called by name Bejalal the ſon of Auri the ſon of Hur
31 of the tribe of Jeudeh, and hath filled him with the ſpirit of the Aleim in wiſdom, in underſtanding, and in know-
32 ledge, and in all work, and to inlay in-laid [x] work, to work in gold, and in
33 ſilver, and in braſs, and in the cutting of ſtones to ſet, and in carving of wood to work in all manner of inwrought
34 work, and hath put it in his heart to inſtruct; him and Aeliab the ſon of Ahi-
35 ſhemec of the tribe of Dan; he hath filled them with wiſdom of heart to do any work of the engraver, and of the inlayer, and of the embroiderer, in blue and in purple, in ſcarlet and in fine linen, and of the weaver, of thoſe who do any manner of workmanſhip, and who do any inwrought work.

XXXVI. AND Bejalal wrought, and Aeliab, and every one wiſe in heart, in whom Jehovah put wiſdom and underſtanding, to know how to perform all the work of the ſervice of the ſanctuary according to
2 all that Jehovah had commanded. And Moſes called to Bejalal, and to Aeliab, and to every one that was wiſe in heart, in whoſe heart Jehovah had put wiſdom, every one whoſe heart ſtirred him up to come to the work to do it. And they
3 took from before Moſes all the offerings

[s] See ch. xxxi. 10.

[t] Qu? Rather ſome female ornament, as bracelets, girdles, or the like. *Editor.*

[u] *i. e.* Brought claſps, &c.

[w] But the ſtrangers or mixt multitude who had no ſhare in Jehovah had none in building his tabernacle, (as the Samaritans afterwards had not in building the temple, ſee Ezra iv. 23.) only the Iſralites.

[x] The laver had cherubs inlaid or worked in it, and ſo, no doubt, had the boards of the tabernacle, [for the ſides of the temple had] the tables, altars, and candleſtick, as well as the garments, curtains, &c. all which comes under the Heb. חישב.

which the children of Iſral had brought for the work of the ſervice of the ſanctuary to work it up. And they brought yet unto him the free-will-offering
4 morning after morning. And all the wiſe men who wrought all the work of the ſanctuary came each man from his work which they were doing; and
5 ſpake to Moſes ſaying, the people are bringing more than enough for the ſervice of the work which Jehovah hath
6 commanded to be done. And Moſes commanded, and they made proclamation through the camp, ſaying, let neither man nor woman do any more work for the offering of the ſanctuary: and the people were reſtrained from bringing.
7 And the materials were ſufficient for all the work to compleat it, and too much.

8 And all that were wiſe in heart among thoſe who did the work, made the tabernacle of ten curtains *of* fine linen twiſted, of blue, and of purple, and ſcarlet; *with* [y] cherubs inwrought made
9 they them. The length of one curtain *was* eight and twenty cubits, and the breadth of one curtain was four cubits, all the curtains *were* of the ſame dimen-
10 ſion: and he joined five curtains one to another; and he joined five curtains one
11 to another: and he made loops of blue at the edge of one curtain, at the extremity, at the [z] joining; ſo he did at the edge of the outermoſt curtain where it
12 joined the [z] other; fifty loops made he in one curtain, and fifty loops made he at the extremity of the curtain where it joined the [a] other; the loops were re-
13 ceived one into the other. And he made fifty claſps of gold, and joined the curtains one to the other with the claſps; and it was one tabernacle.

14 And he made curtains of goats' *hair* for the tent over the tabernacle; eleven
15 curtains made he of them; the length of one curtain *was* thirty cubits, and four cubits the breadth of one curtain; the eleven curtains were of one dimen-
16 ſion: and he joined five curtains by themſelves and ſix curtains by themſelves:
17 and he made fifty loops upon the edge of the outmoſt curtain, at the joining, and fifty loops made he on the edge of the ſecond curtain which joined to it.
18 And he made fifty claſps of braſs to join the tent together, that it might be one.
19 And he made a covering for the tent *of* rams' ſkins dyed red, and a covering *of* ermine ſkins over all [b].

20 And he made the boards for the tabernacle *of* ſiteh wood for ſtandards; ten
21 cubits *were* the length of the board, and a cubit and a half the breadth of one
22 board: two tenons to one board, one anſwering to the other: ſo he made to all
23 the boards of the tabernacle. And he made the boards for the tabernacle, twen-
24 ty boards for the ſouth ſide. And he made forty ſockets of ſilver under the twenty boards; two ſockets under one board for it's two tenons, and two ſockets under one
25 board for it's two tenons. And for the other ſide of the tabernacle on the north
26 quarter he made twenty boards; and their forty ſockets of ſilver; two ſockets under one board, and two ſockets under one board. And for the ſides of the ta-
27 bernacle weſtward he made ſix boards.
28 And two boards he made for the corners
29 of the tabernacle at the ſides. And they were paired together beneath, and they

[y] *i. e.* The double cherub, or a lion and man back to back, in profile, then a palm-tree in bloom, then another double cherub, and ſo on.

[z] Where the five united curtains joined the other five, at the very edge of the curtains. See ch. xxvi. 4.

[a] Heb. *at the joining to the ſecond.*

[b] Which two laſt coverings, we may ſuppoſe, were not flat at top as the other two, but pitched tent-wiſe with ſloping ſides.

were

were entirely together at their top in one ring; ſo he did to both of them at the
30 two corners. And there were eight boards, and their ſockets of ſilver, ſixteen ſockets; two ſockets, two ſockets under one board.
31 And he made bars of ſiteh wood, five for the boards of one ſide of the tabernacle, and five bars for the boards of the
32 other ſide of the tabernacle, and five bars for the boards of the tabernacle for the
33 ſides weſtward. And he made the middle bar to run along the middle of the
34 boards from end to end. And he overlaid the boards with gold, and their rings he made *of* gold for places for the bars, and he overlaid the bars *with* gold.
35 And he made the vail of blue and purple, and ſcarlet, and fine linen twiſted together; of inwrought work made he it
36 *with* [c] cherubs. And he made for it four pillars of ſiteh *wood*, and overlaid them with gold; their hooks *were of* gold; and he caſt for them four ſockets of ſilver.
37 And he made a covering for the door of the tent, *of* blue, and purple, and ſcarlet, and fine linen twiſted together,
38 of embroidery [d] work, and it's five pillars and their hooks; and he [e] overlaid their chapiters and their rods with gold, but their five ſockets *were of* braſs.

XXXVII. AND Bejalal made the [f] ark *of* ſiteh wood; two cubits and a half was it's length, and a cubit and half it's breadth,
2 and a cubit and a half it's height. And he overlaid it with pure gold within and without, and he made a rim of gold to
3 it round about. And he caſt for it four rings of gold upon it's two corners; and two rings were upon one ſide of it, and two rings upon it's other ſide. And he 4
made poles *of* ſiteh wood, and overlaid them with gold. And he put the poles 5
in the rings on the ſides of the ark to carry the ark.

And he made the propitiatory *of* pure 6
gold; two cubits and a half *was* it's length, and a cubit and a half it's breadth. And he made two cherubs; 7
of beaten gold made he them, out of the two ends of the propitiatory; one che- 8
rub at the end on this ſide, and one cherub at the end on that ſide; out of the propitiatory made he the cherubs at the two ends of it [g]. And the cherubs 9
ſpread out the wings above, covering with their wings over the propitiatory; and their faces were one towards another, towards the propitiatory were the faces of the [h] cherubs.

And he made the table of ſiteh wood; 10
two cubits *was* it's length, and a cubit it's breadth, and a cubit and a half it's height. And he overlaid it with pure 11
gold, and made to it a rim of gold round about. And he made a border to it of 12
a hand's breadth round about; and he made the rim of gold on it's border round about. And he caſt for it four rings of 13
gold, and he put the four rings upon the four corners of it's four feet; againſt 14
the border were the rings for places for the poles to carry the table. And he 15
made the poles of ſiteh wood, and overlaid them with gold to carry the table.
And he made the veſſels which *were* 16
upon the table, it's diſhes, and it's ſpoons, and it's bowls, and its cups which they poured into, *of* pure gold.

And he made the candleſtick; *of* pure 17

[c] *i. e.* The double cherubs and palm-trees.
[d] *i. e.* Cherubs inwrought.
[e] See ch. xxvi. 37.
[f] See ch. xxv. 10. &c.
[g] They were undivided from the gold that covered the propitiatory.

[h] Each cherub had four faces, the creatures ſtanding back to back, two againſt two; ſo that when the faces *were one towards another*, the lion and man in one cherub looking towards the bull and the eagle in the other cherub, the two remaining faces in each cherub muſt at the ſame time look outward.

gold beaten made he the [i] candleſtick, it's ſhaft and pipes, it's bowls, it's balls,
18 and it's flowers were of it; and ſix pipes iſſuing out of it's ſides, three pipes of
19 the candleſtick out of one ſide, and three pipes of the candleſtick out of the other ſide; three almond-ſhaped bowls to one pipe, a ball and flower; ſo to the ſix pipes
20 iſſuing out of the candleſtick; and to the candleſtick, four almond bowls, it's
21 balls and it's flowers; and a ball under two pipes from it, and a ball under two pipes from it, and a ball under two pipes from it to the ſix pipes iſſuing from
22 [k] it; their balls and their pipes were of it, it was one entire ſheet *of* beaten
23 gold. And he made its ſeven lamps, and it's tongs, and it's ſnuffers *of* pure
24 gold; *of* a talent of pure gold did he make it and all it's veſſels.

25 And he made the [l] altar for the incenſe *of* ſiteh wood; a cubit *was* it's length, and a cubit it's breadth, it *was* four ſquare, and two cubit's it's height; it's
26 horns were out of it. And he overlaid it with pure gold, it's top, and it's ſides round about, and it's horns; and he made the rim of gold to it round
27 about; and two rings of gold made he to it beneath it's rim upon it's two ſides, on both it's ſides, for places for the poles
28 to carry it by. And he made the poles *of* ſiteh wood and overlaid them with gold.

29 And he made the holy anointing oil, and the pure incenſe of ſpices, after the manner of the apothecary.

XXXVIII, AND he made the [m] altar for the burnt-offering *of* ſiteh wood; five cubits *was* the length of it, and five cubits it's breadth, *it was* four ſquare, and three cubits it's height. And he made it's 2
horns upon it's four corners, out of it were it's horns; and he overlaid it with braſs. And he made all the veſſels of 3
the altar, the pots, and the ſhovels, and the baſons, and the forks, and the cenſers, all it's veſſels he made of braſs.
And he made to the altar a grate of net- 4
work of braſs, under it's curb, beneath, at the middle of it. And he caſt four 5
rings at the four ends of the brazen grate for places for the poles. And he 6
made the poles *of* ſiteh wood, and overlaid them with braſs. And he put the 7
poles in the rings at the ſides of the altar to carry it by; hollow with boards made he it.

And he made the laver *of* braſs, and 8
it's frame *of* braſs, of the [n] images of the companies that [o] aſſembled at the door of the tent of the congregation.

And he made the court on the ſouth 9
ſide, the hangings of the court, *of* fine twined linen, a hundred cubits [p]; their 10
pillars twenty, and their ſockets twenty, of braſs; the hooks of the pillars and their rods *of* ſilver: and for the north 11
ſide a hundred cubits [q], their pillars and their ſockets twenty, of braſs; the hooks of the pillars and their rods of ſilver:
and on the weſt ſide, hangings fifty cu- 12
bits, their pillars ten, and their ſockets ten; the hooks of the pillars and their rods *of* ſilver: and on the eaſt ſide to the 13
ſun riſing, fifty cubits; hangings fifteen 14
cubits for the ſhoulder, their pillars three, and their ſockets three, and for 15
the other ſhoulder; on this ſide and on

[i] See ch. xxv. 31.

[k] *i. e.* Where the pipes met in the ſhaft of the candleſtick, and the fourth ball, flower, and almond-like bowl were under the lamp at top. See Note *a* on ch. xxv. 40.

[l] See ch. xxx. 1.

[m] See ch. xxvii 1.

[n] Or *emblems* of braſs, which they had for private uſe, ſuch as the Teraphim and other Aleim that were molten, which they now gave up. Ch. xxx. 18.

[o] Our tranſlation ſays *women*, but it means thoſe who aſſembled there, men as well as women.

[p] See ch. xxvii. 9.

[q] *i. e.* Of hangings, or hangings that reached a hundred cubits, not that one hanging was a hundred cubits long or broad.

this

this ſide of the gate of the court, hangings [r] fifteen cubits, their pillars three,
16 and their ſockets three; all the hangings of the court round about *were* fine twined
17 linen; and the ſockets for the pillars *were of* braſs; the hooks of the pillars and their rods *of* ſilver, and the covering of their tops of ſilver, and all the pillars of the court were rodded with
18 ſilver: and the [s] covering of the gate of the court *was* of embroidery work, *of* blue, and purple, and ſcarlet, and fine twined linen; and twenty cubits the length, and the height in breadth five cubits, according to the hangings of the
19 court; and their pillars *were* four, and their ſockets four, *of* braſs; their hooks *of* ſilver, and the covering of their tops
20 and their rods *of* ſilver; and all the pins of the tabernacle and of the court round about, braſs.

21 Theſe are the things of the tabernacle which were taken account of, *even* of the tabernable of the [t] teſtimony, by the command of Moſes, *for* the ſervice of the Levites, by the hand of Aitmer the ſon of Aerun the prieſt. And
22 Bejalal the ſon of Auri the ſon of Hur of the tribe of Jeudeh made all that Je-
23 hovah commanded Moſes; and with him *was* Aeliab the ſon of Ahiſhemec of the tribe of Dan, an [u] engraver, and embroiderer, and flouriſher in blue, and in purple, and in ſcarlet, and in
24 fine linen; all the gold that was uſed in the work for all the work of the ſanctuary, and which was the gold of the offering, was twenty nine talents, and ſeven hundred and thirty ſhekels by the
25 ſhekel of the ſanctuary: and the ſilver of thoſe of the congregation that were viſited, *was* an hundred talents, and a thouſand ſeven hundred and ſeventy-five ſhekels by the ſhekel of the ſanctuary; at a bekeh a head, half a ſhekel, 26
by the ſhekel of the ſanctuary, for every one that paſſed by the viſitors from twenty years old and upwards, for ſix hundred and three thouſand and five hundred and fifty perſons. And the 27
hundred talents of ſilver were to caſt the ſockets of the ſanctuary and the ſockets of the vail, a hundred ſockets with the hundred talents, a talent for a ſocket; and of the thouſand ſeven hundred and 28
ſeventy-five *ſhekels* he made the hooks for the pillars, and overlaid their tops, and rodded them. And the braſs of the 29
offering *was* ſeventy talents, and two thouſand and four hundred ſhekels; and 30
of this he made the ſockets of the door of the tabernacle of the congregation, and the brazen altar, and the brazen grate which belonged to it, and all the
veſſels of the altar, and the ſockets of 31
the court round about, and the ſockets of the gate of the court, and all the pins of the tabernacle, and all the pins of the court round about.

AND of the blue, and the purple, XXXIX.
and the ſcarlet, they made the [w] garments of thread to miniſter in the holy *place*; and they made the holy garments which were Aerun's, as Jehovah commanded Moſes. And he made the ephod 2
of gold, blue, and purple, and [x] ſcarlet, and fine twined linen. And they beat 3
out thin plates of gold, and cut *it into* wires to work it in between the blue, and the purple, and the ſcarlet, and the

[r] The gate was twenty cubits, and the ſpace on each ſide, called the ſhoulders, was fifteen, which make up the fifty.

[s] This covering or vail was the door, twenty cubits long, and, like the cowl, five cubits high.

[t] So called, as *bearing witneſs* in it's various parts and furniture, to ſpiritual truths, or to the good things to come, and to men's duty in dependance on them. *Editor.*

[u] Both חישב and רקם relate to embroidering, and differ only as *working-in the figures* and *flouriſhing* or *forming* them do, whether by the needle or ſhuttle.

[w] See ch. xxviii. &c.

[x] *i. e. Thread.*

fine

fine linen, after the work of the [y] embroi-
4 derer. Shoulders they made to it, joining
5 *it*; at its two ends it joined: and it's em-
broidered [z] girdle which *was* upon it, *was* out of it, of the ſame work, *of* [a] gold, blue, and purple, and ſcarlet, and fine twined linen, as Jehovah commanded Moſes.

6 And they wrought the onyx ſtones which were encloſed in eyelets of gold, engraved as the engravings of a ſeal, with
7 the names of the ſons of Iſral. And he put them on the ſhoulders of the ephod, ſtones for a memorial of the children of Iſral, as Jehovah commanded Moſes.

8 And he made the breaſt-plate *of* embroidered work, like the work of the ephod, *of* gold, blue, and purple, and
9 ſcarlet, and fine twined linen: it was four ſquare, double did they make the breaſt-plate; a ſpan *was* it's length, and
10 a ſpan it's breadth, *being* doubled. And they ſet in it four rows of ſtones in rows, a ruby, a topaz, a carbuncle, the
11 firſt row; and the ſecond row, an eme-
12 rald, a ſapphire, and a diamond; and the third row, an agate, a ligure, and
13 an amethyſt; and the fourth row, a beryl, an onyx, and a jaſper, encloſed in eye-
14 lets of gold in their ſeats. And the ſtones *were* according to the names of the ſons of Iſral, twelve according to their names, engraved like a ſeal, each according to his name, for the twelve
15 tribes. And they made upon the breaſt-plate tapering cords, at the borders *of*
16 wreathen work *of* pure gold. And they made two eyelets *of* gold, and two rings of gold, and they put the two rings upon
17 the two ends of the breaſt-plate; and they put the two cords of gold into the two rings upon the ends of the breaſt-plate; and the two ends of the two 18
cords they put into the two eyelets, and put them upon the ſhoulders of the ephod, on it's fore part. And they made 19
two rings of gold, and put *them* upon the two ends of the breaſt-plate, upon it's edge at the ſide of the ephod inward. And they 20
made two rings of gold, and put them upon the two ſhoulders of the ephod on it's fore part, cloſe upon it's [b] joining, above the embroidered girdle of the ephod. And they raiſed the breaſt-plate by it's 21
rings to the rings of the ephod by a lace of blue, that it might be on the embroidered girdle of the ephod, and the breaſt-plate not fly off from the ephod, as Jehovah commanded Moſes.

And they made the robe of the ephod 22
of woven work, all *of* blue; and the [c] open- 23
ing *was* in the middle of it, like the opening of a [d] coat of mail, with a lip to it's opening round; it was not ſlit. And they 24
made upon the ſkirts of the robe, pomegranates *of* blue, and purple, and ſcarlet twiſted together. And they made bells 25
of pure gold, and put the bells between the pomegranates upon the ſkirts of the robe, round about between the pomegranates; a bell and a pomegranate, a bell 26
and a pomegranate upon the ſkirts of the robe round about, to miniſter *in*, as Jehovah commanded Moſes.

And they made the coats *of* fine linen, 27
of woven work, for Aerun and his ſons, and the mitre *of* fine linen, and the 28
round bonnets of fine [f] linen, and the breeches of [g] linen, with fine twined

[y] So that the figures of the lion, and man, and the palm-trees were all of gold; and it ſeems that the gold wire was not twiſted together with the thread.
[z] Heb. *ephod*.
[a] The ground of the ephod was the threads of ſilk and cotton, and the inwrought figures were made of the gold wire.

[b] See on ch. xxviii. 27.
[c] Heb. *mouth*.
[d] Like the top of a ſurplice, with a collar.
[f] Or cotton perhaps, or the finer ſort of flax, and perhaps
[g] בד might be hemp.

linen,

29 linen, and the girdle *of* fine twined linen, and blue, and purple, and ſcarlet, of embroidery work, as Jehovah commanded Moſes.

30 And they made the [h] flower of the holy plate of pure gold, and they wrote upon it a writing, cut-in like a ſeal, THE HOLY ONE OF JEHOVAH:
31 and they put upon it a lace of blue to put it upon the mitre above [i], as Jehovah commanded Moſes.

32 And all the ſervice of the tabernacle of the tent of the congregation was finiſhed; and the children of Iſral did according to all that Jehovah commanded Moſes, ſo did they.

33 And they brought the tabernacle to Moſes, the tent and all it's veſſels, it's claſps and its boards, its bars, and it's
34 pillars, and it's ſockets, and the covering of rams' ſkins dyed red, and the covering of ermine ſkins, and the vail-co-
35 vering, the ark of the teſtimony, and it's
36 poles, and its propitiatory, the table *and* all it's veſſels, and the preſence-bread,
37 the pure candleſtick with it's lamps, the lamps that were to be kept in [k] order, and all it's veſſels, and the oil for the
38 light, and the golden altar, and the anointing oil, and the ſpice-incenſe, and the covering of the door of the
39 tent, and the brazen altar, and the brazen grate which belonged to it, and it's poles, and all it's veſſels, and the
40 laver and it's frame, and the hangings of the court, it's pillars and it's ſockets, and the covering for the gate of the court, it's cords and it's pins, and all the veſſels for the ſervice of the tabernacle, for the tent of the congregation,
41 the garments of thread to miniſter in the holy *place*, the holy garments for Aerun the prieſt, and the garments of his ſons to miniſter in; according to all 42
that Jehovah commanded Moſes, ſo did the children of Iſral, *even* all the ſervice.
And Moſes ſaw all the work, and be- 43
hold, they had done it as Jehovah commanded Moſes, ſo had they done it, and Moſes bleſſed them.

AND Jehovah ſpake to Moſes, ſaying, XL.
on the firſt day of the firſt month ſhalt 2
thou erect the tabernacle with the tent of the congregation; and thou ſhalt put 3
there the ark of the teſtimonies, and hang the vail againſt the ark: and thou 4
ſhalt bring in the table, and ſet in order it's furniture, and thou ſhalt bring in the candleſtick, and thou ſhalt ſet up it's lamps: and thou ſhalt ſet the golden 5
altar of incenſe before the ark of the teſtimony, and put up the covering of the door of the tabernacle: and thou 6
ſhalt put the altar of burnt-offering before the door of the tabernacle in the tent of the congregation. And thou 7
ſhalt ſet the laver between the tent of the congregation and the altar, and put water there. And thou ſhalt ſet up the 8
court round about, and put up the covering at the gate of the court; and thou 9
ſhalt take the anointing oil, and anoint the tabernacle and every thing that is in it, and ſanctify it, and all it's veſſels, and it ſhall be holy; and thou ſhalt 10
anoint the altar of burnt-offering and all it's veſſels, and thou ſhalt ſanctify the altar, and the altar ſhall be moſt [l] holy;
and thou ſhalt anoint the laver and it's 11
[m] frame, and ſanctify it. And thou 12
ſhalt bring Aerun near, and his ſons, to the door of the tent of the congregation,

[h] See ch. xxviii. 36. and xxix. 6. that it was not a crown but a plate of gold engraved with a flower and the words above, hanging upon his forehead from his turban by a blue lace.

[i] To hang by the mitre upon the fore part of it, on the forehead.

[k] See ch. xxv. 37. and xxvii. 21.

[l] Or perhaps, *holy to the holy ones.*

[m] See what *the frame* was, 1 King. vii. 27, &c.

and

13 and waſh them with water; and thou ſhalt put on Aerun the holy garments, and anoint him, and ſanctify him, and he ſhall
14 miniſter to me; and thou ſhalt bring his ſons near, and put the coats on them,
15 and anoint them as thou anointedſt their father, and they ſhall miniſter to me, for their anointing is to be to them an everlaſting prieſthood through their genera-
16 tions. And Moſes did according to all that Jehovah commanded him, ſo did he.
17 And it was in the firſt month, in the ſecond year, on the firſt *day* of the month, the tabernacle was ſet
18 up[m]. And Moſes erected the tabernacle, and ſet it's ſockets, and placed it's boards, and put in it's bars, and ſet
19 up it's pillars. And he ſpread the tent over the tabernacle, and put the covering of the tent upon it above, as Jehovah commanded Moſes.
20 And he took and put the teſtimony in the ark, and put the poles to the ark, and put the propitiatory upon the
21 ark above. And he brought the ark into the tabernacle, and ſet up the vail of the covering, and hung *it* up againſt the ark of the teſtimonies, as Jehovah commanded Moſes.
22 And he put the table in the tent of the congregation on the north ſide of the ta-
23 bernacle without the vail, and ſet in order upon it it's furniture of bread[n] before Jehovah, as Jehovah commanded Moſes.
24 And he put the candleſtick in the tent of the congregation before the table
25 on the ſouth ſide of the tabernacle; and he lighted up the lamps before Jehovah, as Jehovah commanded Moſes.

26 And he placed the golden altar in the tent of the congregation before the vail;
27 and he burnt the ſpice-incenſe upon it, as Jehovah commanded Moſes.
28 And he put up the covering of the door of the tabernacle; and the altar of
29 burnt-offering he placed at the door of the tabernacle of the tent of the congregation, and offered upon it the burnt-offering and the bread-offering, as Jehovah commanded Moſes.
30 And he placed the laver between the tent of the congregation and the altar,
31 and put water there to waſh; and Moſes, and Aerun, and his ſons waſhed
32 their hands and their feet with it; when they came into the tent of the congregation, and when they came near to the altar, they waſhed, as Jehovah commanded Moſes. And he reared up the
33 court round about the tabernacle and the altar, and put up the covering of the gate of the court. And Moſes finiſhed the work.
34 And the cloud covered the tent of the congregation, and the glory of Jehovah
35 filled the tabernacle[o]. And Moſes was not able to go into the tent of the congregation, for the cloud abode upon it, and the glory of Jehovah filled the ta-
36 bernacle. And when the cloud went up from the tabernacle the children of Iſral
37 went on in all their marches. And if the cloud went not up, then they
38 marched not till it went up; for the cloud of Jehovah *was* upon the tabernacle by day, and the fire was in it by night in the eyes of all the houſe of Iſral, in all their marches[p].

[m] A. M. 2494.

[n] Thence called *preſence-bread.*

[o] See Num. ix. 15. and 1 King. viii. 10, 27. at the dedication of the temple, which compare with Act. vii. 48. and Col. ii. 9. Ezek. xliii. 4. Rev. xxi. 11. and if the temple was the body of Chriſt, as John ii. 19. then this was a plain prediction that Jehovah would indeed dwell in man, and would ſuperſede all the typical ſervice as in the next verſe.

[p] See Num. x. 33. & ſeq. 2 Chron. vi. 41. and Pſal. cxxxii. 8. which relates to the birth and birth-place of Chriſt: and this was to teach them that Jehovah in *man*, the true tabernacle of God, muſt guide them in their journey to heaven.

THE

The THIRD BOOK of MOSES

CALLED

LEVITICUS.

The burnt-offering. CHAP. I. *The burnt-offering.*

I. [a] AND Jehovah called to Moſes, and ſpake to him out of the tent of
2 the congregation, ſaying, ſpeak to the children of Iſral, and ſay to them, any man of you when he bringeth an offering to Jehovah, of the beaſt, of the herd, and of the flock, ſhall ye bring your
3 offering; if his offering be a burnt-ſacrifice of the herd, a male that is perfect ſhall he offer, [b] at the door of the tent of the congregation ſhall he offer it, that he [c] may be accepted before Jeho-
4 vah. And he ſhall lay his hand upon the [d] head of the burnt-offering, and it ſhall be accepted for him to atone for
5 him; and he ſhall kill the young bullock before Jehovah, and the ſons of Aerun, the prieſts, ſhall offer the blood, and ſcatter the blood round about upon the altar, which is at the door of the
6 tent of the congregation. And he ſhall [e] flay the burnt offering and cut it into
7 it's pieces. And the ſons of Aerun the prieſt ſhall put [f] fire upon the altar, and
8 order the wood upon the fire. And the ſons of Aerun ſhall lay in order the pieces, the head and the fat upon the wood on the fire which *is* upon the altar.
9 And the prieſt ſhall waſh with water his inwards and his legs, and he ſhall make them all ſmoke upon the altar; it is a burnt-offering, an offering by fire, an appeaſing odour to Jehovah [g].

10 And if his offering *be* of the flock, of the ſheep or of the goats, for a burnt-offering, he ſhall offer it a male that is
11 perfect, and kill it at the ſide of the altar to the [h] north before Jehovah, and the ſons of Aerun, the prieſts, ſhall ſcatter the blood upon the altar round
12 about, and cut it into his pieces, with his head and his fat; and the prieſt ſhall lay them in order on the wood which *is*
13 on the fire that *is* upon the altar; and the inwards and the legs he ſhall waſh with water, and the prieſt ſhall bring *it* all, and make *it* ſmoke upon the altar; it *is* a burnt-offering, an offering by fire, an appeaſing odour to Jehovah.

14 And if his offering *be* a burnt-offering

[a] Heb. *And he called to Moſes, and Jehovah ſpake.*

[b] The altar ſtood before the door of the tabernacle, the way to the door Chriſt being by the altar.

[c] Qu?

[d] As his ſubſtitute to die in his ſtead.

[e] They ſtripped Chriſt of his raiment; not that this excludes that high and important myſtery of being cloathed upon with the righteouſneſs of Chriſt, which was ſignified by giving the ſkin to him who ſacrificed the creature, Lev. vii. 8; ſo far from it that the ſoldiers, who crucified him, taking his garments among them, was ſaying the ſame thing. So—"a bone of him ſhall not be broken"—regarded the lamb and Chriſt, and his myſtical body alſo.

[f] They kindled the fire againſt Chriſt, and ſtirred up the multitude, and forced Pilate to conſent to his death.

[g] What ſatisfied the wrath or was food for the divine vengeance.

[h] "To deſign the place of Chriſt's death, viz. mount Calvary, which was on the north weſt ſide of the Jeruſalem." *Clark.* No doubt all the circumſtances of our Lord's death and ſufferings were *deſigned* in the types, all which had a myſtical meaning, as this might.

to Jehovah of the birds, then he ſhall bring his offering of the turtle-doves or
15 of the young [i] pigeons. And the prieſt ſhall bring [k] him to the altar, and wring off his head, and make him ſmoke upon the altar, and ſqueeze out his blood
16 againſt the ſides of the [l] altar. And he ſhall take away his crop with his feathers, and caſt it by the altar eaſtward
17 into the place of the [m] aſhes. And he ſhall ſplit him [n] with his wings, he ſhall not divide him aſunder, and the prieſt ſhall make him ſmoke upon the altar upon the wood which *is* upon the [o] fire; it *is* a burnt-offering, an offering by fire, an appeaſing odour to Jehovah.

II. AND any perſon that brings a bread-offering to Jehovah, [p] *of* fine flower ſhall his offering be, and he ſhall pour oil upon it, and put frankincenſe upon it [p].
2 And he ſhall bring it to the ſons of Aerun, the prieſts, and the prieſt ſhall take from it his handful of it's flower, and of it's oil, and all it's frankincenſe, and make [q] the memorial of it ſmoke upon the altar; it is an offering by fire,
3 an appeaſing odour to Jehovah. And the remainder of the bread-offering *ſhall be* Aerun's and his ſons [r]; *it is* moſt holy, being of the offerings by fire to Jehovah.

4 And if thou bring an offering of bread baked in an oven, *it ſhall be* of fine flower unleavened in cakes mixed with oil, or wafers unleavened anointed with oil.

5 And if thy offering be bread *baked* in a [s] pot, it ſhall be fine flower mixed with
6 oil, unleavened; thou ſhalt break it into [t] morſels, and pour oil upon it; it *is* a bread offering.

7 And if thy offering be bread on a heated pan, thou ſhalt make it of fine
8 flower with oil. And thou ſhalt bring the bread-offering which is made of theſe things to Jehovah, and preſent it to the prieſt, and he ſhall bring it near
9 to the altar. And the prieſt ſhall take from the bread-offering it's memorial, and make it ſmoke on the altar; *it is* an offering by fire, an appeaſing odour to
10 Jehovah. And the remainder of the bread-offering *ſhall be* Aerun's and his ſons', *it is* moſt holy from the offerings
11 by fire to Jehovah [u]. No bread-offering

[i] See Lev. v. 7. In caſe of poverty, as our Lord's parents offered for him when he was preſented in the temple. Turtles were not always to be had, nor are in ſeaſon when pigeons are. The innocency of the dove, no doubt, is marked out here, as what was in Chriſt, and muſt be in his members.

[k] *Him*, for the Hebrew, ver. 14. expreſſes that the bird was to be a *male*, as the beaſt was, ver. 3, 10.

[l] As Chriſt's by the nails at the ſides of the croſs.

[m] Where the refuſe of the other ſacrifices was caſt, which was not fit to be offered, but treated as dung, not being food.

[n] *i. e.* The wings being ſtill left on the bird, though the feathers had been plucked off. *Editor.*

[o] Broiling it upon the fire till it evaporated in ſmoke, or was burnt up as the fleſh of the other burnt-offerings were.

[p] "A ſpecial type of Chriſt the bread of life, John vi. 35. anointed with the ſpirit, Luke iv. 18. whoſe interceſſion is as ſweet incenſe. Rev. viii. 3." *Clark.* And, as he obſerves, what relates to Chriſt, does in a qualified ſenſe relate to all Chriſtians. See Iſa. lxvi. 20. Joel ii. 14.

[q] Chriſt is the bread of life, who was to feed man as well as the fire, and ſo a part only, a memorial or acknowledgement by way of quit-rent, was burnt, and not the whole; and as *bread* ſtands for all food, it is conſidered as a ſacrifice by itſelf, though Qu. if ever offered alone.

[r] Whatever was the type or figure of Chriſt was the prieſt's, his repreſentative; and as this bread was what the prieſts were to have as the fee of their office, it predicted the bread that is to be eaten in the kingdom of heaven, Luke xxii. 30, when all God's Saints will be prieſts and kings.

[s] Conſult *Obſervations on divers Paſſages of Scripture*, ch. iv. and you will have a much clearer notion of the ſeveral ways of preparing bread or flower for food, and ſee a ſurprizing conformity between the modern and theſe antient cuſtoms.

[t] They ſometimes, to this day, dip the pieces or morſels in oil.

[u] The different ways of preparing the bread made no difference in it; it was bread ſtill, though ſome might chuſe to bake it one way, ſome another.

which

which thou bringeſt to Jehovah ſhall be made with leaven, for ye ſhall not make any leaven or any honey to [w] ſmoke for an offering by fire to Jehovah.

12 Ye ſhall preſent the offering of the firſt fruits to Jehovah, but [x] they ſhall not come up upon the altar for an ap-
13 peaſing odour. And every offering of thy bread ſhall be [y] ſeaſoned with ſalt, nor ſhalt thou ſuffer the ſalt of the purification of thy Aleim to be lacking in the bread-offering; with all thy offerings ſhalt thou offer ſalt.

14 And if thou bring a bread-offering of the firſt ripe *corn* to Jehovah, thou ſhalt bring the offering of thy firſt ripe *corn*, of green corn dried by the fire with corn
15 rubbed out of the ear. And thou ſhalt put oil upon it, and thou ſhalt lay frank-
16 incenſe on it; it *is* a bread-offering. And the prieſt ſhall make it's memorial from it's corn and from it's oil to ſmoke with all it's frankincenſe; *it is* an offering by fire to Jehovah.

III. AND if his offering *be* a ſacrifice of [z] peace, if he offer it from the herd, be it male or female, he ſhall offer it a per-
2 fect one before Jehovah. And he ſhall lay his hand upon the head of his offering, and kill it at the door of the tent of the congregation; and the ſons of Aerun the prieſt ſhall ſcatter the blood upon the altar round about. And 3
he ſhall offer from the ſacrifice of peace, for an offering by fire to Jehovah, the fat that covereth the [a] inwards, and all the fat that *is* upon the [a] inwards, and the 4
two kidneys, and the fat that *is* upon them, which *is* againſt the loins, and the gall-bladder upon the liver *with* the kidneys, it ſhall he take away; and the ſons 5
of Aerun ſhall make it ſmoke upon the altar with [b] the burnt-offering which *is* upon the wood, that *is* on the fire; *it is* an offering by fire, an appeaſing odour to Jehovah.

And if his offering for a ſacrifice of 6
peace to Jehovah be *of* the flock, [c] a male or female, he ſhall offer it a perfect one. And if he offer a ſheep for his offering, 7
then he ſhall bring it before Jehovah, and lay his hand upon the head of his 8
offering, and kill it before the tent of the congregation, and the prieſt ſhall ſcatter it's blood upon the altar round about. And he ſhall offer from the ſa- 9
crifice of peace for an offering by fire to Jehovah; it's fat, the whole [d] tail, it

[w] No leaven to be with the burnt-offering, as Exod. xxiii. 18, and Deut. xvi. 3., and that for the ſame reaſon. Chriſt was all ſubmiſſion, no ferment in his blood from anger or diſcontent at ſuffering the fire of God's wrath.

[x] See 1 Cor. xv. 20, 23. Chriſt was the firſt fruits, and then *without ſin*; though not as the ſacrifice, then he was under ſin.

[y] As every thing we eat, fleſh or bread, is: ſalt preſerves, and it gives a reliſh to what we eat, ſo do wiſdom and grace to what we do, as Col. iv. 5, 6. and Mark ix. 49. Mat. v. 13.

[z] Or reconciliation: "they typified Chriſt, who by his death became *our peace*, Eph. ii. 13." *Clark*. And as all mercies come from God *through Chriſt*, and all praiſes and thankſgivings are returned in his name, we find, Exod. xxiv. 5, that peace-offerings were offered when the people entered into the purification with God, as well as burnt-offerings, and in their diſtreſſes, Jud. xx. 26. 1 Sam. xiii. 10. 2 Sam. vi. 17. but there is no *peace* from God or bleſſing but through a ſacrifice.

[a] The uſe of the fat on the inwards, and of the inwards themſelves, ſhews the *moral* meaning here to be the mortifying our carnal appetites and paſſions by the ſacrifice of Chriſt.

[b] The burnt-offerings and peace-offerings were offered together, and in every ſacrifice the fat and veſſels, which are the means and ſeats of the paſſions, were burnt; and here the burnt-offering being firſt offered and on the fire, theſe parts of the peace-offering were to be made to evaporate in ſmoke along with it, there being no peace but on this condition, and through the burnt-offering. Theſe parts of the ſacrifice were ſo burnt as to evaporate in ſmoke, which conveyed the ſmell into the air.

[c] A male or female, as people feaſt or eat together as *friends*, or in making peace, upon either indiſcriminately.

[d] If this be ſpoken of thoſe ſheep which have ſuch large fat tails as to be cut out in lots with the meat, the reaſon would be plain, but in general the tail is the *rudder* of the body.

ſhall he take off cloſe to the trunk of the body; and the fat that covereth the inwards, and all the fat that is upon the
10 inwards, and the two kidneys, and the fat that is upon them, which is againſt the loins, and the gall-bladder upon the liver, with the kidneys, it ſhall he take
11 away. And the prieſt ſhall make it ſmoke upon the altar; *it is* the [e] bread of the offering by fire to Jehovah.
12 And if a goat *be* his offering, then he
13 ſhall bring it before Jehovah, and lay his hand upon his head, and kill it before the tent of the congregation, and the ſons of Aerun ſhall ſcatter it's blood
14 upon the altar round about. And he ſhall offer from it, for his offering by fire to Jehovah, the fat which covereth the inwards, and all the fat that is upon the
15 inwards, and the two kidneys, and the fat that *is* upon them, which *is* againſt the loins, and the gall-bladder with the
16 kidneys, it ſhall he take away. And the prieſt ſhall make the [f] bread of the offering by fire ſmoke upon the altar for
17 an appeaſing odour to Jehovah; *it is* a perpetual ſtatute through your generations in all your habitations; ye ſhall eat no [g] fat nor any blood.

IV. AND Jehovah ſpake to Moſes, ſaying,
2 ſpeak to the children of Iſral, ſaying, when any perſon ſins through inadvertence againſt any of the [h] commandments of Jehovah which ſhould not be
3 done, and doth any of them; if the prieſt that is anointed ſhall ſin to [i] bring guilt on the people, then he ſhall offer for his ſin, which he hath committed, a young bull-calf that is perfect, to Jehovah for a ſin *offering*. And he ſhall 4
bring the bullock to the door of the tent of the congregation before Jehovah, and lay his hand upon the head of the bullock, and kill the bullock before Jehovah. And the prieſt that is anointed 5
ſhall take of the blood of the bullock and bring it to the tent of the congregation. And the prieſt ſhall dip his finger 6
in the blood, and ſprinkle of the blood ſeven times before Jehovah on the [k] face of the vail of the holy place. And the 7
prieſt ſhall put of the blood upon the horns of the altar of the ſpice-incenſe before Jehovah, which *is* in the tent of the congregation; and all the blood of the bullock ſhall he pour at the bottom of the altar of burnt-offering which *is* in the tent of the congregation. And all 8
the fat of the bullock for ſin ſhall he take from it, the fat that covereth the inwards, and all the fat that is upon the inwards, and the two kidneys, and the fat 9
which *is* upon them, which *is* againſt the loins, and the gall-bladder upon the liver, with the kidneys, it ſhall he take away, as 10
was [l] taken from the bullock for the ſacrifice of peace; and the prieſt ſhall make them ſmoke upon the altar of the burnt offering. And the ſkin of the 11
bullock and all his fleſh, with his head,

[e] See Num. xxviii. 2. Ezek. xliv. 7. Lev. xxi. 6, 8. what the fire or Jehovah in wrath was to feed upon and be pacified with.

[f] See the laſt note.

[g] Of that ſort above-mentioned, namely, which is on the inwards within or without them. They were to mortify every luſt, and take away the fuel of them, or what feeds the paſſions.

[h] There are negative commandments as well as poſitive ones.

[i] Heb. *to the guilt of the people*, i. e. by having led them into a treſpaſs through neglect or inattention. Eli's caſe, 1 Sam. iii. 14, would not come within this ſtatute.

[k] The vail and the altars were the ſame perſon, and the blood on the fore part of the vail, and ſo in ſight, on the horns of the altar of incenſe, and at the foot of the altar of burnt-offering, was laying the ſin *on Him* who was their *way* to God, *the door* to the temple, their *altar* of protection, through whoſe *incenſe* or interceſſion they were to be heard, becauſe he was their burnt-offering. See Heb. xiii. 14. 1 Pet. i. 2. Heb. x. 19, 20.

[l] This was alſo a peace— or reconciliation-offering in the name of the ſame great exemplar of purity, holineſs, and meekneſs.

it's

his legs, and his inwards, and his
12 maw; even the whole bullock ſhall he carry [m] forth without the camp to the clean place where the aſhes are poured out, and ſhall burn him on the wood with fire; where the aſhes are poured out ſhall he be burnt.
13 And if the whole congregation of Iſral ſhall err, and the thing be hidden from the eyes of the aſſembly, and they have done any of the commandments which ſhould not be done, and are
14 [n] guilty, and the ſin which they have committed is [o] known, then ſhall the aſſembly offer a [p] bull-calf for a ſin-offering, and bring him before the tent of
15 the congregation. And the elders of the congregation ſhall lay their hands upon the head of the bullock before Jehovah, and kill the bullock before Je-
16 hovah. And the prieſt that is anointed ſhall bring of the blood of the bullock
17 to the tent of the congregation. And the prieſt ſhall dip his finger in the blood, and ſprinkle ſeven times before
18 Jehovah the face of the [q] vail. And *ſome* of the blood ſhall he put on the horns of the altar which *is* before Jehovah, which *is* in the tent of the congregation; and all the blood ſhall he pour out at the bottom of the altar of burnt-offering [r] which is at the door of the tent of the
19 congregation. And all his fat ſhall he take off from him, and make it ſmoke
20 on the altar. And he ſhall do to the bullock as he did to the bullock for the ſin-offering, ſo ſhall he do to him; and the prieſt ſhall make the atonement for them and it ſhall be forgiven them. And he 21
ſhall carry the bullock forth without the camp, and burn him as he burned the firſt bullock; it *is* the [s] ſin offering for the aſſembly.
When a ruler ſhall ſin, and do any of 22
the commandments of Jehovah his Aleim which ſhould not be done, through error, and be [t] guilty, or his ſin which he hath 23
[u] committed be made known to him, then he ſhall bring his offering, an he-goat, a male that is perfect, and ſhall 24
lay his hand upon the head of the goat, and kill him in the place where the burnt-offering is killed before Jehovah; it *is* the ſin-offering. And the prieſt 25
ſhall take of the blood of the ſin-offering with his finger and put *it* upon the horns of the altar of the burnt-offering, and it's blood ſhall he pour out at the bottom of the altar of burnt-offering.
And he ſhall make all his fat to ſmoke 26
npon the altar as the fat of the ſacrifice of the peace-offering; and the prieſt ſhall make atonement for him for his ſin, and it ſhall be forgiven him.
And if any perſon of the people of 27
the land ſhall ſin through error in doing any of the commandments of Jehovah which ſhould not be done, and be guilty, or his ſin which he hath committed 28
be made known to him, then he ſhall bring his offering, a ſhe-goat, a perfect one, a [w] female, for his ſin which he hath committed. And he ſhall lay his 29
hand upon the head of the ſin-offering,

[m] It being the ſubſtitute of the High Prieſt who had ſinned, and of courſe a figure of our High Prieſt under ſin, and of what he was to ſuffer as ſuch. See Jer. xxxi. 40. The aſhes ſhould be holy.

[n] Or their guilt come upon them, as in the caſes of Jonathan and Achan.

[o] By caſting lots, conſulting the oracle, or by puniſhments coming upon them.

[p] See 2 Chron. xxix. 21. The offering is the ſame for the *myſtical body* of Chriſt, as for the High Prieſt, they being the ſame.

[q] Which had the double cherub on it.

[r] And not on the horns of the altar of incenſe.

[s] As near a picture of it as could be typically given.

[t] *i. e.* As before, his guilt come upon him in puniſhments from heaven, or &c. See 2 Sam. xxi. 1.

[u] Heb. *his ſin which he hath ſinned in.*

[w] As for a perſon who hath no authority.

and

and kill the ſin-offering in the place of
30 the burnt offering. And the prieſt ſhall
take of it's blood with his finger and put
upon the horns of the altar of burnt-
offering, and all it's blood ſhall he pour
31 out at the bottom of the altar. And all
it's fat ſhall he take off, as the fat is
taken off from the ſacrifice of the peace-
offering; and the prieſt ſhall make it
ſmoke upon the altar, for an appeaſing
odour to Jehovah, and the prieſt ſhall
make atonement for him and it ſhall be
32 forgiven him. And if he bring a ſheep
for his offering for ſin, a female, a per-
33 fect one ſhall he bring it. And he ſhall
lay his hand upon the head of the ſin-
offering, and kill it for a ſin-offering in
the place where the burnt-offering is
34 killed. And the prieſt ſhall take of the
blood of the ſin-offering with his finger,
and put *it* upon the horns of the altar of
burnt-offering, and all it's blood ſhall
35 he ſhed at the bottom of the altar. And
he ſhall take away all it's fat, as the fat
of the ſheep is taken away from the
ſacrifice of the peace-offering; and the
prieſt ſhall make it ſmoke upon the altar
for the offerings by fire to Jehovah; and
the prieſt ſhall make atonement for him
for his ſin which he hath committed,
and it ſhall be forgiven him.

V. AND when any perſon hath ſinned,
who heard an [x] adjuration pronounced,
and he was a witneſs or ſaw or knew,
and did not declare, and bears his
[y] iniquity; or a perſon that ſhall touch 2
any unclean thing, or the carcaſe of
an unclean wild creature, or the car-
caſe of an unclean beaſt, or the carcaſe
of an unclean creeping thing, and it
was hidden from him, and he is un-
clean and is [z] guilty; or when he 3
toucheth the uncleanneſs of a man in any
of his uncleanneſs through which he is
unclean, and it was hidden from him,
when he knoweth it and *is* guilty; or 4
when any perſon ſhall ſwear by pro-
nouncing raſhly with the lips to do evil,
or to do good, whatſoever a man ſhall
pronounce [a] raſhly with an oath, and it
be hidden from him, when he knoweth
it and is guilty in any of theſe things;
then it ſhall be, when he is guilty in any 5
of theſe things, that he ſhall confeſs
what he hath ſinned in, and bring his 6
guilt-offering to Jehovah for his ſin
which he hath committed, a female
from the flock, an ewe or ſhe-goat for a
ſin-offering; and the prieſt ſhall make
atonement for him for his ſin: and if 7
his hand reach not to a lamb, then he
ſhall bring his guilt-offering for what
he hath ſinned, two turtles or two young
pigeons, to Jehovah, one for a ſin-
offering, and one for a burnt-offering.
And he ſhall bring them to the prieſt, 8
and he ſhall offer *that* which *is* for the
ſin-offering firſt, and he ſhall wring off
it's head juſt againſt it's [b] neck, and ſhall
not divide *it*. And he ſhall ſprinkle 9

[x] See Exod. xxii. 11. Jud. xvii 2. 1 King. viii. 31. and Mat. xxvi. 63.

[y] The connection is with ver. 5. "that he ſhall confeſs, &c." *The bearing his iniquity* is the ſame as *his ſin being upon him*, or being *found guilty* before God, and vengeance purſuing him.

[z] God was pleaſed to puniſh ſuch breaches of his laws, though unknown to the parties, to impreſs the more ſtrongly on their minds a due ſenſe of his omniſcience, and a due attention to thoſe laws on which their ſalvation depended; and when God was angry with them they made enquiry at the oracle, by lots, &c. what had been done amiſs, or what אשם penalty or guilt was incurred, or what iniquity was upon them for which God was angry, that they might make atonement for it. David ſuppoſes ſuch a caſe, 1 Sam. xxvi. 19.

[a] This was Herod's caſe, Mark vi. 23. but it was *beneath* him to own a fault, his pride would not permit it.

[b] *i. e.* Where it joins the wings. See ch. i. 15, 17.

ſome

ſome of the blood of the ſin-offering upon the ſide of the altar, and the reſt of the blood he ſhall ſqueeze out at the bottom of the altar; it *is* a [c] ſin-offering.
10 And he ſhall ſacrifice the other for a burnt-offering according to rule; and the prieſt ſhall make atonement for him for his ſin which he hath committed, and it ſhall be forgiven him.
11 And if his hand reach not to two turtles or to two young pigeons, then he ſhall bring his offering for what he hath ſinned, the tenth of an aiphah of fine flower for a ſin-offering, he ſhall not put oil to it, nor ſhall he put frankincenſe upon it for it is a [d] ſin-offering.
12 And he ſhall bring it to the prieſt, and the prieſt ſhall take his handful of *it* for it's memorial, and make it ſmoke on the altar according to the offering made by
13 fire to Jehovah; it *is* a ſin-offering. And the prieſt ſhall make atonement for him for his ſin which he hath committed in any of theſe things, and it ſhall be forgiven him; and it ſhall be the prieſt's, as the bread-offering.
14 And Jehovah ſpake to Moſes, ſaying,
15 when any perſon ſhall commit a treſpaſs and ſin throngh inadvertence in the holy things of Jehovah, then he ſhall bring his guilt-offering to Jehovah, a ram that is perfect from the flock, by thy eſtimation of two ſhekels of ſilver, according to the ſhekel of the ſanctuary,
16 for a [e] guilt-offering. And what he hath ſinned in the holy thing, he ſhall make it good, and a fifth of it ſhall he add to it, and give it to the prieſt, and the prieſt ſhall make atonement for him with the ram of the guilt-offering, and it ſhall be forgiven him.

[c] What bears the guilt or forfeiture due from another.
[d] They belonged to the peace-offering, not the ſinner.
[e] As reſtoring fourfold, half a ſhekel being the atonement money.

17 And when any perſon has ſinned and done any of all the commandments of Jehovah which ſhould not be done, and knew *it* not, and be guilty, and bear his ſin, then he ſhall bring a ram from
18 the flock that is perfect, by thy eſtimation, for a guilt-offering to the prieſt, and the prieſt ſhall make atonement for him for his error which he run into, and knew *it* not, and it ſhall be forgiven
19 him; this *is* the guilt-offering for him that is guilty againſt Jehovah.

VI. 2 AND Jehovah ſpake to Moſes, ſaying, any perſon when he ſinneth, and committeth a treſpaſs againſt Jehovah, and lyeth to his neighbour about any truſt, or about any thing lodged in hand, or about any thing taken away by violence,
3 or ſhall oppreſs his neighbour, or find what was loſt, and lyeth about it, and ſweareth falſely in any thing which a
4 man ſhall do to ſin in it; then it ſhall be when he hath ſinned and is guilty, that he ſhall bring that which he took by violence, or what he got by [f] oppreſſion, or what was entruſted with him, or what was loſt which he found,
5 or whatſoever he hath ſworn falſely about, and he ſhall make it good in it's full value, and he ſhall add a fifth of it to it, he ſhall give it to him whom it belonged to in the day he maketh his
6 guilt-offering [g]. And he ſhall bring his guilt-offering to Jehovah, a ram that *is* perfect from the flock, by thy [h] eſtimation, for a guilt-offering, to the prieſt.
7 And the prieſt ſhall make atonement for him before Jehovah, and it ſhall be forgiven him, whatſoever he hath done to be guilty therein.
8 And Jehovah ſpake to Moſes, ſaying,

[f] See Luke xix. 8. Zaccheus' caſe.
[g] Ch. v. 5. Num. v. 7.
[h] See ch. v. 15. of the value of two ſhekels.

command

9 command Aerun and his ſons, ſaying, this *is* the law of the burnt-offering; the burnt-offering ſhall be upon the fuel on the altar all night untill the morning, and the fire of the altar ſhall burn
10 on it[i]. And the prieſt ſhall put on his linen garment, and his linen breeches ſhall he put on his fleſh, and he ſhall take up the aſhes of what the fire of the burnt-offering hath conſumed upon the
11 altar and put them by the [k] altar. And he ſhall put off his garments, and put on other garments, and carry forth the aſhes without the camp into a clean
12 [l] place. And the fire on the altar ſhall burn on it, it ſhall not be put out; and the prieſt ſhall burn wood upon it morning after morning, and lay the burnt-offering in order upon it, and make the fat of the peace-offering to ſmoke upon
13 it. The fire ſhall burn continually upon the altar, it ſhall not be put [m] out.

14 And this is the law of the bread-offering; the ſons of Aerun ſhall offer it before Jehovah upon the top of the altar;
15 and he ſhall take his handful of it, of the flower of the bread-offering, and of it's oil, and all the frankincenſe which *is* upon the bread-offering, and make *it* ſmoke on the [n] altar; it's memorial is an appeaſing odour to Jehovah. And 16
the remainder of it ſhall Aerun and his ſons eat; it ſhall be eaten unleavened in the holy place, in the court of the tent of the congregation ſhall they eat it; it 17
ſhall not be baked with leaven; I appoint it for their portion of my offerings by fire, it *is* moſt holy as the [o] ſin-offering and as the guilt-offering: every male 18
among the children of Aerun ſhall eat it by a ſtatute for ever through your generations. Whoever toucheth the offering by fire to Jehovah ſhall be [p] holy.

And Jehovah ſpake to Moſes, ſaying, 19
this *is* the offering of Aerun and his ſons, 20
which they ſhall offer to Jehovah in the day he is anointed; the tenth of an aiphah of fine flower for a [q] daily bread-offering, half of it in the morning, and half of it in the evening; it ſhall be 21
made with oil in a pan, thou ſhalt bring it baked; the [r] cakes of the bread-offering ſhalt thou offer in [r] morſels *for* an appeaſing odour to Jehovah. And the 22
prieſt that is anointed in his ſtead from among his ſons ſhall offer it by a ſtatute for ever to Jehovah; it ſhall be wholly [s] evaporated in ſmoke; and every bread- 23

[i] See Jud. vi. 26, 28.

[k] On the Eaſt of it, ch. i. 16.

[l] See ch. iv. 12. As Chriſt's body was laid in a new unpolluted ſepulchre [no dead body having touched it] in a garden without the city. The prieſt lays aſide his miniſterial garments as being no longer prieſt, or having *finiſhed* all that related to the ſacrifice, and this refers particularly to the laſt great ſcene of Chriſt's death and burial, of which latter was the place *clean*, as no other aſhes or any thing unclean had been put in it.

[m] Till the great atonement ſhould be made, and the fire of God's wrath quenched with the blood of the croſs.

[n] See ch ii. 9. The handful of the bread-offering ſtands for the whole, as the name of a thing does for the thing itſelf, and a quit-rent is *a memorial* and diſcharge of all demands upon that eſtate.

[o] What is ſubſtituted in the ſinner's place, as well as what was to be paid when God found mankind guilty, or called them to account, is moſt holy, not common, or in every man's power to diſcharge.

[p] Heb. "*Of the offerings by fire to Jehovah, whoever toucheth them,*" *i. e.* any. But it was the ſeed of the woman, not the woman herſelf, the ſon, not the daughter, that was holy to God, and ſo the daughter ate not of the offering by fire.

[q] During the conſecration. See Exod xxix.

[r] They make their bread to this day in ſmall cakes with oil, and then break it into mouthfuls, and ſo bring it to table. תפיני *cakes* may be from פה or כי *the mouth*, and פתים, from פת *to draw away*, may mean *what a man can draw down at once*.

[s] "The prieſt eating of the ſin-offering figured his *typical* bearing of the ſinner's iniquity, ch. x. 17. but becauſe no prieſt being a ſinner could bear *his own* iniquity, or make atonement *for himſelf*; therefore *his* meat-offering might not be eaten, but all burnt, to teach him to expect ſalvation, not by himſelf but by Chriſt." *Clark.*

offering

offering of the prieſt's ſhall be wholly conſumed, it ſhall not be eaten.

24 And Jehovah ſpake to Moſes, ſaying,
25 ſpeak to Aerun and to his ſons, ſaying, this *is* the law of the ſin-offering, in the place where the burnt-offering is killed ſhall the ſin-offering be killed before Je-
26 hovah; it *is* moſt holy; the prieſt that offers it for ſin ſhall eat it, in the holy place ſhall it be eaten, in the court of
27 the tent of the congregation; every one that toucheth it's fleſh ſhall be [t] holy; and the [u] garment that is ſprinkled with it's blood, with whatever is ſprinkled upon, ſhall be waſhed in the holy place.
28 And the earthen veſſel which it is dreſſed in ſhall be broken; and if it were dreſſed in a brazen veſſel, then it ſhall
29 be ſcoured and rinſed in [w] water: every male among the prieſts ſhall eat it, it *is*
30 moſt holy: and no [x] ſin-offering, *any* of whoſe blood is brought into the tent of the congregation to make atonement with in the holy *place*, ſhall be eaten; it ſhall be [y] burnt with fire.

VII. AND this *is* the law of the guilt-
2 offering; it *is* moſt holy; in the place where they kill the burnt-offering ſhall they kill the guilt-offering, and it's blood ſhall be ſcattered upon the altar
3 round about. And all the fat of it ſhall be offered, the tail and the fat that covereth the inwards, and the two kidneys, 4
and the fat which *is* upon them, which *is* againſt the loins, and the gall-bladder upon the liver, it ſhall he take away with the kidneys. And the prieſt ſhall 5
make them ſmoke upon the altar for an offering by fire to Jehovah; it is a [z] guilt-offering; every male among the prieſts 6
ſhall eat it, in my holy place ſhall it be eaten; as is the ſin-offering ſo is the 7
guilt-offering, there is one law for them; the prieſt that maketh the atonement with them, he ſhall have them [a]. And 8
the prieſt who offereth any man's burnt-offering, that prieſt ſhall have the [b] ſkin of the burnt-offering which he offers to himſelf. And every bread-offering which 9
is baked in an oven, and every one which is made on a heated pan or in a pot, the prieſt that offers it, he ſhall have it.
And every bread-offering mixed with 10
oil or dry, all the ſons of Aerun ſhall have it, one as well as [c] another.

And this *is* the law of the ſacrifice of 11
the peace-offering, which is offered to Jehovah; if one offer it for a confeſſion- 12
offering, then he ſhall offer upon the ſacrifice of the confeſſion-offering unleavened cakes mixed with oil, and wafers unleavened anointed with oil, and

[t] See ver. 18. none ſhould meddle with it's fleſh but the holy.

[u] *i. e.* Of the prieſt that killed it; and the knife, the veſſel that caught the blood, &c. were all to be waſhed where Aerun was, that none of the blood might be carried out of the holy place, and that they who were ſtained with it might be waſhed clean with the ſame baptiſm the High Prieſt and the ſacrifice were.

[w] What could be cleanſed was cleanſed, and what could not was broken.

[x] See ch. iv. 5, 6, 16, 17.

[y] As he was whoſe blood is now making atonement in the holy of holies; ("By his own blood he entered in once into the holy place, having obtained eternal redemption for us, Heb. ix. 12, and ver. 26, 28.) And doth not this ſay alſo that every one who pretends to make atonement for himſelf or others ſhall be burnt with fire? Doth not the Deiſt pretend to this as to himſelf? And *works* of *ſupererogation* ſuppoſe it poſſible for men to do not only enough, but more than enough, to ſave themſelves.

[z] An offering for one who hath been *found guilty* and confeſſed his guilt to God, and to the injured party, making at the ſame time a compenſation.

[a] As acting in the name of the great High Prieſt, he thereby united the prieſt and ſacrifice in one; and God promiſed by this ordinance that all his prieſts ſhould receive the benefit of their ſacrifices, and this extended to all to whom that promiſe, Exod. xix. 6. doth.

[b] As a cloathing of righteouſneſs.

[c] *i. e.* Every prieſt ſhall have it, it being the bread of life. See note on ver. 7.

fine flower [d] fried in cakes mixed with
13 oil; with the cakes he ſhall offer lea-
vened bread *as* his offering, with the con-
14 feſſion-ſacrifice of his peace-offering. And
he ſhall offer from it [e] one from every
offering, a gift to Jehovah; the prieſt
who ſcatters the blood of the peace-
15 offering, he ſhall have it. And the
fleſh of the ſacrifice of confeſſion *for* his
peace-offering, ſhall be eaten on the day
he offers it; he ſhall not leave any of it
16 until the morning [f]; and if the ſacrifice
of his offering *be* a vow or voluntary, on
the day that he offers his ſacrifice it
ſhall be eaten, and on the morrow,
even what remains of it [g] ſhall be eaten;
17 and what remains of the fleſh of the
ſacrifice on the third day ſhall be burnt
18 with fire; but if he eats at all of the
fleſh of the ſacrifice of his peace-offering
on the third day, he ſhall not be ac-
cepted that offers it, it ſhall not be
reckoned to him, it is abominable, and
the perſon that eateth of it ſhall [h] bear
19 his ſin. And the fleſh that toucheth
any *thing* unclean [i] ſhall not be eaten, it
ſhall be burnt with fire, but [k] every one
that is clean ſhall eat the fleſh. And 20
the perſon that eateth the [l] fleſh of the
ſacrifice of the peace-offering which is
Jehovah's, with his uncleanneſs upon
him, that perſon ſhall be cut off from
his people. And the perſon that toucheth 21
any *thing* [m] unclean, by the uncleanneſs
of a man, or by an unclean beaſt, or by
any abominable unclean thing, and eateth
of the fleſh of the ſacrifice of the peace-
offering which is Jehovah's, that ſoul
ſhall be cut off from his people.

And Jehovah ſpake to Moſes, ſaying, 22
ſpeak to the children of Iſral, ſaying, 23
ye ſhall not eat [n] any of the fat of the
bullock, or of the ſheep, or of the goat;
and the fat of a dead carcaſe, and the 24
fat of what is [o] torn ſhall be put to any
uſe, but ye ſhall in no wiſe eat of it;
for every one that eateth the fat of the 25
[p] beaſt from which an offering by fire is
made to Jehovah, the perſon who eateth
it ſhall be cut off from his people. And 26
ye ſhall eat no blood, in all your habita-
tions, of bird or of beaſt; every perſon 27
that eateth any blood, that perſon ſhall
be cut off from his people.

[d] Or baked on a hot iron hearth.

[e] *i. e.* Loaf of the leavened bread, Qu? it being a peace— or reconciliation-ſacrifice, a meeting and eating as of friends together.

[f] The confeſſion— or reconciliation-offering, like the paſchal (Exod. xii. 10), was to be eaten on the ſame day it was offered: peace was made and the wrath over when Chriſt died; IT WAS FINISHED. John xix. 30.

[g] *i. e.* After the firſt day.

[h] His ſin ſhall be upon him, or God will find him guilty, and vengeance purſue him. "For Chriſt, the real peace-offering, was to be no longer in the condition of a ſacrifice, in a ſtate of death, on the third day, but on that day he was to riſe from the dead, never more to die nor ſuffer, and by his death and reſurrection to *fulfil* and *aboliſh* all the legal ſacrifices. See Rom. vi. 9, 10. Heb. ix. 26. x. 12—14." *Editor.*

[i] See Hag. ii. 12, 13, 14. Unclean is every perſon that keeps not himſelf from what is unholy.

[k] Heb. "The fleſh of all that is clean ſhall eat the fleſh," *i. e.* but Qu? *all fleſh* or every perſon that is clean ſhall eat the fleſh of his peace-offering.

[l] Chriſt was without ſpot or ſin, and ſo muſt he be *typically* who repreſented Chriſt; as every thing was perfect in it's kind which was uſed for that purpoſe.

[m] Not only a perſon unclean in himſelf, or who had touched an unclean perſon, but he who touched what an unclean perſon or unclean beaſt had touched, was unfit to eat of the ſacrifice to Jehovah, or of thoſe parts of it which were Aerun's. Chriſt as prieſt was without ſin of any kind, and his *fleſh* is meat only to the holy.

[n] Of the fat on the inwards.

[o] What died of itſelf, or what vermin killed.

[p] *i. e.* Of any of that ſpecies of beaſts; this extends the command not only to the particular beaſt that was ſacrificed, but to the whole ſpecies from which they took the ſacrifices; ſo not only the ſacrificer himſelf, but his whole houſe, women and children, muſt have no *fat*, *leaven*, malice, luſt, or whatever paſſions the fat is ſubſervient to, predominant in them.

28 And Jehovah ſpake unto Moſes, ſay-
29 ing, ſpeak unto the children of Iſral, ſaying, he that offereth the ſacrifice of his peace-offering to Jehovah, let him bring his offering to Jehovah from the
30 ſacrifice of his peace-offering; his own hands ſhall bring the offerings by fire to Jehovah, the fat [q] upon the breaſt; he ſhall bring it with the breaſt to preſent
31 it for an offering before Jehovah. And the prieſt ſhall make the fat ſmoke upon the altar, and [r] the breaſt ſhall be Aerun's
32 and his ſons'. And the right ſhoulder ſhall ye give *for* [s] an offering to the prieſt, out of the ſacrifices of your peace-offer-
33 ings. And he among the ſons of Aerun that offereth the blood of the peace-offering and the fat, he ſhall have the
34 right ſhoulder for *his* ſhare; for the breaſt that is held out, and the ſhoulder that is taken off, I take from the children of Iſral, from the ſacrifices of their peace-offerings, and give them to Aerun the prieſt and to his ſons by a ſtatute for [t] ever from the children of Iſral.
35 This *is the* anointing of Aerun and the anointing of his ſons, from the offerings by fire to Jehovah, in the day he brought
36 them near to miniſter to Jehovah; what Jehovah commanded to be given them, when he anointed them, by the children of Iſral, by a ſtatute for ever through their generations. This *is* the law of the 37
burnt-offering, of the bread-offering, and of the ſin-offering, and of the guilt-offering, and of the conſecration-offering, and of the ſacrifice of the peace-offering; which Jehovah commanded 38
Moſes in mount Sini, in the day he commanded the children of Iſral to offer their offerings in the wilderneſs of Sini.

AND Jehovah ſpake to Moſes, ſaying, VIII.
take Aerun and his ſons with him, and 2
the garments, and the anointing oil, and the bullock for the ſin-offering, and the two rams, and the baſket of unleavened bread, and gather all the congregation 3
together to the door of the tent of the congregation. And Moſes did as Jehovah 4
commanded, and gathered all the congregation together to the door of the tent of the congregation. And Moſes 5
ſaid to the congregation, this is the thing which Jehovah hath commanded to be done. And Moſes brought Aerun 6
and his ſons, and waſhed them with [u] water. And he put the [w] coat upon 7
him, and girded him with the girdle, and clothed him with the robe, and put the ephod on him, and girded him with the inwrought girdle of the ephod, and bound it to him with it. And he 8
put the breaſt-plate upon him, and put

[q] The fat was to be laid upon the breaſt and to be held out as a preſent to God by extending the hands towards the door of the tabernacle, and this was to be done by the perſon himſelf, which ſpeaks it's own meaning to be his love and free conſent.

[r] To denote the *hearty affection* with which Chriſt the great High Prieſt performed the will of God, ſee John iv. 34. and which all his diſciples ought to imitate. *Editor.*

[s] For a ceſs or tax; more literally what *is levied* or taken as his portion from it, not a *heave offering*, but ſimply a ceſs, but I know of no better word in Engliſh than *offering*; תנופה is rather a *heave*-offering than תרומה, for the breaſt with the fat on it was *held out* or *heaved up* as preſenting it to God by reaching it out towards the door of the tent of the congregation.

[t] To all eternity; To ſignify that faith and love are in Chriſt, through him and from him, and that every one whoſe body is a ſacrifice holy and acceptable to God muſt pay the tax of faith, love, and obedience, now and for ever, to the great High Prieſt.

[u] The law was the ſhadow and Chriſt the ſubſtance, every thing repreſenting him or relating to him in ſome view or other: he was the prieſt as well as the ſacrifice: this is the baptiſm and purity of our High Prieſt; and he waſhed the diſciples' feet that they might be clean, See Tit. iii. 5. Exod. xxix. 4.

[w] See Gen. xxxvii. 3. Exod. xxviii. 4. Iſa. xxii. 21. lxi. 10. Job xxix 14. Mat. xxvii. 28. as a royal prieſt. The ephod was over the robe, embroidered with the double cherub, and containing the precious ſtones which were engraved with the names of the twelve tribes, the church, on the ſhoulders and on the breaſt.

the [x]Urim and Thummim into the
9 breaſt-plate. And he put the mitre upon his head, and upon the mitre, upon the fore part of it, he put the flower of gold on the holy [y] plate, as Jehovah
10 commanded Moſes. And Moſes took the anointing oil, and anointed the tabernacle, and every thing that was in it, and ſanctified them[z]. And he ſprinkled ſome of it on
11 the altar ſeven times, and anointed the altar and all it's veſſels, and the laver, and
12 it's frame to ſanctify them. And he [a]poured ſome of the anointing oil on Aerun's head, and anointed him to ſanctify him.
13 And Moſes brought the ſons of Aerun, and cloathed them with the coats, and girded them with the girdles, and bound the bonnets upon them as Jehovah com-
14 manded Moſes. And he brought the bullock for the ſin-offering, and Aerun and his ſons laid their hands upon the head of the bullock for the ſin-offering.
15 And he ſlew him; and Moſes took the blood, and put it upon the horns of the altar with his [b]finger round about, and he [c]purified the altar, and poured the blood at the foot of the altar, and ſanc-
16 tified it to make atonement for it. And he took all the fat which *was* upon the inwards, and the gall-bladder on the liver, and the two kidneys, and their fat; and Moſes made them ſmoke upon
17 the altar: and the bullock, and his ſkin, and his fleſh, and his maw he burnt with fire without the camp, as Jehovah commanded Moſes.

18 And he brought the ram for the burnt-offering, and Aerun and his ſons laid their hands on the head of the ram.
19 And Moſes killed *him*, and he ſcattered the
20 blood upon the altar round about. And he cut the ram into his pieces; and Moſes made the head, and the pieces, and the
21 fat to ſmoke, and the inwards and the legs he waſhed in water; and Moſes made the whole ram ſmoke on the altar; it *was* a burnt-offering for an appeaſing odour; it *was* an offering by fire to Jehovah, as Jehovah commanded Moſes.

22 And he brought the other ram, the ram for the conſecration-offering; and Aerun and his ſons laid their hands on
23 the head of the ram. And Moſes killed him, and took of his blood, and put *it* on the flap of Aerun's right ear, and on the thumb of his right hand, and on
24 the great toe of his right foot[d]. And Moſes brought the ſons of Aerun, and Moſes put of the blood upon the flap of their right ear, and on the thumb of their right hand, and on the great toe of their right foot[e]; and Moſes ſcattered the blood on the altar round about.
25 And he took the fat, and the tail, and all the fat which *was* upon the inwards, and the gall-bladder, and the two kidneys, and their fat, and the right ſhoul-
26 der; and from the baſket of the un-

[x] Theſe bright glittering ſtones were ſet on a plate of metal and put into a ſtomacher, and appeared through twelve eyelet holes, irradiated with gold round them, and called *lights* and *perfect ones*, being thoſe whom Chriſt hath at his heart, and who are *perfect* and upright with him. Exod. xxviii. 15.

[y] See Exod. xxix. 6. and xxxix. 30. Pſal. cxxxii. 13. Iſa. xxviii. 1.

[z] See Exod. xxx. 23, &c.

[a] Pſal cxxxiii. 2. Ecclus. xlv. 15.

[b] Pointing it out to the eyes of God.

[c] The altar was the body of Chriſt, which was made perfect through ſufferings, Heb. ii. 10; and by death he was cleanſed from that ſin of our's which he had taken upon him, and חטא *purified* or *purged*, (as Heb. ix. 22.) is ſimply *ſinned, i. e. did away it's ſin*; as שרש is rooting up, and ſtriking root, both.

[d] What qualified Chriſt to be the prieſt was being holy in all his ways, and abſolutely without ſin; and ſanctifying the ear, hand, and foot with the blood was ſaying he ſhould be made perfect through thoſe ſufferings which had been deſcribed or predicted by burning the other ram, the two being but one perſon in different views.

[e] See 1 Pet. i. 15.

leavened

leavened bread which *was* before Jehovah he took one unleavened cake, and one cake of the oiled bread, and one wafer, and put them upon the fats and
27 on the right ſhoulder, and put the whole into the hands of Aerun, and into the hands of his ſons, and held them out *for* a preſent to Jehovah [f].
28 And Moſes took them out of their hands and made them ſmoke upon the altar, upon the burnt-offering of the conſecration; they were *for* an appeaſing odour; it was an offering by fire to Je-
29 hovah. And Moſes took the breaſt and held it out, for a preſent before Jehovah, from the ram of conſecration, it was Moſes' part, as Jehovah commanded
30 [g] Moſes. And Moſes took of the anointing oil, and of the blood which was upon the altar, and ſprinkled it upon Aerun, upon his cloaths, and upon his ſons and upon their cloaths, and ſanctified Aerun and his cloaths, and his ſons, and his ſons' cloaths with him [h].
31 And Moſes ſaid to Aerun and to his ſons, dreſs the fleſh at the door of the tent of the congregation, and there ſhall ye eat it, and the bread which is in the baſket of the conſecration-*bread*, as I am commanded, ſaying, Aerun and his ſons
32 ſhall eat it [i]. And that which remaineth of the fleſh and of the bread ſhall ye burn
33 with fire [k]. And ye ſhall not go out of the door of the tent of the congregation for ſeven days, till the days of your conſecration are fulfilled, for ſeven days ſhall ye be in [l] conſecrating; as is done this 34
day Jehovah hath commanded to be [m] done to make atonement for you. And ye 35
ſhall dwell at the door of the tent of the congregation day and night for ſeven days, and ye ſhall keep the charge of [n] Jehovah that ye die not, for ſo am I commanded. And Aerun and his ſons 36
did all the things which Jehovah commanded by the hand of Moſes.

AND it was on the eighth day Mo- IX.
ſes called for Aerun, and for his ſons, and for the elders of Iſral, and he ſaid to 2
Aerun, take thee a bull-calf for a ſin-offering, and a ram for a burnt-offering, *that are* perfect, and offer them before Jehovah, and ſpeak to the children of 3
Iſral, ſaying, take ye a young he-goat for a ſin-offering, and a calf and a lamb, *both* a year old *and* perfect, for a burnt-offering, and a bullock and a ram 4
for a peace-offering to ſacrifice before Jehovah, and a bread-offering mixed with oil; for [o] to-day Jehovah will appear to you.

And they brought what Moſes com- 5
manded before the tent of the congregation, and all the congregation drew near and ſtood before Jehovah. And 6
Moſes ſaid, this *is* the thing which Jehovah hath commanded ye ſhould do; and the glory of Jehovah ſhall appear to you. And Moſes ſaid to Aerun, go 7
unto the altar and offer thy ſin-offering

[f] Shewing that all, both prieſt and ſacrifice, were but repreſentatives of Jehovah our prieſt and bread of life.

[g] Moſes was a more lively figure of *the miniſter of God* than the uninſpired prieſt, and as he gave the breaſt to God, he received it again as "the ſon of the father in truth and love."

[h] All their ſanctity and the ſanctity of their cloaths or office deriving it's virtue from the blood that was ſhed in the ſacrifice, *i. e.* from the ſufferings of Chriſt, and his obedience unto death.

[i] As all the prieſts of God, the ſons of the great High Prieſt, will in heaven.

[k] As at the paſſover.

[l] Exhibiting or typifying the *full powers*, inſtructions, and virtues in their Principal, during the whole time of his miniſtry, all which time God was with him, and he in God. Pſal. lxv. 4. ci. 6. cxl. 13. John xiv. 20. 2 Cor. vi. 16.

[m] *i. e.* To do for ſeven days as they did the firſt, as it follows.

[n] Had Chriſt failed in one particular, or departed from God at all, he could not have made atonement for others.

[o] *i. e.* On the eighth day, or day after the conſecration ended.

and

and thy burnt-offering, and make atonement for thyſelf and for the people, and offer the offering of the people, and atone for them, as Jehovah hath commanded.

8 And Aerun drew near to the altar, and killed the calf for the ſin-offering
9 which was for himſelf. And the ſons of Aerun brought the blood to him, and he dipped his finger in the blood and put it on the horns of the altar, and the blood he poured at the bottom of the
10 altar. And he made the fat, and the kidneys, and the gall-bladder from the liver, from the ſin-offering, to ſmoke upon the altar, as Jehovah commanded
11 Moſes; and the fleſh and the ſkin he
12 burnt with fire without the camp. And he killed the burnt-offering, and the ſons of Aerun brought the blood to him, and he ſcattered it on the altar round
13 about. And they brought the burnt-offering to him by it's pieces, and the head, and he made them ſmoke on the
14 altar. And he waſhed the inwards and the legs, and made them ſmoke on the burnt-offering upon the altar,

15 And he brought the offering of the people, and he took the he-goat for the ſin-offering which *was* the people's, and killed him, and [p] made atonement for ſin
16 with him, as with the firſt. And he brought the burnt-offering and did with it ac-
17 cording to rule. And he brought the bread-offering, and took his handful of it, and made *it* ſmoke upon the altar beſides the burnt-offering of the morning. And he killed the bullock and the 18
ram *for* the peace-offering which was the people's; and the ſons of Aerun brought the blood to him, and he ſcattered it upon the altar round about; and the fats from the bullock and from 19
the ram, the tail and what covered it, and the kidneys, and the gall-bladder of the liver. And they put the fats 20
upon the breaſts, and he made the fats to ſmoke upon the altar. And the 21
breaſts and the right ſhoulder Aerun held out *for* a preſent before Jehovah, as Moſes commanded. And Aerun lifted up 22
his hands over the people [q] and bleſſed them, and he came down from making the ſin-offering, and the burnt-offering, and the peace-offering. And Moſes and 23
Aerun [r] went into the tent of the congregation, and came out and bleſſed the people; and the glory of Jehovah appeared to all the people. And a fire 24
came out from before Jehovah and conſumed upon the altar the [s] burnt-offering and the fats; and all the people ſaw it, and ſhouted, and fell on their faces.

X. AND Nadab and Abieva the ſons of Aerun took each of them his cenſer, and put fire in them, and put incenſe on it, and they brought ſtrange fire before Jehovah, which he did not command
2 [t] them. And there came out a fire from before Jehovah and conſumed them,

[p] See ver. 7, 8. Preſented it as a vicarious offering for ſin by putting the blood on the horns of the altar and at the foot of it, burning the fat and gall till it ſmoked and melted away.

[q] Herein repreſenting Chriſt his great antitype, who, when he had compleated the ſacrifical types and put away ſin by the ſacrifice of himſelf, bleſſed his people. Luke xxiv. 50. *Editor.*

[r] What did they go in for? was it not to burn the incenſe and put the blood on the horns of the incenſe-altar?

[s] The fire or wrath of God fed on the ſacrifice and ſo accepted the atonement; and if reconciliation with God be a matter of joy they had reaſon to ſhout, though they knew and believed that ſo doing the fire on the altar was not what the real atonement could be made with. See Jud. vi. 21. and ver. 24. "He called it *Jehovah-ſhalum*," *i. e.* Jehovah is reconciled. See 1 Chron. xxi. 26. and 2 Chron. vii. 1. at the *dedication* of the temple.

[t] See Num. iii. 4. This was in the wilderneſs of Sini; whatever induced them to it, they were a more exact figure of him who came not with legal righteouſneſs, but with that which the fire was to ſearch to the utmoſt.

and

3 and they died before Jehovah. And Moſes ſaid to Aerun, this *is* what Jehovah ſpake, ſaying, I will be [u] ſanctified in them that come near me, and before all the people will I be glorified: 4 and Aerun held his peace. And Moſes called Miſal and Aljepan the ſons of Ozial Aerun's [w] uncle, and ſaid to them, go near, carry out your brethren from before the ſanctuary without the camp. 5 And they came near, and carried them in their coats without the camp as Moſes 6 commanded. And Moſes ſaid to Aerun, and to Alozer and to Aitmer his ſons, diſhevel not your [x] heads, nor rent your cloaths, leſt ye die, and there be wrath on all the congregation: and your brethren, all the houſe of Iſral, ſhall mourn for the burning which Jehovah 7 hath made. And ye ſhall not go out [y] from the door of the tent of the congregation leſt ye die, for the anointing oil of Jehovah *is* upon you; and they did according to the commandment of Moſes.

8 And Jehovah ſpake to Aerun, ſaying, 9 drink neither [z] wine nor ſtrong drink, thou nor thy ſons [a] with thee, when ye go into the tent of the congregation, that ye die not, by a ſtatute for ever through your generations, and that ye 10 may make a difference between the holy and the prophane, and between the polluted and the clean; and that ye may 11 [b] teach the children of Iſral all the ſtatutes which Jehovah hath ſpoken to them by the hand of Moſes.

And Moſes ſpake to Aerun, and to 12 Alozer, and to Aitmer his ſons who were left *alive*, take ye the bread-offering that remaineth of the offerings by fire to Jehovah, and eat it in unleavened cakes by the [c] altar, for it is moſt [d] holy. And ye 13 ſhall eat it in the holy [e] place, for it *is* thy [f] appointment, and the appointment of thy ſons from the offerings by fire to Jehovah, for ſo I am commanded. And 14 the breaſt that is preſented, and the ſhoulder that is lifted up, ſhall ye eat in [g] a clean place, thou and thy ſons and thy daughters with thee, for *they are* thy appointment and the appointment of thy ſons *which* are given from the ſacrifices of the [h] peace-offerings of the chil-

[u] See Exod. xix. 22. Deut. xxxii. 51. Ezek. xx. 41. Iſa. v. 16. They did not ſanctify God by obeying his command, and God gat him glory on them as on Pharoeh by puniſhing them with death, and ſhewing that whoever preſumed to make any other than the legal atonement muſt do it at the expence of his own life. See Num. xvi. 40. And they who offered incenſe with a different deſign, as the Jews at laſt, were alſo to be deſtroyed as by fire from heaven. The general command is to be holy as God is holy, but this ſays that God would be ſanctified *in* or *on* them that came near him, as Iſa. v. 16. or exalted in judgement.

[w] See note on ch. xxi. 2.

[x] Pull not off the ſacerdotal cap or bonnet, as in mourning. In ſome great calamities, they cut or tore off their hair, as Jer. vii. 29. &c. and rent their cloaths. They were to make no mourning, God being all in all to the true believer; neither did the High Prieſts mourn at Chriſt's death, though the people did. Luk. xxiii. 48.

[y] See ch. xxi. 12.

[z] Being in their office as the Nazarites, ſeparate from the pleaſures of life, their office alone being ſufficient to keep up their ſpirits, as the love of God did our Lord's in the laſt great ſcene of his ſacerdotal part. See Mark xiv. 25.

[a] *i. e.* Like thee, or as thou doeſt not.

[b] They were to obſerve all the typical holineſs themſelves, and to inſtruct the people—meaning ſurely *in the ſenſe and meaning of* the ſtatutes of God, when they met in the places of prayer at the door of the tent of the congregation, as the chriſtian clergy do in the meaning of our types of baptiſm and the other ſacrament: how childiſhly have ſome of our great men ſuppoſed the Iſralites to have had neither public prayers nor public inſtructions, when they came together at the times of ſacrificing?

[c] *i. e.* At the door of the tent, by which the altar ſtood.

[d] See ch. vi. 16. and xxi. 22, where it is called the bread of God, *i. e.* the bread that came down from heaven.

[e] *i. e.* In Chriſt, or in his name.

[f] Allowance or portion to live upon.

[g] Or the holy place.

[h] See Exod. xxix. 24.

dren

15 dren of Iſral. The ſhoulder that is lifted up and the breaſt that is preſented, ſhall they bring with the fats that are offered by fire, to hold them forth for a [i] preſent before Jehovah; and they ſhall be thine and thy ſons by a ſtatute for ever, as Jehovah hath commanded.

16 And Moſes ſought diligently for the goat of the ſin-offering, and behold, it was burnt; and he was angry with Alozer and Aitmer the ſons of Aerun who
17 were [k] left *alive*, ſaying, [l] why do ye not eat the ſin-offering in the holy place, for it *is* moſt holy, and he gave it to you to bear the iniquity of the congregation,
18 to atone for them before Jehovah? behold, it's blood is not brought in within the holy *place*; ye muſt indeed eat it in
19 the holy *place*, as I commanded. And Aerun [m] ſaid to Moſes, behold, ſhould they this day bring their ſin-offering and their burnt-offering before Jehovah, when ſuch things as theſe have befallen me, and ſhould I eat the ſin-offering today, would it be pleaſing in the eyes of Jehovah? And Moſes [n] heard it, and it 20
was pleaſing in his eyes.

AND Jehovah ſpake to Moſes and to XI.
Aerun, ſaying to them, ſpeak to the 2
children of Iſral, ſaying, theſe *are* the creatures which ye ſhall eat of all the
[o] beaſts that *are* on the earth; every one 3
that [p] parteth the hoof, and divideth the claws of the hoof, [q] which [r] cheweth the cud among the beaſts, that ſhall ye eat:
but theſe ſhall ye not eat, of them which 4
chew the cud, and of them which part the hoof; the camel, for it cheweth the cud,
but [s] parteth not the hoof, it *is* unclean to 5
you; and the rabbit, for it cheweth the cud,
but parteth not the [t] hoof, it *is* unclean
to you; and the hare, for it cheweth the 6
cud, but parteth not the hoof, it *is* unclean to you; and the ſwine, for it 7
parteth the hoof, and divideth the [u] claws of the hoof, but it cheweth not the cud,
it

[i] So we ſay at the altar—"and here we preſent unto thee our ſouls and bodies to be a reaſonable, holy, and lively ſacrifice unto thee."

[k] Comp. ver. 1, 2.

[l] There is a myſtery here no doubt, Moſes demands the goat of the ſin-offering to be offered and eaten in the holy place, becauſe it was *moſt holy*, the food of the Aleim, what wrath was to feed on, and they as prieſts and repreſentatives were to have eaten it in the *holy one*, in his name, as the ſacrifice for the ſins of the people: the law demanded this ceremony, and the rulers of the people demanded it when the real and true ſacrifice had been offered, which ſuperſeded it; and here Moſes or the law demanded it when the very prieſts themſelves had borne the wrath of God—a more lively picture than *the ſhadow* which the death of a beaſt bore of the death of Chriſt.

[m] Does Aerun ſay this as ſpiritual interpreter of the law (for ſuch the prieſt was)—that the death of the prieſt ſet aſide the type, or predictively, as Caiphas propheſied, John xi. 50.

[n] The law certainly bears witneſs to Chriſt, that it was but a ſhadow to be done away when a real prieſt ſhould lay down his life and put away ſin by the ſacrifice of himſelf: and the High Prieſt and rulers of the people, by his perſuaſion, pitched upon our Lord as the perſon, John xi. 51.

[o] See Deut. xiv. 4. "To teach them to abhor that filthineſs, and thoſe other ill qualities for which *ſome* of thoſe creatures are noted;" ſays *Clark:* for which all of them are noted, he might have ſaid; but not to teach them as he thinks, that they ſhould not familiarly converſe with the heathen, in the ſenſe St. Peter and the Jews in general underſtood it at that time, but only as they were idolaters and wicked, and ſo as abominable as the beaſts of prey, or the moſt nauſeous feeders among them. St. Peter withdrew from the believing heathens, and the malice and pride of the Jews were ſo great as to be their ſtumbling-block in the way of chriſtianity; but they learnt not this from Moſes.

[p] "To note ſuch as can diſcern between things that differ. Heb. v. 14." *Clark.*

[q] "To note meditating in the law, which is the food of the ſoul, and therefore ſhould be called to mind." *Clark.* Sober calm thinking, or reflection on knowledge before received from divine revelation, ſeems naturally expreſſed by rumination or chewing the cud, as in the Latin and Engliſh. See Pſal. i. 2. 1 Tim. iv. 13.

[r] Heb. *bringeth up* or *back.*

[s] *i. e.* Not entirely, as the ſheep and bullock do.

[t] Any more than a man does, it's feet conſiſts of toes, not hoofs or claws, ſuch as a hog or a ſheep.

[u] Heb. *divideth a diviſion* or *cleaveth a cleaving of the hoof.* Hog's fleſh was, if not now, ſoon afterwards offered in ſacrifice by the heathens, and eaten, as introductory to thoſe ſcenes of abominable filthineſs which uſually cloſed the heathen feſtivals, ſee Iſa. lxv. 4. lxvi. 3, 17. The hog is filthy to a proverb. 2 Pet. ii. 22.

See

8 it *is* unclean to you; ye ſhall not eat of their [w] fleſh, and their carcaſes ye ſhall not touch, they *are* unclean to you.

9 This ſhall ye eat of all that *is* in the waters; whatever hath fins and ſcales in the waters, in the ſeas, and in the brooks,

10 thoſe ſhall ye eat; and whatſoever hath not fins and ſcales in the ſeas and in the brooks, of all that creepeth in the waters, and of every living thing that is in the waters, they are an abomination to

11 you; and they ſhall be an abomination to you; ye ſhall not eat of their fleſh, and their carcaſes ſhall ye abominate;

12 every thing which hath not fins and ſcales in the waters, *is* an abomination to you [x].

13 And theſe ſhall ye abominate among the fowl; they ſhall not be eaten, they are an abomination; the eagle, and the

14 oſſifrage, and the oſprey [y]; the [z] hawk,

15 and the kite after it's kind; every [a] raven

16 after it's kind; and the [b] owl, and the [c] ſcreech-owl, and the ſparrow-hawk after it's

17 kind; and the bittourn, and the plungeon, and the

18 [d] twilight-bird, and the [e] cormorant,

19 and the pelican, and the [f] rehem, and the heron after it's kind, and the [g] houp,

20 and the [h] bat; every [i] creeping thing that flieth, which goeth upon four, is an abomination to you; but this ſhall

21 ye eat of every creeping thing that flieth, which goeth upon four, which have

See 2 Mac. vi. 9. 18. And this was abuſe of ſacrifices, as thoſe unnatural pleaſures were of their joyful times. All that is objected to the hog here, is not *chewing the cud*, for by the make of it's foot it could pick and chuſe it's way, and part and divide the dirt to tread clean, without throwing it upon itſelf, as the horſe does. If *chewing the cud* be an obvious figure of conſideration or reflection and repentance, the open foot and ſharp pointed claws of the hoof of the ſheep to pick and chuſe the road, and tread down rather than make dirt, as plainly beſpeaks open proceeding and pure and clean ways. To our honeſt endeavours let us add ſerious reflections, and it is all that God requires of us; Chriſt hath done the reſt.

[w] Ye ſhall have none of their ill qualities in you; as prohibiting unleavened bread was bidding them beware of pride and malice, ſo here: and thus, no doubt, theſe prohibitions were underſtood by them, notwithſtanding the blindneſs imputed to this people by too many; ſee Iſa. lii. 11. Whether people really contract any good or ill qualities from their food, as children from their nurſes, or whatever political or civil advantages might ariſe from theſe reſtrictions of their food, the leſſons of *purity* and *holineſs* are very legible in the marks of the clean beaſts.

[x] Is not the reaſon to be fetched from the uſe of their fins and ſcales, and perhaps from their ſhining too? Their fins are their wings to riſe upwards with, and their *ſcales* their armour of *light*, their coat of mail. All groveling earthly-minded people, and ſuch as are naked and expoſed to the aſſault of the enemy, ſeem to be the creatures whom God abominates; "Put on the armour of light." Rom. xiii. 12. Deut. xiv. 10.

[y] Theſe are birds of prey, and different ſpecies of eagles perhaps, but they have on the *South Downs* (in *Suſſex*) a *whining kite*, which may be heard when very high in the air, and ſeems to be the הַעַזנִיָה here. I do not know that it is poſſible or neceſſary to aſcertain the ſeveral kinds and ſpecies of birds here mentioned.

[z] Called here דאה from the *ſwiftneſs* of it's flight, as it is ראה, Deut. xiv. 13, from the ſharpneſs of it's *ſight*. *Editor.*

[a] Named ערב, from their colour of a dark grey or *mixoure* of black and whitiſh colour on the ſame feathers on one ſide or the other: they are all foul feeders on carrion, "and are they not called in Engliſh *raven* from their *ravening?*" *Editor.*

[b] Called in Heb. from it's בת *hollow* יענה *ſounding*.

[c] The ſcreech-owl, if that be meant in our common tranſlation by the *night-hawk*, is ſo marked out by it's name תחמס a *violent ſcreamer*, as hardly to be miſtaken; and the ſparrow or *ſparring*-hawk is properly named נץ from it's *impetuous darting* on it's prey, and it is perhaps the ſmalleſt of that kind.

[d] Or *evening bird*. This is rendered the *great owl*, but by it's company ſhould be ſome water-fowl, many ſorts of which, as duck, widgeon, and teal, are evening birds, never appearing by day but in the moſt deſolate places.

[e] The cormorant and ſeveral water fowls are remarkable for *blowing* out a particular note or noiſe, and as this is among the water-fowl here, one would not think it a ſpecies of the owl.

[f] Named perhaps from it's רחם *belly* or *paunch*.

[g] The lapwing is ſuppoſed to be meant here, but there is a much larger bird, bigger than a ſwan, that hath a hole through the upper part of his bill, that makes a whooping noiſe, and comes to this part of the only in very hard weather

[h] I do not know why the bat ſhould be ranked with the heron and other water-fowl; it is a night— and land-bird.

[i] All thoſe winged inſects that could not leap or hop from the ground were unclean, "noting men wholely given to the cares and delights of the world," (*Clark*) —men wedded to the earth.

not [k] legs above their feet to leap with
22 upon the earth; these of them shall ye
eat, the [l] locust after it's kind, and the
rock-bred locust after it's kind, and the
[m] adderspear after it's kind, and the [mm] ha-
23 gab after it's kind; and every creeping
thing that flieth, which hath four feet is an
24 abomination to you; and by these shall ye
become unclean; every one that toucheth
their [n] carcase shall be unclean till the
25 evening; and whoever takes up any part
of their carcase shall wash his cloaths and
26 be unclean till the evening: as for every
beast that parteth the hoof and divideth
not the claws, and cheweth not the cud,
they are [o] unclean to you; every one
that toucheth them shall be unclean;
27 every thing that goeth upon it's paws,
among all the creatures that go upon
four, they *are* unclean to you, every one
that toucheth their carcase shall be un-
28 clean till the evening; and he that
taketh up their carcase shall wash his
cloaths, and be unclean till the evening;
they are unclean to you.
29 And these *shall be* unclean to you among
the creeping things that creep upon the
ground; the [p] weasel, and the mouse, and
30 the [q] toad after it's kind; and the ferret,
and the lizard, and the newt, and the
31 eft, and the chameleon; these *are* un-
clean to you among all the creeping
things; every one that toucheth them
when they are dead shall be unclean till
the evening; and whatsoever any of 32
them shall fall upon when they are dead
shall be unclean; of all vessels of wood,
or garment, or skin, or sack; every
vessel which *any* work is done in shall
be put in water and be unclean till the
evening, and then it may be clean; and 33
every earthen vessel into the inside of
which any of them shall fall, whatsoever
is within it shall be unclean, and ye shall
[r] break it; all meat which can be eaten 34
which the water comes upon shall be
unclean, and any drink which can be
drunk in any vessel shall be unclean;
and every *thing* which *any part* of their 35
carcase shall fall upon shall be unclean:
the oven and the [s] pitchers shall be
broken, they *are* unclean, and they shall
be unclean to you; but a fountain or 36
pit of a collection of water shall be
[t] clean, and he that toucheth their car-
case shall be unclean; and if *any part* of 37
their carcase fall on any seed that is sown,
that which is sown is clean; but if 38
water be put upon the seed, and *any*
part of their carcase fall upon it, it is
unclean to you; and when any beast 39
which is food for you [u] dieth, he that
toucheth the carcase shall be unclean till
the evening; and he that eateth of it's 40
carcase shall wash his cloaths and be
unclean till the evening; and he that
taketh up it's carcase shall wash his
cloaths and be unclean till the even-

[k] Heb. *benders* or crouching joints to stoop down and spring up by, as little birds do, and grashoppers remarkably.

[l] Named from breeding and *lurking* in holes in the ground, and some breed in crevices in the rocks.

[m] The adderspear lays it's egg in froth, in the joints or knots of plants, which produceth the grashopper, of which there are many sorts.

[mm] *i. e.* A species of locust. *Editor.*

[n] "Evil communications corrupt good manners." Keep clear from all stains.

[o] Meaning when dead.

[p] The weasel, ferret, polecat, and marten are remarkable for sliding and stealing along to come upon their prey, and so all deceit and treachery, all pilfering and stealing, are forbidden here, "our affections must not be low and flat in God's service, nor set upon things below." *Clark.*

[q] *What swells*, according to the Hebrew.

[r] As our earthen vessel is to be.

[s] They bake their bread in thin cakes on the sides of a pitcher heated by fire within, and sometimes bake it on the coals within.

[t] The old water runs away and fresh comes, but he that took the carcase out of the well or spring was unclean, as he who cleansed all things was at the time.

[u] *i. e.* Of itself.

wash

41 ing.[w] And every creeping thing that creepeth upon the earth is an abomina-
42 tion, it ſhall not be eaten; every thing that goeth upon it's belly, and every thing that goeth upon four, with every thing that hath a multitude of feet, of every creeping thing that creepeth upon the earth, ye ſhall not eat them, for they
43 *are* an abomination: ye ſhall not make yourſelves abominable by any creeping thing that creepeth, neither ſhall ye pollute yourſelves by them, and be vile by
44 them; for I am Jehovah your Aleim, and ye ſhall ſanctify yourſelves and be holy, for I *am* holy; and ye ſhall not pollute yourſelves with any creeping thing that
45 crawleth upon the earth; for I am Jehovah who brought you up out of the land of Egypt to be Aleim to you, and
46 ye ſhall be holy, for I *am* [x] holy. This *is* the law of the beaſt, and of the fowl, and of every living creature that crawleth in the waters, and of every creature that
47 creepeth on the earth; to make a difference between the unclean and the clean, and between the creature that may be eaten and the creature that may not be [x] eaten.

AND Jehovah ſpake to Moſes, ſaying, XII.
ſpeak to the children of Iſral, ſaying, a 2
woman when ſhe hath [z] produced ſeed, and born a male child, ſhe ſhall be unclean ſeven [a] days, according to the days of the ſeparation for her ſickneſs ſhall ſhe be unclean; and on the eighth day ſhall 3
the fleſh of his [b] foreſkin be cut off; and 4
thirty and three days ſhall ſhe continue in the blood that is to be [c] cleanſed; ſhe ſhall touch no holy thing, nor ſhall ſhe come to the ſanctuary till the days of her [d] cleanſing are compleated: and if 5
ſhe bear a female, then ſhall ſhe be unclean two weeks according to her ſeparation, and ſixty and ſix days ſhall ſhe continue in the blood that is to be [e] cleanſed: and when the days of the 6
cleanſing for a ſon or for a daughter are compleated, ſhe ſhall bring a yearling lamb for a burnt-offering, and a young pigeon or a turtle-dove for a ſin-offering to the door of the tent of the congregation to the prieſt; and he ſhall offer it 7
before Jehovah, and make atonement for her, and cleanſe her [f] from the iſſue of her blood. This *is* the law of [g] child-bearing for a male or for a female. And 8

[w] The prieſt was not allowed at all to eat what died of itſelf, ſee ch. xxii. 8. Ezek. iv. 14, being an example of holineſs to others, and a figure of him who was without any pollution of his own.

[x] Unleſs, therefore, the holineſs of God conſiſts in not eating or touching a hog or a dog, a rat or a mouſe, theſe ſtatutes were ſacramental, and were to teach them what was holineſs and what not, only as ſigns or pictures.

[y] And here is room enough for the Naturaliſt to diſplay his abilities in deſcribing their different qualities, good and bad, and applying the leſſons to the conſcience of the Chriſtian, for what was not to be eaten was not to be imitated, under the penalty of being cut off from the people, whoſe Aleim was Jehovah, *i. e.* under the forfeiture of redemption.

[z] Not *conceived*, but grown it, and brought it forth.

[a] The infirmity, ſin, and weakneſs of the natural birth is pointed out by this typical uncleanneſs of the woman or mother of the child, which by regeneration becomes the child of God, "to ſhew how exceeding corrupt man is, even from the very conception." *Clark.* Spiritual ſtrength and knowledge come by *grace*, not by *nature*.

[b] See Deut. x. 16. To ſignify the cutting off of all forward fleſhly deſires, which, though neceſſary to the natural man, muſt not *rule* him here, for when the ſeven days of this world are over, they will be no more; for fleſh and blood cannot inherit the kingdom of God. See Mat. xxii. 30. 2 Cor. v. 2—4.

[c] Heb. *blood of the cleanſing*.

[d] Forty days Chriſt was on earth after his reſurrection.

[e] Does not this refer to the twice *forty days* or *years* of the church, under the law and under the goſpel. When Chriſt was raiſed the law ceaſed, and after forty days he was glorified, but there remained yet another *forty days* for the church to continue in it's cleanſing.

[f] The natural man wants grace and help, and man as well as woman, nay Chriſt himſelf, the God-man, as man, was ſubject to the ſame infirmities as other men, and wanted the aid and aſſiſtance of the holy ſpirit, and his parents acknowledged it by ſacrifice as well as others.

[g] Which was under the attainder and ſentence of death.

if her [h] ability reach not to a lamb, then ſhe ſhall bring [i] two turtle-doves or two young pigeons, one for a burnt-offering, and one for a ſin-offering; and the prieſt ſhall make atonement for her, and ſhe ſhall be clean.

XIII. [k] AND Jehovah ſpake to Moſes and to
2 Aerun, ſaying, when a man ſhall have in the ſkin of his fleſh, a riſing, or ſcurf, or [l] ſpot, and it becomes in the [m] ſkin of his fleſh the plague of leproſy, then he ſhall be brought to Aerun the prieſt, or
3 to one of his ſons the prieſts. And the prieſt ſhall look on the [n] plague in the ſkin of the fleſh, and *if* the hair in the plague be turned white, and the appearance of the plague be deeper than the ſkin of the fleſh, it *is* the plague of leproſy, and the prieſt ſhall look on
4 him, and pronounce him unclean. And if the ſpot in the ſkin of his fleſh *be* white and deep, not appearing above the ſkin, and the hair be not turned white, then the prieſt ſhall ſhut up the
5 plague ſeven days. And the prieſt ſhall look on him the ſeventh day, and behold, the plague ſtops, according to his eye the plague hath not ſpread in the ſkin, then the prieſt ſhall ſhut him up ſeven days more. And the prieſt ſhall 6
look upon him again the ſeventh day, and, behold, the plague be ſhrunk, and the plague hath not ſpread in the ſkin, then the prieſt ſhall declare him clean, it *is* a ſcurf; and he ſhall waſh his cloaths and be [o] clean; but if the ſcurf 7
be certainly ſpread in the ſkin, after he hath ſhewn himſelf to the prieſt for his cleanſing, he ſhall be ſhewn to the prieſt again; and the prieſt ſhall look, and, 8
behold, the ſcurf hath ſpread in the ſkin, then the prieſt ſhall declare him unclean, it *is* the leproſy.

When the plague of the leproſy is 9
upon a man, and he be brought to the prieſt, and the prieſt looks, and behold, 10
there is a white riſing in the ſkin, and it hath turned the hair white, and quick [p] fleſh be growing up in the
riſing, it *is* an inveterate leproſy in the 11
ſkin of his fleſh, and the prieſt ſhall declare him unclean, he ſhall not ſhut him up, he is unclean: and if the le- 12
proſy break out abroad in the ſkin, and the leproſy cover all the ſkin with the plague, from his head to his feet, as far as the eye of the prieſt can ſee, and the 13
prieſt looketh, and behold the leproſy

[h] Heb. *hand.*

[i] One to repreſent the Redeemer as bearing the fire or wrath, and the other as a ſubſtitute for ſin.

[k] This and the next chapter treat of the leproſy, it's ſigns and tokens, and the ſacrifices, rites, and ceremonies at the cleanſing of the leper. Miraculous powers attended the Jewiſh church from it's commencement at the fall, in an oracle, Urim and Thummim, prophets and extraordinary bleſſings and judgements, and ſuch were continued in the chriſtian church till the full eſtabliſhment of the faith and the deſtruction of Jeruſalem rendered them unneceſſary any longer. Extraordinary judgements followed ſuch and ſuch crimes, and there was a *ſin unto death*, which the inſpired men, who ſaw the heart, knew who had been guilty of, and therefore they were not to *pray for it* or them who were under it, and *there was a ſin not unto death*, which they had power to pardon and remove the judgement. See 1 John v, 16. And thus the leproſy ſeems to have been an immediate judgement oftener than a diſtemper coming naturally. It is a ſcurfy humour, greatly reſembling the whitiſh, rough, ſcaly ſkin of the hornet, which animal in hotter climates may bear a nearer reſemblance to the appearance of this filthy diſtemper, as, no doubt, it has more of that hot venomous poiſon in it, which renders it's ſting ſo painful, and ſo venomous here as to become a proverb.

[l] "A wheal or pimple ſhining like the ſcale of a fiſh." *Clark.* See Num. xii. 10. 2 King. v. 27. 2 Chron. xxvi. 19. Which are inſtances of the extraordinary judgement of God on pride and preſumption, and of the rebellious nature of the fleſh againſt the ſpirit, which our articles call *original* or *birth-ſin.*

[m] *i. e.* Skin deep.

[n] The ſtroke, ſore, infection, or taint.

[o] It being only a ſort of ſcurf, which being dried up and ſhrunk ſhewed it was cured and ready to drop off.

[p] Or a growth of *proud* fleſh, which is *quick* and ſore.

hath

hath [q] covered all his fleſh, then he ſhall declare the plague clean, it is all turned
14 white, it is clean; but when proud
15 fleſh is ſeen in it, it is [r] unclean; when the prieſt ſeeth the proud fleſh, he ſhall declare it unclean, the proud fleſh *is*
16 unclean, it *is* the leproſy; but if the proud fleſh turn, and be changed white,
17 then he ſhall come to the prieſt, and the prieſt ſhall look upon him, and behold, the plague is turned white, then the prieſt ſhall declare the plague to be clean; it *is* [s] clean.

18 And the fleſh that hath had a bile in
19 it's ſkin, and is healed, and there is in the place of the bile a white riſing or a white ſpot, reddiſh, and it is ſhewn to
20 the prieſt, and the prieſt looketh, and behold, the appearance is below the ſkin, and it's hair is turned white, then the prieſt ſhall declare it unclean, it *is* the plague of the leproſy, it hath broke
21 out in the bile; but if the prieſt look on it, and *there be* no white hairs in it, and it is not below the ſkin, and it is ſhrunk, then the prieſt ſhall ſhut him
22 up ſeven days; and if it ſpread at all in the ſkin, then the prieſt ſhall declare
23 him unclean, it *is* the plague; but if the ſpot ſtay where it was, without ſpreading, it *is* the [t] burning of the bile, and the prieſt ſhall declare it clean.

24 Or fleſh that ſhall have in it's ſkin a burn by fire, and there ſhall be proud fleſh in the burn, with a white ſpot,
25 reddiſh or white; and the prieſt looketh upon it, and behold, the hair is turned white in the ſpot, and the appearance is deeper than the ſkin, it *is* the leproſy, it hath broke out in the burn, and the prieſt ſhall declare him unclean, it *is* the plague of leproſy; but if the prieſt 26
look on it, and *there be* no white hair in the ſpot, nor it *be* below the ſkin, and it *be* ſhrunk, then the prieſt ſhall ſhut him up ſeven days; and the prieſt 27
ſhall look on him the ſeventh day, and if it have ſpread at all in the ſkin, the prieſt ſhall declare him unclean, it *is* the plague of leproſy; but if the ſpot ſtay 28
where it was, without ſpreading in the ſkin, and it *be* ſhrunk, it *is* the [u] riſing of the burn, and the prieſt ſhall declare him clean, for it *is* the [w] ſcar of the burn.

And a man or woman who ſhall have 29
the plague in his head or beard, and the 30
prieſt looketh upon the plague, and behold, it's appearance *is* deeper than the ſkin, and *there is* a yellow thin hair in it, then the prieſt ſhall declare him unclean, it *is* a ſcall, it *is* the leproſy in the head or beard; and when the prieſt 31
looks on the plague of the ſcall, and behold, it's appearance is not deeper than the ſkin, and *there is* no black hair in it, then the prieſt ſhall ſhut up the plague of the ſcall ſeven days; and the 32
prieſt ſhall look on the plague upon the ſeventh day, and behold, the ſcall hath not ſpread, and there is no yellow hair in it, and the appearance of the ſcall *is* not deeper than the ſkin, then he ſhall 33
ſhave himſelf, but he ſhall not ſhave the ſcall, and the prieſt ſhall ſhut up the ſcall ſeven days more; and the prieſt 34
ſhall look on the ſcall upon the ſeventh day, and behold, the ſcall hath not ſpread in the ſkin, and it's appearance *is* not deeper than the ſkin, then the prieſt ſhall declare him clean, and he ſhall waſh his cloaths and be clean; but if 35

[q] When ſome humours throw themſelves out on the ſkin, or are thrown out by art, they die away and go off, and then the patients are clean or well.
[r] The humour being yet in the fleſh.
[s] Or healed.
[t] *i. e.* The ſcar.
[u] Raiſed by the fire.
[w] The ſcar which the heat of the burn made.

the

the ſcall have ſpread at all in the ſkin
36 after his cleanſing, then the prieſt ſhall look upon him, and behold, the ſcall hath ſpread in the ſkin, then the prieſt ſhall not ſearch for the yellow hair, he *is*
37 unclean; but if according to his eye the ſcall have ſtopped, and black hair be grown up in it, the ſcall is healed, he *is* clean, and the prieſt ſhall declare him clean.
38 And a man or woman who ſhall have in their ſkin [x] a number of white ſpots,
39 and the prieſt looks, and behold, the ſpots in the ſkin of their fleſh *are* ſhrunk *and* white, it is a pimple break-
40 ing out in the ſkin, he *is* [y] clean. And a man when his head is pilled till it *is*
41 bald, he *is* [z] clean. And if his head is pilled at the [a] ſides of his face, he *is* fore-
42 head bald, he *is* clean. But when there is in the bald part of his head, or in the bald forehead, a white reddiſh [b] ſore, it *is* the leproſy ſprung up in his bald head, or
43 in his bald forehead; and the prieſt looks upon him, and behold, the riſing of the ſore is white *and* reddiſh on his bald head or his bald forehead, as the appearance of the leproſy in the ſkin of the fleſh,
44 that man *is* a leper, he *is* unclean, the prieſt ſhall declare him utterly unclean, his plague *is* in his [c] head. And the 45
leper on whom the plague *is*, his [d] cloaths ſhall be rent, and his hair looſe, and he ſhall curl his whiſkers, and he ſhall cry out [dd] unclean, unclean; all the time the 46
plague is upon him, he *ſhall be* declared unclean, he *is* unclean; he ſhall dwell alone; without the camp *ſhall* his habitation *be*.

And the garment when it has the 47
plague of the leproſy in it, *be it* a garment of wool or a garment of linen,
whether *it be* in the warp or woof of 48
the linen, or of the wool, or in a ſkin, or in any thing made of ſkin; and the 49
plague is greeniſh or reddiſh in the garment, or in the ſkin, or in the warp, or in the woof, or in any thing made of ſkin, it *is* the plague of leproſy, and ſhall be ſhewed to the prieſt; and when the 50
prieſt ſeeth the plague, he ſhall ſhut up the plague ſeven days; and he ſhall 51
look on the plague upon the ſeventh day; if the plague be ſpread in the garment, in the warp, or in the woof, or in the ſkin, with every thing that is made of ſkin for uſe, it *is* a leproſy, a fretting plague, it *is* unclean [e];

[x] Heb. *ſpots ſpots white.*

[y] "Viz. from the leproſy, for though it ſpotted the ſkin it fretted not the fleſh: God hereby ſheweth himſelf merciful to the infirmities of his people, not eſteeming every ſpot in them as a malignant ſin." *Clark.* That being clean which was only ſkin deep and had not infected the fleſh may teach us another moral leſſon, that ſcandal and reproaches do not hurt thoſe who ſuffer them, unleſs they irritate and diſorder the mind. But for the propriety of the ſeveral ſymptoms of various ſorts or degrees of the leproſy to the moral leſſons under them, as alſo of the ſigns of the infection, increaſing, decreaſing, and healing? Qu? That an hot, itchy, ſcrophulous humour in the blood can produce nothing but what is hateful to God and man is a plain leſſon, and that it muſt be rooted out, though at the expence of a limb or a part of the body, appears by what was to be done with the infected garment, or elſe that the body ſhould be burnt, as the infected incurable *houſe* is ordered to be, which was burning the criminal in effigie, and in terrorem.

[z] The runniug humour being dried up and gone, he is healed; it being only incurable ulcers that rendered them unfit for ſociety—a plain leſſon.

[a] Or corners.

[b] Touch or plague.

[c] "To note that if to our infirmity be added preſumption, it makes the ſinner loathſome to God." *Clark.* And he is capitally guilty as relapſing after a cure. Relapſes are always very dangerous.

[d] Signs of deep mourning. 2 Sam. xix. 24. Ezek. xxiv. 17—22. Mich. iii. 7.

[dd] See Lam. iv. 15.

[e] A cancerous humour or gnawing ulcer in the fleſh is natural, and many unhappy objects are to be met with labouring under it. What this *taint* in garments or furniture is, if ever natural, I know not; if mercifully ſent on the apparel rather than the perſon of the ſinner, who was to be warned or awakened by the immediate hand of God, it hath ceaſed like other miraculous interpoſitions of heaven, leaving ſtill a divine leſſon, that all *corruption* is abominable in the ſight of God.

ther

52 and he ſhall burn the garment, whether it be the warp, or the woof, of wool or linen, or any thing made of ſkin, which the plague is in; for it *is* a fretting leproſy; it ſhall be burnt with [f] fire:
53 and if the prieſt look, and behold, the plague is not ſpread in the garment, either in the warp, or in the woof, or
54 in any utenſil of ſkin; then the prieſt ſhall command them to waſh what *hath* the plague in it, and he ſhall ſhut it up
55 ſeven days more: and the prieſt ſhall look after the plague hath been waſhed, and behold, the plague hath not changed it's look, and the plague hath not ſpread, it *is* unclean; ye ſhall burn it with fire, it *is* a canker in it's [g] bare thread, before
56 or behind: and if the prieſt look, and behold, the plague is ſhrunk after it was waſhed, [h] then he ſhall rent it out of the garment, or out of the ſkin, or
57 from the warp, or the woof; and if it appear again in the garment, or in the warp, or in the woof, or in any thing made of ſkin, it *is* an eruption, ye ſhall burn with fire what hath the plague in
58 [i] it; and the garment, or the [k] warp, or the [k] woof, or any thing made of ſkin which thou ſhalt waſh, and the plague departeth from them, then it ſhall be waſhed a ſecond time, and ſhall be
clean. This *is* the law of the plague of 59
leproſy in a garment of wool, or of linen, or in the warp, or woof, or in any thing made of ſkin, to cleanſe it or to pollute it[l].

AND Jehovah ſpake to Moſes, ſaying, XIV.
this ſhall be the law of the leper in the 2
day of his cleanſing; then he ſhall be
brought to the prieſt, and the prieſt 3
ſhall go out without the camp, and
the prieſt ſhall look, and behold, the
plague of the leproſy is healed in the
leper, then the prieſt ſhall command to 4
take for him that is to be cleanſed, two
[m] live birds that are clean, and cedar-
wood, and ſcarlet, and hyſſop; and 5
the prieſt ſhall command that [n] one of
the birds be killed in an earthen veſſel
over running water; as for the live bird, 6
he ſhall take it, and the cedar-wood,
and the ſcarlet, and the hyſſop, and dip
them and the live bird in the blood of
the bird *that is* killed over the running
water, and ſprinkle him that is to be 7
cleanſed from the leproſy ſeven times, and
cleanſe him, and he ſhall let the living
bird go into the open field[o]. And he 8
that is to be cleanſed ſhall waſh his
[p] cloaths, and ſhave off all his [q] hair, and
waſh with water, and be clean; and af-

[f] Jude ver. 23. 1 Cor. v. 5. and 1 Cor. iii 13.

[g] On it's right or wrong ſide, as we ſhould ſay.

[h] See Mat. v. 29. & ſeq. It is better to loſe a part than all.

[i] *i. e.* On a breaking out again of the taint or a relapſe.

[k] Meaning, I apprehend, while it is in the loom, and ſo is either one or the other, and the canker or taint may be either in the ſtanding or in the croſs threads that are run with the ſhuttle between the other.

[l] To prove or find out whether it be clean or unclean.

[m] Any clean birds, whether pigeons or not, as quails perhaps.

[n] Comp. ver. 50. and following.

[o] Two birds were neceſſary here to ſhew what one could not, though there be but one ſacrifice for ſin, and but one perſon who could cleanſe from ſin by his own blood. Chriſt could not by the ſame creatures be ſhewn both as dead and alive, as under ſin, and yet free from all ſtain of it: he ſuffered as polluted, and yet at the ſame time cleanſed all mankind: he was ſin in the *ſcarlet* (ſee Iſa. i. 18.) and dying bird, and he cleanſed in the hyſſop and cedar, that preſervative againſt corruption: though he was dipped in blood, he bore the wrath alive in the living bird, and carried off the ſin of the guilty, like the ſcape-goat, in that bird which was let go: he was alſo the living water ſtained with blood; and he ſprinkles or covers over the ſinner that repenteth and is cured of the natural taint, the φρονημα σαρκος, by the hand of the true High Prieſt, who was here repreſented by his ſubſtitute. The *filthineſs of the fleſh and ſpirit* are put together as explanatory one of the other; and he muſt want ſenſe himſelf who thinks that believers under the law did not ſo underſtand it.

[p] Changing his habit or manners.

[q] Head and beard, the honour of his head having been defiled, and being now to be renewed or grow afreſh.

terwards

terwards he ſhall come into the camp, but ſhall [r] tarry without his tent ſe-
9 ven days. And on the ſeventh day he ſhall ſhave off all his hair, his head, and his beard, and his eye-brows; even all his hair ſhall he ſhave off, and waſh his clothes, and he ſhall waſh his fleſh with [s] water, and be clean.
10 And on the eighth day he ſhall take two he-lambs *that are* perfect, and one yearling ewe-lamb *that is* perfect, and [t] three tenths of fine flower *for* a bread-offering, mixed up with oil, and a [u] log of
11 oil. And the prieſt that cleanſeth ſhall ſet the man that is to be cleanſed, and them, before Jehovah, *at* the door of
12 the tent of the congregation. And the prieſt ſhall take one he-lamb, and offer it for a guilt-*offering*, and the log of oil, and preſent them for a preſent to Jeho-
13 vah: and he ſhall kill the lamb in the place where he kills the ſin-*offering* and the burnt-offering, in the holy place; for the guilt-*offering is* as the ſin-offering [w]; it *is* the prieſt's; it *is* moſt holy.
14 And the prieſt ſhall take of the blood of the guilt-*offering*, and the prieſt ſhall put *it* upon the flap of the right ear of him that is cleanſing, and upon the thumb of his right hand, and upon the
15 great toe of his right foot [x]. And the prieſt ſhall take of the log of oil, and
16 pour it into the prieſt's left hand. And the prieſt ſhall dip his right finger into the oil which *is* in his left hand, and ſprinkle the oil with his finger ſeven times before Jehovah. And of the re- 17
mainder of the oil which *is* in his hand ſhall the prieſt put upon the flap of the right ear of him that is cleanſing, and upon the thumb of his right hand, and upon the great toe of his right foot, upon the blood of the [y] guilt-*offering*. And the 18
remainder of the oil that *is* in the prieſt's hand, he ſhall put upon the head of him that is cleanſing, and the prieſt ſhall make atonement for him before Jehovah; and the prieſt ſhall make the 19
ſin-*offering*, and atone for him that is cleanſing from his uncleanneſs, and afterwards he ſhall kill the burnt-offering. And the prieſt ſhall of- 20
fer up the burnt-offering and the bread-offering on the altar, and the prieſt ſhall atone for him, and he ſhall be clean [z]. And if he *is* poor, and his [a] ability 21
cannot reach *this*, then he ſhall take one he-lamb *for* a guilt-*offering*, for a preſent to atone for him, and one tenth of fine flower mixed up with oil for a bread-offering, and a log of oil, and 22
two turtles or two young pigeons, which his ability can reach to, and [b] one ſhall be a ſin-*offering*, and [b] one a burnt-offering: and he ſhall bring them on the 23
eighth day of his cleanſing to the prieſt, to the door of the tent of the congregation, before Jehovah. And the 24
prieſt ſhall take the lamb for the guilt-*offering*, and the log of oil, and the

[r] Till he had ſhaved, waſhed, and thoroughly cleanſed himſelf, being though cured, yet unclean the *ſeven days* of life, and cleanſed the *eighth*, when all things become new, as a ſpecimen of the full and entire renovation or *reſtitution* of all things.

[s] See 1 Pet. iii. 21.

[t] For each lamb one.

[u] How much that was, Qu?

[w] See theſe ſacrifices ch. i.—v.

[x] All his faculties being purified.

[y] The blood atones, and through the blood the oil, grace, aſſiſtance, or benignity of the holy ſpirit operates on the ſoul. Faith and love muſt go together as the tree and fruit. 2 Cor. i. 21. 1 John ii. 20.

[z] Chriſt firſt offered himſelf as the ſubſtitute of the ſinner, and then died as the object of wrath, and man muſt firſt confeſs ſin, or acknowledge himſelf a ſinner, and that he cannot atone for himſelf, before he can have any benefit from the burnt-offering, by which the atonement was made, ver. 18. and 19. above.

[a] Heb. *hand*, ſo ver. 22, 30, 31, 32.

[b] Here as in the caſe of the two birds, ver. 4. two were neceſſary to ſhew the one great ſacrifice of ſin in different views.

prieſt ſhall hold them out for a preſent
25 before Jehovah. And he ſhall kill the
lamb for the guilt-*offering*, and the prieſt
ſhall take of the blood of the guilt-of-
fering, and put *it* upon the flap of the
right ear of him that is cleanſing, and
upon the thumb of his right hand, and
upon the great toe of his right foot;
26 and the [c] prieſt ſhall pour of the oil
27 into the prieſt's left hand; and the
prieſt ſhall ſprinkle with his right fin-
ger *ſome* of the oil which *is* in his
left hand ſeven times before Jehovah;
28 and the prieſt ſhall put of the oil which
is in his hand upon the flap of the
right ear of him that is cleanſing, and
upon the thumb of his right hand, and
upon the great toe of his right foot,
upon the place of the blood of the guilt-
29 *offering*. And the remainder of the oil
which *is* in the hand of the prieſt he
ſhall put on the head of him that is
cleanſing, to atone for him before Je-
30 hovah. And he ſhall offer one of the
turtles or one of the young pigeons,
31 which his ability can reach to; which
ever his ability ſhall reach to, one for
a ſin *offering*, and one for a burnt-*offering*,
with the bread-*offering*: and the prieſt
ſhall make atonement for him that is
32 cleanſing before Jehovah. This is the
law for *him* who hath had the plague of
the leproſy upon him, whoſe ability
cannot reach to his [d] purification-*offer-
ings*.
33 And Jehovah ſpake to Moſes and to
34 Aerun, ſaying, when ye come to the
land of Canon which I have given you
for a poſſeſſion, and [e] I ſhall put the
plague of the leproſy on a houſe in the
land of your inheritance, then he whoſe 35
houſe it is ſhall come and tell the prieſt,
ſaying, ſomething like the plague ap-
pears to me to be in the houſe. And 36
the prieſt ſhall command them to [f] pre-
pare the houſe before the prieſt cometh
to ſee the plague, that every thing in the
houſe may not be unclean; and after
this the prieſt ſhall come to ſee the
houſe: and he ſeeth the plague, and be- 37
hold, the plague is in the walls of the
houſe, in hollow ſtrakes, greeniſh or
reddiſh, and their appearance is deeper
than the wall, then the prieſt ſhall go 38
out of the houſe to the door of the
houſe, and he ſhall ſhut up the houſe
ſeven days: and the prieſt ſhall come 39
again on the ſeventh day, and he ſeeth
that, behold, the plague hath ſpread in
the walls of the houſe, then the prieſt 40
ſhall command them to take away the
ſtones in which the plague is, and caſt
them without the city into an unclean
place, and ſcrape the houſe within 41
ſide round about, and throw out the
duſt, which they have ſcraped off, with-
out the city into an unclean place;
and they ſhall take other ſtones and 42
put in the place of thoſe ſtones, and
take other [g] duſt and plaiſter the houſe.
And if the plague ſhall break out again 43
in the houſe after the ſtones have been
taken away, and the houſe hath been
ſcraped, and after it has been plaiſtered,
then the prieſt ſhall come, and he ſeeth 44
that, behold, the plague hath ſpread in

[c] Qu? *A* prieſt, or *another* prieſt.

[d] This is the caſe of all mankind, and therefore God mercifully accepts what they can do,—a bare imitation of that reſignation and obedience which, in the great ſacrifice for ſin, were perfect and entire. Had there not been ſomething particular marked out in ſubſtituting a leſſer ſacrifice for the greater one, it would not have been mentioned.

[e] This may mean *ſupernaturally*, though what comes about by natural means in the courſe of God's providence is called his doing alſo. But ſee Exod. xv. 26. Deut. vii. 15.

[f] Qu?

[g] *Duſt*, as ſand, lime, &c. are till they are mixed with water.

the houſe, it *is* a fretting leproſy in the
45 houſe; it *is* unclean. And he ſhall pull
down the houſe, it's ſtones, and it's tim-
bers, and all the duſt of the houſe;
and he ſhall carry *them* out without the
46 city into an unclean place. And he
that cometh into the houſe all the while
it is ſhut up ſhall be unclean until the
47 evening. And he that lieth in the houſe
ſhall waſh his cloaths, and he that eat-
eth in the houſe ſhall waſh his [h] cloaths.
48 But if the prieſt cometh and ſeeth that,
behold, the plague hath not ſpread in
the houſe, ſince the houſe was plaiſtered,
then the prieſt ſhall declare the houſe to
49 be clean, for the plague is healed. And
he ſhall take to expiate the [i] houſe, two
birds, and cedar wood, and ſcarlet,
50 and hyſſop; and he ſhall kill one bird
in an earthen veſſel over running water;
51 and he ſhall take the cedar wood, and
the hyſſop, and the ſcarlet, and the
live bird, and dip them in the blood of
the bird that was killed, and in the
running water, and ſprinkle the houſe
52 ſeven times, and cleanſe the houſe from
ſin with the blood of the bird, and with
the running water, and with the live
bird, and with the cedar wood, and
with the hyſſop, and with the ſcarlet;
and he ſhall let the live bird go without 53
the city into the open field, and make
atonement for the houſe, and declare it
clean. This *is* the law for every plague 54
of the leproſy, and for the ſcall, and for 55
the leproſy of a garment and of a
houſe, and for a riſing, and for ſcurf, 56
and for ſpots, to teach them when they 57
are unclean and when they are clean:
this *is* the law of the [k] leproſy.

AND Jehovah ſpake to Moſes and to XV.
Aerun, ſaying, ſpeak to the children of 2
Iſral, and ſay unto them, every man
that hath a running humour that runs
[l] from his fleſh, he *is* unclean; and 3
this ſhall be his uncleanneſs under his
running humour, whether his humour
in his fleſh run, or his fleſh be [m] ſcabbed
over from his humour, it *is* his uncleanneſs; every bed whereon he that hath 4
the running humour ſhall lie, is unclean,
and every [o] utenſil whereon he ſhall ſit
is unclean; and the man that toucheth 5
his bed ſhall waſh his cloaths, and bathe
in water, and be unclean till the even-
ing. And he that ſhall ſit on the uten- 6

[h] He that has any concerns or connections with thoſe who are under the filthineſs of the fleſh, muſt take care to keep himſelf from the infection; neceſſity may require an intercourſe, but the heart muſt be kept clean.

[i] The houſe and the people of it are the ſame in all languages, and the uncleanneſs of the one is treated like that of the other.

[k] Such ſcurfy, ſcrophulous humours, and itchy eruptions being the *old man*, or polluted fleſh, this law was to teach them the difference between ſin and cleanneſs, what care they ſhould take to keep themſelves clean, and how to cleanſe themſelves from ſin, viz. by being ſprinkled, covered, or varniſhed over with the blood of their ſubſtitute, and purified with the purging, cleanſing, and preſerving qualities of one, who, whilſt dipped in blood, ſhould carry off their ſin from them: and unleſs they could be ſo weak as to think the holineſs of God conſiſted in being clear from ſuch diſtempers, they muſt ſee that the obſerving of theſe rites, in order *to be holy as God is holy*, meant their being cleanſed from the filthineſs of the ſpirit, which, though it would *naturally* ariſe from the filthineſs of the fleſh, yet it is our own fault if it does ſo, ſince God hath provided *a remedy* in our own power.

[l] *From his fleſh* itſelf, not from a wound or cut (which digeſts and heals) but from a corrupt humour in the body, ſuch as the king's evil, running ſores in the legs or elſewhere; for the term זוב *the running matter* ſhould not be confined to the ſecret or other particular parts. And as the ſcrophulous eruption of the leproſy was made a picture of human nature under the ſentence of death, (ſee Num. xii. 12.) dead in ſin; ſo the inflammatory corrupt humour mentioned here ſeems to be a picture of *the ſuperfluity of naughtineſs*, which ends in the death of the ſoul, as this in a mortification and death of the body. James i. 21.

[m] Nothing can better deſcribe a *ſcab* or *matter cruſting over* a wound than the Heb. חתם *ſealed*; and though the *humour be ſtopped* [as we render it] in one place when it is ſcabbed over, yet it breaks out in another, and ſo is not *cured* nor clean. See Mark vii. 20.—23.

[o] Jude 23. 1 Cor v. 11. and xv. 33. Eph. iv. 29. 1 Theſ. iv. 4.

ſil which he that hath the running humour hath ſat upon, ſhall waſh his cloaths, and bathe in water, and be unclean till the evening. And he that toucheth the fleſh of him that hath the running humour ſhall waſh his cloaths, and bathe in water, and be unclean till the evening. And if he that hath the running humour [p] ſpit on one that is clean, then he ſhall waſh his cloaths and bathe in water, and be unclean till the evening. And every thing which he that hath the running humour ſhall ride upon is unclean. And every one that toucheth any thing that is under him ſhall be unclean till the evening; and he that taketh them up ſhall waſh his cloaths, and bathe in water, and be unclean till the evening. And every one whom he that hath the running humour ſhall touch, and he hath not [q] waſhed his hands with water, even he ſhall waſh his cloaths, and bathe in water, and be unclean till the evening. And the veſſel of earth which he that hath the running humour hath touched ſhall be broken, and every [r] veſſel of wood ſhall be rinſed with water. And when he that hath a running humour ſhall be clean from his humour, then ſhall count to himſelf ſeven days for his purification, and waſh his cloaths, and bathe in running water, and be clean. And on the eighth day he ſhall take for himſelf two turtle-doves or two young pigeons, and come before Jehovah to the door of the tent of the congregation, and give them to the prieſt; and the prieſt ſhall make them one a ſin-*offering* and one a burnt-*offering*; and the prieſt ſhall make atonement for him before Jehovah for his running [s] humour. And if a man's ſeed [t] fall from him, then he ſhall waſh all his fleſh with water, and be unclean till the evening. And all the clothes, and every ſkin on which the ſeed ſhall fall ſhall be waſhed with water and be unclean till the evening. And when a man ſhall lie with a woman with the coming [u] down of the ſeed, they ſhall waſh with water, and be unclean till the evening.

And a woman that ſhall have an iſſue of blood in her fleſh, ſeven days ſhall ſhe be in her [w] purgation, and every one that toucheth her ſhall be unclean till the evening. And every thing ſhe ſhall lie upon during her purgation ſhall be unclean, and every thing ſhe ſhall ſit upon ſhall be unclean. And every one that touches her bed ſhall waſh his cloaths, and bathe in water, and be un-

[p] For the greater caution of keeping clear of thoſe whoſe corrupt communications will defile.

[q] Clean hands convey no filth, James iv. 8. Pſal. xxiv. 4. Mat. xv. 20. So if he had waſhed his hands he defiled not by his touch.

[r] Our veſſels are of earth, and will be broken for having been defiled, but why may the wooden veſſel waſh and be clean? Qu?

[s] *i e.* From the ſins of which it was a figure, or for which it was ſent as a curſe. See 2 Sam. iii. 29. He whom the curſe of God purſued is ſaid *to bear* עונו *his ſin.* When the perſon was cured and cleanſed by the blood of the ſacrifice, atonement was made for him, and his ſin forgiven, and the curſe removed. Such pollutions, whether perſonal or communicated by touch, rouſed their conſciences, and the alarm made them make diligent enquiry into what they had done amiſs, and ſo they were merciful calls to repentance; and the prieſt was to *teach them* and preſs the duty of repentance upon their conſciences; and for that reaſon all theſe polluted people were to ſhew themſelves to him: but how, as Mr. *Clark* thinks, (ſee his note on ch. xiv. 2.) does this give the chriſtian clergy any ſpiritual power? A ſpiritual leſſon there is here, but *ſpiritual court* I ſee not.

[t] Heb. *a fall of ſeed go out from him*; a fall of dew is expreſſed by שכבה, Exod. xvi. 13.

[u] Does it not mean a gonorrhœa (whatever it might proceed from), and not the matrimonial act?

[w] See Zach. xiii. 1. Lam. i. 17, Ezek. vii. 19. where the word is uſed for that filthineſs which people were to *caſt off from* them; in Zech. it is joined with *ſin*, which explains this *type*. The uſe of נדה to *eject* or *caſt off* ſhews that נדה is here ſpoken of the *matter ejected*, as appears alſo ver. 24. and that it ſhould be rendered by *purgation*, or ſome equivalent word.

22 clean till the evening. And every one that touches any thing ſhe ſhall ſit upon ſhall waſh his cloaths, and bathe in wa-
23 ter, and be unclean till the evening; or if it have been on the bed, or any thing ſhe hath ſat upon, when he toucheth it he ſhall be unclean till the
24 evening. And if a man lieth with her at all, and her purgation come upon him then he ſhall be [x] unclean ſeven days, and every bed he ſhall lie upon ſhall be
25 unclean. And if a woman have an [y] iſſue of her blood many days out of the time of her purgation, or if the iſſue be [z] beyond her purgation; as long as her uncleanneſs runs ſhe ſhall be as in the time
26 of her purgation, ſhe is unclean; every bed which ſhe ſhall lie upon all the time of her iſſue ſhall be to her as what ſhe lay upon in her purgation, and every thing ſhe ſhall ſit upon ſhall be unclean, as the uncleanneſs of her purga-
27 tion; and every one that toucheth them ſhall be unclean, and ſhall waſh his cloaths, and be unclean till the evening.
28 And if ſhe be cleanſed from her iſſue, then ſhe ſhall number to herſelf ſeven
29 days, and afterwards be [a] clean. And on the eighth day ſhe ſhall take for herſelf two turtle doves or two young pigeons, and bring them to the prieſt, to the door
30 of the tent of the congregation. And the prieſt ſhall make one of them a ſin-*offering* and one a burnt-*offering*; and the prieſt ſhall make atonement for her before Jehovah for the iſſue of her [b] uncleanneſs.
31 And ye ſhall keep the children of Iſral ſeparate from their uncleanneſs; that they die not in their uncleanneſs when they [c] defile my tabernacle which is among them.
32 This *is* the law for him who hath a running humour, and for him whoſe ſeed ſhall fall from
33 him to be defiled by it, and for her who is ſick with her purgation, and for him that hath a running humour, whether man or woman, and for the man that lieth with her that is [d] unclean.

XVI. AND Jehovah ſpake to Moſes [e] after the death of the two ſons of Aerun [f], when they came near before Jehovah
2 and died. And Jehovah ſaid to Moſes, ſpeak to Aerun thy brother that he come not at all times into the holy *place*, within the vail, before the propitiatory, which is upon the ark; that he die not; for [g] I will appear in the cloud upon the
3 propitiatory. Thus ſhall Aerun come into the holy *place*; with a bull-calf for a ſin-*offering*, and a ram for a burnt-*offering*:
4 he ſhall put on the holy [h] linen coat, and the linen breeches ſhall be on his

[x] As partaking of that which made her unclean. Eph. v 6, 7. Rev. xviii. 4.

[y] See Mark v. 25.

[z] *i. e.* Continued *longer than* her uſual time of purgation.

[a] Qu? Declared clean.

[b] All ſuperfluity of naſtineſs in man or woman, whether natural or not, is unclean; it's being the running out of the fleſh or of the *old man* made it *unholy*, and to be atoned for by ſacrifice.

[c] 1 Cor. iii. 16, 17. and vi. 19.

[d] Theſe evacuations, whether from weakneſs or infection in the ſeminal veſſels, and the natural purgation of women, may be conſidered as efforts of nature to cleanſe itſelf by throwing off what would ſoon deſtroy if not purged off; but the fleſh is weak and cannot cure itſelf. See Rom. viii. 3. Zach. xiii. 1. Sacrifice was neceſſary, and the waſhing of regeneration.

[e] See ch. x. 1, 2.

[f] Who were a picture of him who was to die for approaching the preſence of Jehovah as prieſt, or as united to Jehovah: and at the time of their death, God appoints the *typical atonement* by a young bull, ram, ſcape-goat, &c. which pointing Aerun out as the figure only of the great High Prieſt, ſhould on that account protect him from preſent, and ſo from future death.

[g] To join with Aerun, as the repreſentative of his mortal part, in the cloud of incenſe, and to give efficacy to his work. See Deut. xxxiii. 11. Rev. viii. 4. Heb. ix. 7.

[h] See Rev. xv. 6. Ezek. xliv. 17. *Pure linen* the dreſs of *glory*, clean and immortal; not, as Mr. *Clark* ſays, *mean and mourning garments*, but ſuch as the king of peace and righteouſneſs wears in heaven. 1 Tim. vi. 14.—16 "For the *white linen* garments were, no doubt, intended to repreſent the glory of Chriſt's riſen body, with which (Heb. ix. 24) *he entered not into the holy of holies* (αγια, comp. ver. 25.) *made with hand*

his fleſh, and he ſhall be girded with the linen girdle, and he ſhall put on the linen mitre; they are the holy garments; and he ſhall waſh his fleſh with water
5 and put them on. And he ſhall take from the congregation of the children of Iſral two he-goats for a ſin-*offering*, and
6 a ram for a burnt-*offering*. And Aerun ſhall offer the bull for the ſin-*offering*, and make atonement for himſelf and for his
7 [i] houſe. And he ſhall take the two he-goats, and ſet them before Jehovah at the
8 door of the tent of the congregation. And Aerun ſhall caſt [k] lots upon the two he-goats, one lot for Jehovah, and one lot for
9 the ſcape-goat. And Aerun ſhall bring the goat on which Jehovah's lot came
10 up, and make it a [l] ſin-*offering*: and the goat on which the lot came up to be the ſcape-goat ſhall ſtand [m] alive before Jehovah, to make atonement with him, to ſend him away as a ſcape-goat into the
11 wilderneſs. And Aerun ſhall bring the bull for the ſin-*offering* which *is* for himſelf, and make atonements for himſelf and for his houſe; and kill the bull for the ſin-offering which *is* for himſelf;
12 and he ſhall take a cenſer full of burning coals from the altar from before Jehovah, and his hands full of the ſpice-incenſe beaten ſmall, and bring them within
13 the vail: and he ſhall put the incenſe upon the fire before Jehovah, that the cloud of the [n] incenſe may cover the propitiatory which *is* upon the teſtimony,
14 that he die not; and he ſhall take of the blood of the bull, and ſprinkle with his finger on the [o] face of the propitiatory [oo] eaſtward, and before the propitiatory ſhall he ſprinkle the blood ſeven times with his finger.
15 And he ſhall kill the goat for the ſin-*offering* for the people and bring his blood in within the vail, and do with his blood as he did with the blood of the bull, and ſprinkle it upon the propitiatory and before the propiatory, and make
16 atonement for the holy *place*, becauſe of

hands, which was the figure of the true, but into heaven itſelf, to appear in the preſence of God for us. Of this *glorification* of our Lord the three diſciples had a foreſight, when *his raiment became ſhining exceeding white as ſnow, ſo as no fuller on earth could whiten it.* Mark ix. 3. Comp. Mat. xvii. 2. *Editor.*

[i] Chriſt was to be repreſented in every reſpect or relation he ſtood in to his church, as their prieſt, as their ſacrifice or bondſman, as making ſatisfaction for them, bearing their ſin in his own perſon, and dying for them; ſee 2 Cor. v. 21. This ſin-offering which Aerun offered for himſelf, and for his houſe, ſhewed that neither he nor any of his houſe were the true ſin-offering. See Heb vii. 27.

[k] Prov. xvi. 33. "To note that the ſufferings of Chriſt were ordered by the providence of God. Act. iv. 28." *Clark.*

[l] 1 Pet. iii. 18. One part of the compound perſon in Chriſt could die, but both parts were neceſſary for his making atonement, Heb. viii 3. where read, not *this man*, but *this High Prieſt* muſt have ſomewhat alſo to offer, viz. his humanity; and in this great tranſaction the *God* and *man* ſupported each other, as in their emblem, the lion and man ſtood back to back, *backing* each other. The God could not die, nor the man have been of weight and dignity enough to have made atonement without the divinity in him.

[m] Heb. vii. 25. and compare ch. xiv. 4.—7. This goat was to carry off their ſins, that they might not be ſeen by God or man, as being gone into a wilderneſs and loſt, and ſo he is called the *ſcape-goat* or *go-away-goat*, not as having eſcaped death, but as having gone away with their ſins, ver. 21, 22.

[n] "To ſhew that no mercy is to be expected, but through the ſatisfaction and interceſſion of Chriſt." *Clark.* Jehovah, who was in Chriſt, ſtood here in perſon to aſſiſt the High Prieſt, or join with him in making the atonement, and ſo Aerun was to own under the penalty of death, that all the grateful odour he could make was by *typical* incenſe; and ſee Exod. xxx. 7, 8, that he was to burn incenſe every morning and evening when he trimmed the lamps.

[o] Chriſt is our *Propitiatory*, Ιλαστηριον, Rom. iii. 25. and here he is exhibited as *ſprinkled with ſacrifical blood* to the eyes of the Cherubim (ſee Exod. xxv. 23.), that they, *i. e.* their great Antitypes, might ſee and regard him in this character. *Editor.*

[oo] "*Eaſtward*, reſpecting Chriſt as the *Sun of Righteouſneſs* — *before the propitiatory*; for "GOD *was* IN CHRIST, *reconciling the world unto* HIMSELF, 2 Cor. v. 19." *Editor.* — *Seven times*, "ch. iv. 6. to note our *perfect* reconciliation by the blood of Chriſt." *Clark.*

the uncleanneſs of the children of Iſral, and becauſe of their tranſgreſſions in all their ſins; and ſo ſhall he do for the tent of the congregation which dwelleth with them in the midſt of their [p] uncleanneſs.
17 And there ſhall be no [q] man in the tent of the congregation when he goeth in to make atonement in [r] the holy *place*, till he cometh out, and he hath made atonement for himſelf, and for his houſe, and for all the congregation of Iſral.
18 And he ſhall come out to the altar which *is* before [s] Jehovah, and make atonement for it; and he ſhall take of the blood of the bull and of the blood of the he-goat, and put it upon the horns
19 of the altar round about, and ſprinkle the blood upon it ſeven times with his finger, and cleanſe it, and ſanctify it from the uncleanneſs of the children of Iſral.
20 When he hath done atoning for the ſanctuary, and the tent of the congregation, and the altar, then he ſhall bring
21 near the live goat. And Aerun ſhall lay both his hands [t] upon the head of the live goat, and ſhall confeſs over him all the iniquities of the children of Iſral, and all their tranſgreſſions, with all their ſins, and put them upon the head of the goat, and ſend him away by the hand of one who comes [u] opportunely into the wilderneſs; and the goat ſhall carry 22
away upon him all their iniquities into the [w] earth apart; and he ſhall ſend away the goat into the wilderneſs. And Aerun 23
ſhall come into the tent of the congregation, and ſhall put off the linen garments which he put on when he went into the holy *place*, and ſhall leave them [x] there. And he ſhall waſh his fleſh 24
with water in the holy place, and put on his [y] cloaths, and go out, and make his own burnt-*offering*, and the burnt-*offering* for the people, and make atonement for himſelf and for the people.
And he ſhall make the fat of the ſin- 25
offering to ſmoke on the altar. And he 26
that lets go the goat for the ſcape-goat ſhall waſh his cloaths, and bathe his fleſh in water, and after that he ſhall come into the [z] camp. And the bull *for* 27
the ſin-*offering*, and the goat *for* the ſin-*offering* whoſe blood was carried in to make atonement in the holy *place* ſhall be carried forth without the [a] camp; and they ſhall burn with fire their ſkin, and their fleſh, and their inwards. And he 28
that burneth them ſhall waſh his cloaths, and bathe his fleſh in water, and after that he ſhall come into the camp.

And it ſhall be to you a ſtatute for 29
ever; on the ſeventh month, on the tenth of the month ye ſhall afflict your ſouls,

[p] All which was to be anſwered for by him whoſe body the tabernacle was, and for which he accordingly atoned by the ſacrifice of himſelf.

[q] "To note that Chriſt was alone in the work. Iſa. liii. 6. 1 Pet. ii. 24. Heb. i. 3. Col. i. 20. Luke i. 10." *Clark.*

[r] The holy of holies (ſee ver. 16.), the type of heaven; for he is now in heaven, and it is in heaven this part of the ſcene lies.

[s] The altar of incenſe. See ch. iv. 7, 18. Exod. xxx. 10.

[t] Subſtituting the goat in their ſtead, and laying their ſins upon his head.

[u] Or accidentally: ſuch was Simon the Cyrenian, Mat. xxvii. 32. who carried the croſs on which our ſins were atoned for. See Col. ii. 14. Eph. ii. 16. and the croſs ſtands for Chriſt crucified, Gal. vi. 14, & al. and ſo carrying the goat with their ſins upon it into the wilderneſs, denoted carrying them away by the death of Chriſt, or blotting them out with the blood of the croſs: and the ſcape-goat was not to be led away by any ſet officer, ſuch as the High Prieſt or &c, but by one who accidentally came along, as Chriſt alſo himſelf was hurried along by the rabble or any body that was forwardeſt.

[w] *i. e.* Any where apart; — into the earth, into ſome part or other of it.

[x] Ezek. xliv. 19. For the linen garments denoted the office appropriated to *Chriſt*, or what was to be done in and by him, and him only. *Editor.*

[y] Which he ordinarily wore. See Exod. xxviii. 2.

[z] The goat was then under ſin, and whatever touched it muſt be ſo too.

[a] Heb. xiii. 13. as malefactors were executed.

ſhall

and ye ſhall not do any work, the home-born and the ſtranger that ſojourns among
30 you; for on this day [b] an atonement ſhall be made for you, to cleanſe you from all your ſins, ye [c] ſhall be clean before Jeho-
31 vah; it *ſhall be* [d] a day of reſt to you, and ye ſhall afflict your ſouls by a ſtatute for
32 ever. And the prieſt ſhall make atonement, *he* who hath been anointed and who hath been conſecrated to miniſter in his father's ſtead, and hath put on the linen
33 garments, the holy garments; and he ſhall make atonement for the holy ſanctuary and for the tent of the congregation; and he ſhall make atonement for the altar, and for the prieſts, and for all the people of the congregation he ſhall
34 make atonement. And this ſhall be a ſtatute to you for ever to make atonement for the children of Iſral for all their ſins [e] once a year; and he did as Jehovah commanded Moſes.

XVII. AND Jehovah ſpake to Moſes, ſaying,
2 ſpeak to Aerun, and to his ſons, and to all the children of Iſral, and ſay unto them; this *is* the thing which Jehovah
3 commandeth, ſaying, any man of the houſe of Iſral that ſhall [f] kill bullock, or ſheep, or goat in the camp, or who
4 ſhall kill them without the camp, and bringeth them not to the door of the tent of the congregation to offer *as* an offering to Jehovah before the tabernacle of Jehovah; blood ſhall be imputed to that man; he hath ſhed blood; and that man ſhall be cut off from his [g] people; to 5
the end that the children of Iſral may bring their ſacrifices which they ſacrifice upon the face of the [h] ground, even that they may bring them to Jehovah to the door of the tent of the congregation, unto the prieſt, and may ſacrifice them peace-offerings to Jehovah. And the prieſt 6
ſhall ſpread the blood upon the altar of Jehovah, at the door of the tent of the congregation, and make the fat to ſmoke for an appeaſing odour to [i] Jehovah. And they ſhall no more offer their ſacri- 7
fices to [k] goats, whom they have gone a whoring after. This ſhall be a ſtatute to you for ever through your generations.

And thou ſhalt ſay unto them, every 8
man of the houſe of Iſral, and of the ſtranger that ſhall ſojourn amongſt you, who ſhall offer any burnt-*offering* or ſacrifice, and doth not bring it to offer it 9
to Jehovah, even that man ſhall be cut off from his [l] people.

And every man of the houſe of Iſral, 10
and of the ſtranger that ſojourneth among

[b] Or *one ſhall make.*

[c] *i. e.* God will look upon and accept you as clean.

[d] Heb. *the reſting of a reſt.*

[e] At the end of the year of grace, when the vintage was come, and God ſent his only ſon that he might receive of the fruit of the vineyard. See Mark xii. 1. This, therefore, marks out the fulneſs of Chriſt's atonement for *all their ſins*, not the time of year at which he was to come, as the paſſover did.

[f] "*Viz.* for ſacrifice, ver. 4, 5, 8. Deut. xii. 5, 15, 21." *Clark.*

[g] See Iſa. lxvi. 3. where the prophet is ſpeaking of the final corruption of the Jews and their deſtruction.

To bring the ſacrifice to the door of the tabernacle was to own it as a figure of him through whom they were to enter; this they had loſt the knowledge of when Chriſt came.

[h] *i. e.* All their ſacrifices, in what part ſoever of their שדה *field* or *country* they are when they would offer them; that they may be accepted as peace— or reconciliation-offerings, in virtue of *their being brought to the door* of the tent of the congregation; of ſuch conſequence and important meaning was this ceremony.

[i] See Eph. v. 2.

[k] That they might never forget that their ſacrifices were confined to one place and one houſe, and ſo to one perſon, who was the ſubſtance of all the ſhadows; and of whom their goatiſh idols, or idols of the hairy rougher kinds of creatures would ſoon give them falſe notions; but as for *Devils*, mentioned in the tranſlations, they worſhipped none; they hoped, indeed, for a *ſcape-goat*, and worſhipped goats, God himſelf having exhibited their Redeemer as carrying away their ſins, under that form; though forbidding them to make *to themſelves* any image. All imaginations, even that of *Natural Religion*, pretend to ſome foundation in revelation.

[l] And would not the people enquire, why this was ſo ſtrictly enjoined, and be told by the prieſts?

you,

you, who ſhall eat any blood, I will ſet my face againſt that perſon who eateth blood, and cut him off from among his
11 people; for the life of the fleſh *is* in the blood; and I have appointed it to you upon the altar to make atonement for your lives; for the blood, it ſhall [m] atone
12 for the life: therefore I ſaid to the children of Iſral, no ſoul of you ſhall eat blood, and the ſtranger that ſojourneth
13 among you ſhall not eat [n] blood. And every one of the children of Iſral, and of the ſtranger that ſojourneth among you, who hunteth any game, beaſt or bird, that is eaten, he ſhall even ſhed it's
14 blood and cover it with [o] duſt; for the life of all fleſh *is* it's blood, *it is* for it's life: therefore I ſaid to the children of Iſral, ye ſhall not eat the blood of any fleſh, for the life of all fleſh *is* it's blood; all that eat it ſhall be
15 cut off. And every perſon that ſhall [p] eat a carcaſe, or what is torn, whether he be home-born or a ſtranger, then he ſhall waſh his cloaths, and bathe in water, and be unclean till the evening,
16 and then he ſhall be clean. And if he doth not waſh nor bathe his fleſh, then he ſhall bear his iniquity.

XVIII. AND Jehovah ſpake to Moſes, ſaying,
2 ſpeak to the children of Iſral, [q] I *am* Jehovah your Aleim: after the doings of the land of Egypt in which ye dwelt ſhall ye not do; and after the doings of 3
the land of Canon whither I am bringing you ſhall ye not do, nor walk in their ſtatutes: ye ſhall do my judge- 4
ments and obſerve my ſtatutes to walk in them; I *am* Jehovah your Aleim. And ye ſhall keep my ſtatutes and my 5
judgements, which if a man do he ſhall live in them; I *am* [r] Jehovah.

None of you ſhall come near to any 6
[s] part of [t] his own fleſh to uncover *their* nakedneſs, I *am* Jehovah. The naked- 7
neſs of thy father and the nakedneſs of thy mother ſhalt thou not uncover; ſhe *is* thy mother; thou ſhalt not uncover her nakedneſs: the nakedneſs of thy fa- 8
ther's wife ſhalt thou not uncover; it *is* thy father's [u] nakedneſs: the nakedneſs of 9
thy ſiſter, the daughter of thy father, or the daughter of thy mother, that is born in the houſe or that is born [w] abroad, thou ſhalt not uncover their nakedneſs: the nakedneſs of thy ſon's daughter or 10
of thy daughter's daughter, thou ſhalt not uncover their nakedneſs; for their's is thy own nakedneſs: the nakedneſs of 11
the daughter of thy father's wife begotten by thy father, ſhe *is* thy ſiſter, thou ſhalt not uncover her nakedneſs: the 12

[m] Life being forfeited, *a life* ſhould be required; and the Redeemer's blood ſhould be violently ſhed, as that of the innocent creatures they killed on the altar was.

[n] To acknowledge that their lives were forfeited and ſhould be redeemed with blood, 1 Pet. i. 19. There can be no plainer deſcription than this, that in Adam they all died and ſhould be made alive again in him whom they all looked for.

[o] As the blood that did redeem was ſhed and covered with the duſt it fell into; this ceremony betokening the violent death of the Lamb of God.

[p] This is forbidden, Exod. xxii. 31. Does therefore the law in this text of Leviticus refer to doing it *ignorantly?* And may it further relate to caſes of poverty or neceſſity?

[q] *i. e.* I am *endued with all power*, which the miracles you have ſeen ſhew; I am alſo your *Sworn Allies*; I am *under oath* to defend you, to avenge myſelf on all who diſobey me, and to deſtroy all your enemies, the laſt of whom is death.

[r] *i. e.* As I am Jehovah, as I live, he ſhall live in them, "Rom. x. 5. Gal. iii. 12. be rewarded with life through the grace of God and merit of Chriſt." *Clark.* See Mark x. 17, &c. And in proof that the law ſpake of the reſurrection of the body, and that *Aleim* implies it, ſee Luke xx. 37.

[s] Heb. *reliques, remnant,* or *remaining part.*

[t] His more immediate or nearly related fleſh.

[u] Man and wife being one fleſh. And for tranſgreſſing this law perhaps, however for attempting it [no doubt with a deſign to expoſe Solomon to cenſure, for a contempt of the law] was Adonijeh put to death. See 1 King. ii. 21—25.

[w] Of a foreigner.

naked-

nakedneſs of thy father's [x] ſiſter thou ſhalt not uncover, ſhe *is* the fleſh of thy
13 father: the nakedneſs of thy mother's ſiſter ſhalt thou not uncover; for ſhe *is*
14 thy mother's fleſh: the nakedneſs of thy father's brother ſhalt thou not uncover, thou ſhalt not come near to his
15 wife; ſhe *is* thy aunt: the nakedneſs of thy daughter in law ſhalt thou not uncover; ſhe *is* thy ſon's wife; thou ſhalt
16 not uncover her nakedneſs: the nakedneſs of thy brother's wife ſhalt thou not uncover; it *is* thy brother's nakedneſs:
17 the nakedneſs of a woman and her daughter ſhalt thou not uncover: the daughter of her ſon and the daughter of her daughter ſhalt thou not take to uncover their nakedneſs; they are her fleſh;
18 it *is* wickedneſs [y]: and thou ſhalt not take a woman with her ſiſter [z] to vex *her*, to uncover her nakedneſs with her during her life.

19 And thou ſhalt not approach unto a woman during the purgation of her un-
20 cleanneſs to uncover her nakedneſs: and thou ſhalt not lie carnally with thy neigh-
21 bour's wife to defile her by it: and thou ſhalt not ſuffer any of thy ſeed to be [a] ſet apart to Molech, neither ſhalt thou prophane the name of thy Aleim, I am Jehovah. Thou ſhalt not lie with a man as with 22
a woman, it *is* an [b] abomination; and thou 23
ſhalt not lie with any beaſt to be defiled by it; nor ſhall any woman ſtand before any beaſt to lie with her, it *is* [c] confuſion.
Defile not yourſelves with any of theſe 24
things, for with all theſe things were the nations defiled whom I am caſting out before thee; and the land is defiled, 25
and I will viſit it's iniquity upon it, and the land ſhall ſpew out it's inhabitants;
ye therefore ſhall keep my ſtatutes and 26
my judgements, and do none of theſe abominations, the home-born or the ſtranger who ſojourneth among you; for 27
all theſe abominations have the men of this land done who were before you, and the land is defiled; that the land ſpew 28
not you out when ye defile it, as it ſpewed out the nation that *was* before you; for whoever ſhall commit any of 29
theſe abominations, the perſons that do it ſhall be cut off from among their [d] people: and ye ſhall keep my charge 30
to do none of the abominations [e] mentioned, which were done before you,

[x] Theſe rules had been broken in upon occaſionally even by good men, as by Abrem and Amram; no doubt there were reaſons for it, though not mentioned in the hiſtory, of neceſſity, or &c.

[y] Not merely *with a deſign to vex her*, as if he might take two ſiſters when it would *not vex* the firſt married, but he ſhall not do it, ſince it may prove a cauſe of vexxation to his firſt wife, as was the caſe with Leah.

[z] See עבר uſed in the ſenſe of ſetting apart, Exod. xiii. 12. And the devil inſtigated them not only to conſecrate their children, but to burn them alive to Molech.

[a] *Molech*, *i. e.* the king, was a brazen lion or bull in which they burnt their children with fire to the light or fire, and it was prophaning the name of their *Aleim* to call the ſolar fire or ſolar light by that title, as if they or any other creature were able to protect them. See Deut. xviii. 10. And ſome inſtances of this idolatrous barbarity in burning their children we have, 2 King. iii. 27. and xxiii. 10. comp. 2 King. xvi. 3. Jer. vii. 31, and xix. 5. where עבר is explained by שרף, and ſo *ſetting apart* their children for the fire, implies *burning ſome*, at leaſt, of them.

[b] The moſt unnatural luſts were not only indulged but reckoned *holy*, as acceptable to their falſe Gods, and they had both their קרשים and קרשות *conſecrated proſtitutes*, both male and female, at their feſtivals. Comp. 1 King. xiv. 24. and ſee the puniſhment of theſe abominable luſts 1 Sam. v. 6, 9. Rom. i. 27.

[c] Hiſtory, as well as their ſtatues, is a witneſs of this curſed degeneracy.

[d] See Chap. xx. 14. And wherever the ſtate permits or connives at ſuch crimes, the deſtruction of that people will ſoon follow.

[e] Or *marked out*, *i. e.* to you, as what the people before you were defiled with and deſtroyed for; as if God would have winked at their want of the true faith, had it not led them into that gulph of wickedneſs, in which the loſs of the true faith will firſt or laſt always end; for the tree muſt die when it's root is gone. Our modern infidels in crying up heathen morality or Roman virtue in oppoſition to the chriſtian faith, are ſapping the foundation of virtue and betraying the nation into the hands of it's moſt-to-be-dreaded enemies,—a total depravity of manners and an avenging God.

that ye be not defiled with them; I *am* Jehovah your Aleim.

XIX. AND Jehovah ſpake to Moſes, ſaying,
2 ſpeak to all the congregation of the children of Iſral, and ſay unto them, [f] be ye holy; for I Jehovah your Aleim *am* holy.
3 Ye ſhall reverence every one his mother and his father, and ye ſhall keep my ſabbaths; [g] I *am* Jehovah your Aleim.
4 Turn ye not to [h] things of no value, and make not for yourſelves molten Aleim; I *am* Jehovah your Aleim.
5 And when ye would ſacrifice a ſacrifice of [i] peace to Jehovah, that ye may
6 be accepted ſhall ye ſacrifice it; on the day ye ſacrifice, it ſhall be eaten, and the next day, but what is left to the
7 third day ſhall be burnt with fire [k]; and if any of it *is* eaten on the third day, it *is* abominable, it ſhall not be accepted;
8 and they that eat it ſhall bear their ſin, becauſe they have prophaned what is holy to Jehovah, and that ſoul ſhall be cut off from his people.
9 [l] And when ye reap the harveſt of your land, thou ſhalt not reap every corner of thy field, nor ſhalt thou pick up the
10 gleaning of thy harveſt; and thou ſhalt not glean thy vineyard, nor ſhalt thou pick the [m] looſe branches of thy vineyard; thou ſhalt leave them for the poor and for the ſtranger; I *am* Jehovah your Aleim.

11 Ye ſhall not ſteal, neither ſhall ye lie, nor deal falſely one with another.
12 And ye ſhall not ſwear falſely by my name, nor [n] prophane the name of thy Aleim; I *am* Jehovah.
13 Thou ſhalt not oppreſs thy neighbour, neither ſhalt thou rob: the wages of him that is hired ſhall not abide with thee all night till the morning.
14 Thou ſhalt not curſe the deaf, nor ſhalt thou lay a ſtumbling block in the way of the blind, but ſhalt fear thy [o] Aleim; I *am* Jehovah.
15 Ye ſhall do no injuſtice in judgement; ye ſhall not accept the perſon of the the poor, nor ſhall ye honour the perſon of the great; in [p] juſtice ſhalt thou judge thy neighbour.
16 Thou ſhalt not go about a [q] trader among thy people.

Thou ſhalt not ſtand againſt the blood of thy neighbour, I *am* Jehovah.

17 Thou ſhalt not hate thy brother in thy heart; thou ſhalt by all means rebuke thy neighbour and not ſuffer ſin upon him [r].
18 Thou ſhalt not [s] revenge nor [t] inſidiouſly watch the children of thy people;

[f] 1 Pet. i. 15, 16. Eph. i.4. v. 27. ſeparated from what is common in the world, without it's defilements, Tit. ii. 14.

[g] As ye regard the power and oath of God.

[h] אלילים, *things of no value* and *molten Aleim* are applied to the objects of falſe worſhip; the firſt, to the Gods themſelves, viz. *the powers of the air*, which are in themſelves of no value and power; the ſecond, to the idols or images.

[i] Of friends or people at peace, to eat and rejoice together.

[k] See ch. vii. 16, 17.

[l] See Deut xxiv. 19, 20, 21.

[m] Or looſe ſtraggling vines that ſtood in corners, and were kept as plants to ſupply what might die

[n] By common ſwearing.

[o] *Thy ſworn allies* againſt Satan, who took advantage of the natural defects of man to begin his apoſtaſy from God, and continues it by the ſame means. See Luke xvii. 1. Rom. xiv. 13.

[p] Juſtice is impartial.

[q] *Tale-bearing*, to which this hath been ſuppoſed to relate, is a very bad thing, but your unſettled traveling pedlars, ſuch as the Jews, are worſe enemies to a ſtate than the tale-bearer to the peace of private families; however, upon examination, *bearing of tales* does not appear to be meant by the Heb. רכל.

[r] Mat. xviii. 15.

[s] It is wonderful that they who read theſe commandments can talk of the *ſpirit of the law*'s differing from that of the goſpel, as if the ſpirit of God could differ from himſelf, and the ſame love were not required of the Jew as is of the Chriſtian, when on the love of God and our neighbour hang all the law and the prophets according to both the Old and the New Teſtament.

[t] Παρατηρειν. See how the Jews violated this command, Mark iii. 2. Luke vi. 7. xiv. 1. xx. 2. *Editor.*

and

and thou ſhalt love thy neighbour as thyſelf; I *am* Jehovah.

19 Ye ſhall keep my ſtatutes. Thou ſhalt not let thy beaſt couple with different kinds; thou ſhalt not ſow thy field with mingled ſeed; and a garment of mixed things, of linen and woolen, ſhall not come upon thee [u].

20 And every man who lieth carnally with a woman, and ſhe is a [w] ſervant diſhonoured by any man, and hath not been redeemed nor ſet at liberty; it ſhall be a ſcourging; they ſhall not die; 21 becauſe ſhe was not free. And he ſhall bring his guilt-*offering* to Jehovah to the door of the tent of the congregation, 22 a ram *for the* guilt. And the prieſt ſhall make atonement for him with the [x] ram *for* the guilt before Jehovah, for his ſin which he hath committed; and he ſhall be forgiven his ſin which he hath committed.

23 And when ye come into the land and plant any tree that is eaten of, then ye ſhall caſt away it's fruit as too forward; three years ſhall it be thus caſt away, it 24 ſhall not be [y] eaten; and the fourth year [z] all it's fruit ſhall be holy to the praiſe of Jehovah and the fifth ye ſhall eat 25 it's fruit; that it may yield you it's increaſe; I *am* Jehovah.

Ye ſhall not eat *any thing* with the 26 blood. Ye ſhall not [a] divine, nor ſhall ye conſult the [b] clouds. Ye ſhall not [c] go 27 over the quarters of your head; nor ſhalt thou deſtroy the quarters of thy [c] beard: 28 ye ſhall not make any [d] cuttings in your fleſh [e] for the dead, nor ſet any mark of diſtraction upon you; I *am* Jehovah.

Do not let thy daughter be common 29 by her committing fornication, that the land be not given to fornication and filled with wickedneſs [e].

Ye ſhall keep my ſabbaths and reve- 30 rence my [f] ſanctuary; I *am* Jehovah.

Regard not them that have [g] familiar 31 ſpirits, nor ſeek unto cunning men to be polluted by them; I *am* Jehovah your Aleim.

Thou ſhalt riſe up before the hoary 32 head, and honour the perſon of the antient, and fear thy Aleim; I *am* Jehovah.

And when a ſtranger ſhall ſojourn 33

[u] "Deut. xxii. 11, to teach them ſimplicity and to avoid mixture, 2 Cor. vi. 14." *Clark.*

[w] This is not the caſe, Deut. xxii. 24, but that of a ſlave who has been abuſed (for ſo חרף implies) and yet not married by her maſter nor divorced, [as on diſlike ſhe might be] but kept ſtill in ſlavery, and ſo too much under the power of a maſter, but ſtill, in ſome degree, guilty, as havinga free will of her own.

[x] The ram was a known figure of Chriſt.

[y] But rejected as unclean, as all forward deſires and thoughts are; the thoughts of man are vanity; his firſt thoughts are evil of courſe, being from the motions of the fleſh: as a figure of this the firſt fruit of a young tree was to be plucked off and caſt away; and it naturally hurts a young tree to let it grow upon it.

[z] As the firſt fruits of every year were, and in the ſame view; loving God in the firſt place, and in Chriſt, the firſt fruits, conſecrating all the reſt, after they had put away from them all inordinate deſires, or too forward fruit of the unſanctified man: but why unholy *three* years? Qu?

[a] This נחש or *divining* might be by *fire* or *ſerpents*.

[b] The heavens were their God, and the clouds, of courſe, the looks of their God, whoſe intentions they were ſuppoſed to ſhew.

[c] *i. e.* With the razor, as in great grief or deep mourning, ſee ch. xxi 5 they were *not to grieve as men without hope.* The *quarters* of the head are uſed for the whole, as the *quarters* or borders of a country are for the country itſelf.

[d] It was like madmen to tear off their hair and fleſh in frantic rage, for the loſs of their friends, and a folly unbecoming *the ſons of God* to imitate ſuch madneſs, as a mode of mourning.

[e] Heb. *for the perſon, body,* or *human frame,* meaning as loſt to them or dead.

[f] Whether the temple of the body or that of canvaſs or ſtone.

[g] See an inſtance, Act. xvi. 16. which puts the matter of fact out of doubt, that ſome people had the evil ſpirits familiar with them: the devil had greater power over *the children of diſobedience,* while the Holy Spirit and miracles attended the church of God, it being their own faults if they followed deluſions; but pride and intereſt always did and always will lead many into the ſnares of the old deceiver.

with thee in thy land ye ſhall not oppreſs
34 him; as the home-born among you
ſo ſhall the ſtranger, who ſojourneth with
you, be to you, and thou ſhalt love him as
thyſelf; for ye were ſtrangers in the land
of Egypt; I *am* Jehovah your Aleim.
35 Ye ſhall do no injuſtice in judgement,
36 in [h] meaſure, or in weight; juſt [i] ſcales,
juſt weights, a juſt aipheh, and a juſt
hin ſhall ye have; I *am* Jehovah your
Aleim who brought you out of the land
37 of Egypt; and ye ſhall keep all my ſta-
tutes, and all my judgements, and [k] do
them; I *am* Jehovah.

XX. AND Jehovah ſpake to Moſes, ſaying,
2 and thou ſhalt ſay to the children of
Iſral, every man of the children of Iſral,
or of the ſtranger that ſojourneth in Iſ-
ral, who ſhall give of his ſeed to Mo-
lech, ſhall ſurely be put to death; the
people of the land ſhall ſtone him with
3 ſtones; and I will ſet my face againſt
that man, and I will cut him off from
among his people, becauſe he hath given
of his ſeed to Molech, to defile my
[l] ſanctuary, and to prophane my holy
4 name; and if the people of the land
ſhall hide their eyes at all from that man,
when he giveth of his ſeed to Molech,
5 ſo as not to put him to death; then I
will ſet my face againſt that man, and
againſt his family, and will cut him off,
and all that go a whoring after Molech,
from among their people.

And the perſon who regardeth them 6
that have familiar ſpirits, and cunning
men, to go a whoring after them, I will
alſo ſet my face againſt that perſon, and
will cut him off from among his people.
Sanctify yourſelves therefore, and be 7
ye holy; for I *am* Jehovah your Aleim:
and ye ſhall keep my ſtatutes, and do 8
them; I *am* Jehovah who ſanctify [m] you.
If any one whoſoever curſeth his father 9
or his mother, he ſhall ſurely be put to
death; he curſed his father or his mo-
ther; his blood *be* upon him.
And the man who committeth adul- 10
tery with a man's wife, whoſoever com-
mitteth adultery with his neighbour's
wife, the adulterer and the adultereſs
ſhall ſurely be put to death. And the 11
man who lieth with his [n] father's wife,
uncovereth his father's nakedneſs, they
ſhall both of them be ſurely put to death;
[o] their blood *be* upon them. And the 12
man who lieth with his daughter in law,
they ſhall both be ſurely put to death;
they have wrought confuſion; their
blood *be* upon them. And the man 13
who lieth with a man as with a woman,
they have committed an abomination
both of them; they ſhall ſurely be put to
death; their blood *be* upon them. And 14
a man who ſhall take a woman and her
mother, it *is* wickedneſs; they ſhall be
burnt with fire, both he and they, that
there be no ſuch wickedneſs among you.

[h] Meaſure of length or capacity. There are two diſtinct words in the Hebrew, but I know not of two in Engliſh that will diſtinctly anſwer them,

[i] The ſtandard-weights and — meaſures were kept in the tabernacle. See Lev. xxvii. 25. 1 Chron. xxiii. 29.

[k] Theſe rules of charity and juſtice muſt ſecure the internal peace and happineſs of any people, and their credit abroad; and none but thoſe whoſe eyes are blinded with infidelity and the *ignis fatuus* of *imagination* would ever offer to talk of Roman virtue in oppoſition to the narrow ſpirit of the law.

[l] See ch. xviii. 21. The body of man is the temple of God, and to give to Molech that body, either as prieſt or ſacrifice, was defiling the temple of God. See 1 Cor. vi. 15. and x. 21. But the *holy name* was to dwell in man, *all the fulneſs of the Godhead's bodily* dwelling in fleſh; and the evil ſeems to have had a higher aim, by human ſacrifice to defeat, if poſſible, that deſign, or at leaſt to depreciate the value of that ineſtimable ſacrifice of Chriſt by the frequency and numbers of human ſacrifices; to ſay nothing of the abominable luſts at the ſacrifices which ſo much leſſened the propagation of mankind, as well as greatly diſhonoured human nature.

[m] See Rom. xv. 16. Act. xxvi. 18. Heb. ii. 11.

[n] *i. e.* Even after his father's death.

[o] Let them ſuffer for it.

And

15 And a man who lieth with a beaſt ſhall
ſurely be put to death, and ye ſhall kill
16 the beaſt. And a woman that ſhall ap-
proach any beaſt to lie down to it, thou
ſhalt kill the woman and the beaſt, they
ſhall ſurely be put to death, their blood
17 *be* upon them. And a man that ſhall
take his ſiſter, the daughter of his father
or the daughter of his mother, and ſee
her nakedneſs, and ſhe ſee his naked-
neſs; it *is* horrible; and they ſhall be cut
off before the eyes of the children of
their people; he uncovered his ſiſter's
nakedneſs; he ſhall bear his iniquity.
18 And a man who ſhall lie with a woman
in her ſickneſs, and uncover her naked-
neſs, he hath made bare her fountain,
and ſhe hath uncovered the fountain of
her blood; and they ſhall be cut off both
19 of them from among their people. And
thou ſhalt not uncover the nakedneſs of
thy mother's ſiſter, or of thy father's ſiſter,
for it is uncovering their own fleſh, they
20 ſhall bear their iniquity. And a man who
ſhall lie with his aunt, he hath uncovered
his uncle's nakedneſs; they ſhall bear their
21 ſin; they ſhall die [p] miſerable. And the
man who ſhall take his brother's [q] wife,
it *is* abominable, he uncovereth his bro-
ther's nakedneſs; they ſhall be miſerable.
22 And ye ſhall keep all my ſtatutes and
all my judgements, and do them, that
the land, which I am bringing you in to
23 inhabit, ſpew you not out: and ye ſhall
not walk in the ſtatutes of the nation
which I am caſting out before you; for
they did all theſe things, and I abhorred
24 them, and ſaid to you, ye ſhall inherit
their land, and I will give it to you to
poſſeſs it, a land flowing with milk and
honey; I *am* Jehovah your Aleim who
have ſeparated you from the nations.
And ye ſhall make a difference between 25
the clean beaſt and the unclean, and
between the unclean fowl and the clean;
and ye ſhall not make yourſelves abo-
minable with beaſt or bird, or with any
thing that creepeth on the ground, which
I have ſeparated from you as unclean;
and ye ſhall be holy unto me, for I Je- 26
hovah *am* holy, and I have [r] ſeparated you
from the nations to be mine.

And a man or woman in whom is a 27
familiar ſpirit, or who is a wizard, ſhall
ſurely be put to death, ye ſhall ſtone
them with ſtones, their blood *be* upon
them.

AND Jehovah ſpake to Moſes, ſaying, XXI.
ſpeak to the prieſts the ſons of Aerun,
and ſay to them, they ſhall not be [s] de-
filed for the dead among their people;
except [ss] for their own fleſh which is near 2
to them, for their mother, and for their
father, and for their ſon, and for their
daughter, and for their brother, and 3
for their ſiſter that is a virgin with them,
who hath no huſband, for her they may
be defiled; *as* a huſband he ſhall not be 4
[t] defiled among his people to prophane
himſelf; [u] they ſhall make no baldneſs 5
on their head, and the corners of their
beard ſhall they not ſhave, nor ſhall
they tear their fleſh; they ſhall be holy to 6
their Aleim, and they ſhall not prophane
the name of their Aleim, for they offer the
offerings of Jehovah made by fire, the bread

[p] Or deſtitute of honour, &c.
[q] Upon divorce, or in his life time.
[r] Not arbitrarily, but as being holier or continuing holier than the heathen, whom they were to avoid, as they did the unclean creatures, for their uncleanneſs, or ill qualities, and wicked doings.
[s] By mourning or touching of them.
[ss] But the prieſts that were anointed, as the High Prieſts or their aſſiſtants in that capacity, were forbidden even this, ſee ver. 10, 11. "and ſo Nadab and Abieva were carried out by the ſons of Aerun's uncle, ch. x. 4." *Editor.*
[t] *i. e.* For his wife: what is the ſpiritual leſſon here? Is it that the church, the wife of the true prieſt, ſhould never die? *Editor.*
[u] See on ch. xix. 27, 28.

of

of their Aleim, and they ſhall be [w] holy.
7 A woman that is a whore or hath been deflowered ſhall they not take, and a woman that is divorced from her huſband ſhall they not take, for [x] he is holy
8 to his Aleim; and thou ſhalt keep him holy, for he offereth the bread of thy Aleim, he ſhall be holy unto you; for I Jehovah, who ſanctify you, *am* holy.
9 And the daughter of a man, who is a prieſt, that ſhall be prophaned by playing the harlot, ſhe hath prophaned her father; ſhe ſhall be burnt with [y] fire.
10 And the high prieſt over his brethren, on whoſe head the anointing oil hath been poured, and who hath been conſecrated to put on the garments, he ſhall not diſhevel his head, nor ſhall he rend his
11 garments, nor ſhall he come to any dead body, he ſhall not be defiled for his fa-
12 ther or his mother, nor ſhall he go out of the ſanctuary, that he defile not the [z] ſanctuary of his Aleim; for the conſecration of the anointing oil of his Aleim
13 is upon him; I *am* Jehovah. He ſhall
14 take a woman in her virginity [a]; a widow, or [b] one divorced, or who hath been de-
15 flowered, a harlot, all theſe ſhall he not take, but a virgin of his own people ſhall he take for a wife; and he ſhall not prophane his [c] ſeed among his people; for I am Jehovah who ſanctify him.
16 And Jehovah ſpake unto Moſes, ſaying,
17 ſpeak to Aerun, ſaying, any man of thy ſeed through their generations, who hath a [d] blemiſh upon him, he ſhall not come near to offer the bread of
18 his Aleim; for every one who hath a blemiſh ſhall not come near, the man that is blind, or lame, or hath any part
19 deficient, or too much [e] extended, or one who hath his foot, or hand broken,
20 or is crook-backed, or conſumptive, or that hath a blemiſh in the eye, or the ſcurvy or running ſcab, or is
21 [g] overſpread with a tetter; no one of the ſeed of Aerun the prieſt, who hath a blemiſh, ſhall come near to offer the offerings to Jehovah made by fire; he hath a blemiſh, [h] he ſhall not come near to offer
22 the bread of his Aleim; he ſhall eat the bread of his Aleim, of the moſt
23 holy and of the holy [i] *things*; but he ſhall not [k] come to the vail, nor ſhall he

[w] And thus loving God alone, or ſo much above every thing elſe, as to have little or no care or concern for other perſons or things.

[x] *i. e.* Every prieſt.

[y] See Gen. xxxviii. 24.

[z] He was the more immediate figure of the *anointed one* or *Meſſiah*, and of the ſanctuary or tabernacle of fleſh in which Jehovah dwelt among us. See John i. 14.

[a] See 2 Cor. xi. 2. Eph. v. 27.

[b] See Mat. xix. 3—6, &c. Marriage is a figure of the union of Chriſt with his church by taking fleſh, and he is not to marry any but a pure virgin, or any who hath any other love, *i. e.* He will not admit into everlaſting union with himſelf, any but the pure and holy, nor take again the divorced wife or *ceremonial-church*, or any who build upon outward holineſs

[c] Who muſt be children of the truth, the real ſeed of faithful Abrem.

[d] "Becauſe they were types of Chriſt who was holy, and to teaeh all Chriſtians, eſpecially miniſters, what purity and perfection of heart and life they ſhould labour after, and that notorious blemiſhes in the mind or converſation render a man unfit for the miniſtry of the goſpel." *Clark.* But the kingdom of heaven is a *kingdom of prieſts*, and this denotes not only the abſolute perfection of Chriſt as prieſt on earth, and the purity required of thoſe who act in his name, but the perfection alſo which *the prieſts of the kingdom* above ſhall enjoy.

[e] The prieſts of God muſt be juſt ſuch as their commiſſion directs, neither blind to the ſenſe of ſacred ſcripture, nor unwilling to walk accordingly, nor exceeding, nor coming ſhort of the rule or ſtandard, neither adding to nor taking from the word of God, neither *wiſe above* nor *wiſe without* what is written.

[g] Qu? What? מרוח may be from רוח *wind*, as Jer. xxii. 14. or from מורח, Iſa. xxxviii. 21, *to plaiſter over*, if from the firſt, it is *windy* or *ſwelled in the ſcrotum*, provided אשך be the *ſcrotum*, and not ſome diſtemper, as the *ſhingles*, a *tetter*, or the like. See Critica Hebræa in אשך.

[h] Had not Chriſt been entirely without ſin, he could not have atoned for others.

[i] Men that have blemiſhes ſhall live by *the bread of God*, *i. e.* the bread of life, but he that was that bread had no blemiſh at all.

[k] Be *the way* to heaven, or it's *door*, or qualified to *ſanctify the people with his own blood*, Heb. xiii. 10, not being innocent himſelf.

come

come near to the altar, for there is a
[l]blemiſh on him, and he ſhall not pro-
phane my ſanctuary; for I *am* Jehovah
24 who ſanctify them. And Moſes ſpake
to Aerun, and to his ſons, and to all the
children of Iſral.

XXII. AND Jehovah ſpake to Moſes, ſaying,
2 ſpeak to Aerun and to his ſons that they
abſtain from the holy things of the chil-
dren of Iſral, which they ſanctify to me,
and that they prophane not my holy name;
3 I *am* Jehovah: ſay unto them, every one
through your generations, of any of
your ſeed, who ſhall come near to the
holy things which the children of Iſral
ſhall ſanctify to me, with his uncleanneſs upon him, that perſon ſhall be cut
off from my preſence; I *am* Jehovah.
4 Every one of the ſeed of Aerun that *is*
leprous or hath a running humour, he
ſhall not eat of the holy things till he is
clean; and he that toucheth any thing
unclean *by* the dead, or he whoſe ſeed
5 falls from him, or whoſoever touch-
eth any creeping thing which is unclean
to him, or a man who is [m] unclean to him
6 in all his uncleanneſs; the perſon that
toucheth any ſuch ſhall be unclean till
the [n] evening, and ſhall not eat of the
holy things unleſs he waſh his fleſh
7 with water; and when the ſun *is* gone
off, he ſhall be clean, and afterwards he
ſhall eat of the holy things, for it *is* his
8 bread: a dead carcaſe and what is torn
ſhall he not eat to be defiled with it; I
am Jehovah; and they ſhall keep my 9
charge, and not bring ſin upon them-
ſelves, and die in it when they prophane
it; I *am* Jehovah who ſanctify them.
And no ſtranger ſhall eat of what is holy; 10
he that ſojourneth with the prieſt and
the [o] hired ſervant ſhall not eat what is
holy; but when the prieſt maketh the 11
purchaſe of a perſon with his money,
he ſhall eat of it, and he that is [p] born in
his houſe, they ſhall eat of his bread.
And if the prieſt's daughter be married 12
to a ſtranger, ſhe ſhall not eat of the holy
offerings; but if the prieſt's daughter 13
be a widow or divorced, and the
have no ſeed, and dwell in her fa-
ther's houſe as *in* her [q] youth, ſhe ſhall
eat of her father's bread; but no ſtranger
ſhall eat of it.

And if any perſon ſhall eat *of* what is 14
holy unawares, then he ſhall add a fifth *part*
thereof unto it, and give the holy thing
to the prieſt. And they ſhall not [r] pro- 15
phane the holy things of the children of
Iſral, whatſoever things they offer to Je-
hovah, and bring on them the [s] puniſh- 16
ment of guilt when they eat their holy
things; for I *am* Jehovah who ſanctify
them.

And Jehovah ſpake to Moſes, ſaying, 17
ſpeak to Aerun and his ſons, and to all 18
the children of Iſral, and ſay unto them,
every one of the houſe of Iſral and of the
ſojourner in Iſral who offereth his offering
with all their vows, and with all their free-

[l] *Does God take care for oxen?* Does he take care about bodily blemiſhes? No, doubtleſs; and all theſe blemiſhes and imperfections relate to the ſpiritual man; the *faithful High Prieſt* being without ſin, that he who miniſtered might miniſter in hope of being *made partaker of Chriſt*, who was without ſpot. See Heb. vii. 26.—28.

[m] Ch. xv. 2. &c.

[n] When the new, eccleſiaſtical or *holy* day began; the natural or civil day beginning at ſun-riſe, the *holy* day at ſun-ſet, when *nature* is involved in the *ſhadow of death*; They whoſe bodies are waſhed with *the pure* water, Heb. x. 22. will then partake of the altar and live by it, and ſo the paſſover was eaten in the night at the beginning of it.

[o] No aliens are citizens.

[p] *i. e* Of a ſervant.

[q] See Luke xv. 11. &c. Repentance reſtores to favour.

[r] Uſe them as common things and ſo *deny* or *forget* the moral leſſons contained in their appropriation.

[s] The ſecret wrath of God expreſſed elſewhere by *bearing their iniquity*.

will-

will-offerings, which they shall offer to
19 Jehovah for a burnt-sacrifice, [t]to be ac-
cepted for you; it *shall be* a male that is
perfect, of the bullocks, of the sheep,
20 or of the goats; [u]any thing that has a
blemish in it ye shall not offer, for it
21 shall not be accepted for you. And if
any person offer a sacrifice of peace to
Jehovah, to perform a vow, or for a
free-will-offering, of the herd or of the
flock; it shall be a perfect one in order
to be accepted, there shall be no blemish
22 in it; the blind, or broken, or maimed,
or that hath a wen, or the scurvy or
running scab, ye shall not offer these to
Jehovah, and ye shall not make an of-
fering by fire of them upon the altar to
23 Jehovah [w]; and a bullock or sheep that
has any thing too much extended or too
much contracted, thou mayst make it a
free-will-offering, but it shall not be ac-
24 cepted for a [x]vow; and ye shall not of-
fer to Jehovah that which hath been
crushed, or bruised, or disjointed, or
cut, nor shall ye sacrifice *them* in your
25 land; nor from the hand of the stranger
shall ye offer the bread of your Aleim
of any of these, for their corruption *is* in
them, a blemish *is* on them, they shall
not be accepted for [y]you.
26 And Jehovah spake to Moses, saying,
27 a bullock, or sheep, or goat, when it is
brought forth, then it shall be seven days
under it's dam; and from the [b]eighth day
and thenceforth it shall be accepted for
28 an offering by fire to [z]Jehovah: and a
cow or sheep, ye shall not kill it and it's
young the same day[a]. And when ye sa-
29 crifice the sacrifice of confession to Je-
hovah, ye shall sacrifice it to be accepted
for you[b]; on that same day it shall be
30 eaten, ye shall not leave of it till the morn-
ing; I *am* Jehovah[c]. And ye shall keep
31 my commandments and do them; I *am* Je-
hovah. And ye shall not prophane my
32 holy name, and I will be sanctified
among the children of Isral; I *am* Je-
hovah who sanctify you[d], who brought
33 you out of the land of Egypt, to be
[e]Aleim to you; I *am* Jehovah.

XXIII. AND Jehovah spake to Moses, saying,
2 speak to the children of Isral, and say
to them, the feasts of Jehovah which ye
shall proclaim for holy assemblies, *are*
these my feasts.

3 Six days shall work be done, but on
the seventh day shall be a rest, a holy con-
vocation, ye shall do no work; it *shall be*
a rest to Jehovah in all your habitations.

4 These *are* the feasts of Jehovah, the
holy convocations, which ye shall
5 proclaim at their appointed times. In
the first month, on the fourteenth day
of the month, in the twilight, is the
6 halt-sacrifice to Jehovah; and on the
[f]fifteenth day of this month *is* the feast
of unleavened bread to Jehovah; seven
7 days shall ye eat unleavened bread; on
the first day shall ye have a holy convo-
8 cation, ye shall do no servile work; and

[t] Heb. *for acceptance*; what it represented would not, nay could not have been accepted had there been any defect in it.

[u] See Mal. i.8. Deut. xvii. 1.

[w] Comp. ch. xxi. 81, &c.

[x] A man may give the best he has, and a merciful God will accept it, though naturally imperfect; but the vow was a figure of the vow Christ was under. See Psal. xxii. 25. xl. 6, 7.

[y] These were not such *natural* blemishes as in ver. 23. not such as were born with them, but acquired.

[z] See 1 Sam. vii. 9.

[a] See Deut. xxii. 6.

[b] See ch. vii 12.

[c] See ch. vii. 15. &c.

[d] See 1 Pet. iii. 15. and ch. x. 3.

[e] See Luke xx. 37.

[f] The ecclesiastical day began with the evening or twilight of the civil day, so that the fourteenth day on which the lamb was killed at sunset, included the first half of the ecclesiastical day, and they began to eat unleavened bread at the paschal supper.

ye

ye ſhall offer an offering by fire to Jehovah ſeven days, on the ſeventh day *ſhall be* an holy convocation, ye ſhall do no ſervile work.

9 And Jehovah ſpake to Moſes, ſaying,
10 ſpeak to the children of Iſral, and ſay to them, when ye come into the land which I have given to you, and ſhall reap it's corn, then ye ſhall bring a [g] ſheaf of the firſt fruits of your reaping to the
11 prieſt; and he ſhall preſent the ſheaf before Jehovah to be accepted for you; on the morrow after the [h] ſabbath ſhall
12 the prieſt preſent it; and ye ſhall offer on the day ye preſent the ſheaf an he-lamb that is perfect, in it's firſt year,
13 for a burnt-offering to Jehovah; and it's bread offering, two tenths of fine flower mingled with oil, an offering by fire to Jehovah, an appeaſing odour; and it's drink-offering of wine, the
14 fourth of a hin; and ye ſhall eat neither bread, nor parched corn, nor corn in the ear, till this very [i] day, till ye have brought the offering of your Aleim, by a ſtatute for ever through your generations, in all your habitations.
15 And ye ſhall count to you from the morrow after the ſabbath, from the day that ye bring the ſheaf that is preſented;
16 there ſhall be ſeven compleat ſabbaths; ye ſhall count unto the morrow after the ſeventh ſabbath [k] fifty days, and bring a
17 new bread-offering to Jehovah; ye ſhall bring from your habitations two loaves of bread to be preſented; they ſhall be of two tenths of fine flower; they ſhall be baked with leaven for [l] firſt-fruits to Jehovah; and ye ſhall offer with the 18
bread ſeven he-lambs that are perfect, in their firſt year, and one young bullock, and two rams; they ſhall be a burnt-offering to Jehovah, and their bread-offerings, and their drink-offerings, an offering by fire, an appeaſing odour to Jehovah;
and ye ſhall offer one he-goat for a ſin- 19
offering, and two he-lambs in their firſt
year for a ſacrifice of peace; and the 20
prieſt ſhall preſent them with the bread of the firſt-fruits for a preſent before Jehovah with the two lambs; they ſhall be
holy to Jehovah for the prieſt [m]; and ye 21
ſhall meet on this ſame day, an holy convocation ſhall it be to you; ye ſhall do no ſervile work by a ſtatute for ever in all your habitations, through your generations.

And when ye reap the harveſt of your 22
land, thou ſhalt not finiſh the corners of thy field when thou reapeſt, and thou ſhalt not pick up the pickings of thy harveſt; thou ſhalt leave them for the poor and for the ſtranger; I *am* Jehovah your Aleim.

And Jehovah ſpake to Moſes, ſaying, 23
ſpeak to the children of Iſral, ſaying, 24
in the ſeventh month, on the firſt day of the month ſhall ye have a [n] ſabbath, a memorial, a blowing of the [nn] trumpet, a holy convocation; ye ſhall do no ſervile 25

[g] They went out in great parade with a great number of people to fetch in this ſheaf, which they bought with the public money, and the High Prieſt kept it till the Sunday after the paſchal day, which was the day of the week our Lord roſe on, and then preſented it.

[h] What *ſabbath?* "The ſabbath of the paſſover," ſays Mr. *Clark*. But why ſo? The firſt and ſeventh day were each days of reſt. See ver. 7, 8. It muſt mean the weekly ſabbath day that came next after the fourteenth of the firſt month, ſo that the preſenting or lifting up this ſheaf of the firſt fruits of the corn, fell always on the very day of the week on which Chriſt roſe. See 1 Cor. xv. 20, 23.

[i] Till all was ſanctified by Chriſt's reſurrection. See Rom. xi. 16.

[k] Thence called *Pentecoſt*, Act. ii. 1. 1 Cor. xvi. 8.

[l] Rom. viii. 23, "firſt-fruits of the ſpirit."

[m] The feaſt of Pentecoſt was the ſanctification of the new or chriſtian church, and earneſt of the whole myſtical body of Chriſt being filled with the ſpirit and divine glory.

[n] See Num. x. 10.

[nn] To denote the laſt trumpet at finiſhing the in-gathering of all the fruits of the earth.

work, and ye ſhall bring an offering by fire to Jehovah.

26 And Jehovah ſpake to Moſes, ſaying,
27 alſo on the tenth *day* of this ſeventh month, which is the day of atonement, ſhall ye have a holy convocation, and ſhall afflict your [o] ſouls, and bring an
28 offering by fire to Jehovah; and ye ſhall do no work on this ſame day; for it *is* the day of atonement, to make atonement for [p] you before Jehovah your Aleim;
29 for every perſon that is not afflicted on this day, he ſhall be cut off from his
30 people; and every perſon that doth any work on this day, I will deſtroy that
31 ſoul from among his people; ye ſhall do no [q] work by a ſtatute for ever through your generations in all your ha-
32 bitations; it *ſhall be* a day of reſt to you, and ye ſhall afflict your ſouls on the ninth [r] *day* of the month in the evening, from evening to evening ſhall ye keep your ſabbath.

33 And Jehovah ſpake to Moſes, ſaying,
34 ſpeak to the children of Iſral, ſaying, on the fifteenth day of this [s] ſeventh month is the feaſt of the tabernacles
35 ſeven days to Jehovah [t]; on the firſt day *ſhall be* a holy convocation; ye ſhall do
36 no ſervile work; ſeven days ſhall ye offer an offering by fire to Jehovah; on the eighth day ſhall ye have a holy [u] convocation, and ye ſhall offer an offering by fire to Jehovah; it is a ſolemn aſſembly, ye ſhall do no ſervile work. Theſe *are* 37
the feaſts of Jehovah which ye ſhall proclaim for holy convocations, to offer by fire to Jehovah, burnt-offering, and bread-offering, and ſacrifice, and drink-offerings, every day it's due; beſides the 38
ſabbaths of Jehovah, and beſides your gifts, and beſides all your vows, and beſides all your free-will-offerings, which ye may give to Jehovah. Alſo on the 39
fifteenth day of the ſeventh month, when ye have [w] gathered in the produce of the land, ye ſhall keep the feaſt of Jehovah ſeven days; on the firſt day *ſhall be* a ſabbath, and on the eighth day a ſabbath; and ye ſhall take to you on the 40
firſt day the fruit of the beautiful [x] trees, branches of palm-trees, and boughs of the thick trees, and of the willows of the brook, and rejoice before Jehovah your Aleim ſeven days; and ye ſhall 41
keep it an annual feaſt to Jehovah ſeven days in the year by a ſtatute for ever through your generations; in the ſeventh month ſhall ye keep it; ye ſhall dwell 42
in booths ſeven days, every one that is in Iſral ſhall dwell in booths, that 43
your generations may [y] know that I made the children of Iſral to dwell in booths when I brought them out of

[o] Meaning the *animal ſoul*, which is afflicted by faſting. See ch. xvi. 30. Num. xxix. 7. Iſa. lviii. 5, 6.

[p] A figure of the laſt day as to the atonement pleaded by Chriſt for thoſe that are his.

[q] Is it not becauſe at the laſt day *all work* ceaſes and the eternal reſt begins?

[r] Beginning the faſt then.

[s] See ver. 40.

[t] Deut. xvi. 13. 2 Cor. v. 2, 3. This feaſt ſucceeds the ceſſation from all labour, immediately. Jacob kept this feſtival on his entering into Canon, Gen. xxxiii. 17.

[u] Qu? Would not *aſſembly* or *meeting* be a better word for מקרא than *convocation?*

[w] *i. e.* Done gathering in.

[x] Such as the cedar, pine, olive, or other valued and uſeful trees, to repreſent that glory and beauty with which the body is to be cloathed; the palm-tree, *victory*; the thick ſhady trees, ſuch as the oak or beech, *ſhelter* and *protection*; the willow, the *thriving condition* of the happy, Iſa. xliv. 4; the olive, *peace*, and ſo on, ſee Neh. viii. 15. all of the oil-trees were uſed at this feaſt. They gave this glory to Chriſt, Mat xxi. 8; and John xii. 13, on his raiſing Lazarus from the dead, which was to prove himſelf to be the *reſurrection* and the *life*, and the people acknowledged it by the boughs of the trees.

[y] That I promiſed them glory, honour, and immortality, when I ſhould deliver them out of the hand of death, and him that has the power of death, *i. e.* from the world, the fleſh, and the devil, from ſpiritual ſlavery; "1. To ſhew their thankfulneſs for the fruits now reaped," *Clark*; rather now promiſed. "2. To figure out Chriſt's coming into the world about this time;" rather our going out of it. See *Clark* on ver. 34.

the

the land of Egypt; I *am* Jehovah your
44 Aleim. Thus Moſes declared to the
children of Iſral the [z] feaſts of Jehovah.

XXIV. AND Jehovah ſpake to Moſes, ſaying,
2 command the children of Iſral that they
bring the pure olive-oil bruiſed for the
candleſtick to keep a lamp burning con-
3 tinually; without the vail of the teſti-
mony, in the tent of the congregation,
Aerun ſhall order it from evening to the
morning before Jehovah continually, *by*
a ſtatute for ever through your genera-
4 tions [a]; he ſhall order the lamps on the
pure candleſtick before Jehovah conti-
nually.

5 And thou ſhalt take fine flower and
bake it in twelve cakes, two tenths ſhall
6 one cake be [b]; and thou ſhalt place
them in [c] two rows, ſix in a row, on
7 the pure table before Jehovah; and
thou ſhalt put upon the rows pure
frankincenſe, and it ſhall be for a [d] me-
morial to be offered by fire to Jehovah;
8 on every ſabbath day ſhall he ſet it in
order before Jehovah continually, from
the children of Iſral; it is an [e] everlaſting
9 purification; and it ſhall be Aerun's and
his ſons, and they ſhall eat [f] it in the
holy place; for it *is* moſt holy to him
from the offerings by fire to Jehovah,
by a ſtatute for ever.

10 And the ſon of an Iſralitiſh woman
and of an Egyptian man went out among
the children of Iſral, and the ſon of the
Iſralitiſh woman and an Iſralite quar-
11 relled in the camp. And the ſon of the
Iſralitiſh woman blaſphemed the [g] name
and curſed it; and they brought him
to Moſes; and the name of his mother
was Selemith the daughter of Dibri of
the tribe of Dan. And they put him in 12
priſon till he ſhould inform them from
the mouth of Jehovah. And Jehovah 13
ſpake to Moſes, ſaying, bring forth him 14
that curſed without the camp, and let
them that heard *it*, lay their hands upon
his head, and let all the congregation
ſtone him. And thou ſhalt ſpeak to the 15
children of Iſral, ſaying, every one that
curſeth his Aleim ſhall bear his ſin, and 16
he that blaſphemeth the name of Jeho-
vah ſhall ſurely be put to death; all the
congregation ſhall ſtone him, as well the
ſtranger as the home-born, when he blaſ-
phemeth the [g] name, ſhall be put to death.

And he that woundeth any man [h] mor- 17
tally ſhall ſurely be put to death. And 18
he that ſtriketh any beaſt mortally ſhall
make it good, body for body. And if a 19
man ſhall make a blemiſh in his neigh-
bour, as he hath done ſo ſhall it be done
to him; breach for breach, eye for eye, 20
tooth for tooth, as he made a blemiſh in
a man [i] ſo ſhall it be made in him.
And he that killeth a beaſt ſhall make it 21
good, but he that killeth a man ſhall be
put to death; ye ſhall have the ſame 22
judgement; it ſhall be with the ſtranger
as with the home-born; for I *am* [k] Je-
hovah your Aleim.

And Moſes ſpake to the children of 23
Iſral that they ſhould bring forth him
that had curſed without the camp, and
ſtone him with ſtones; and the children

[z] Heb. *Appointed* or *ſet times*; called alſo חגים, as *returning annually*.

[a] See John i. 4. Exod. xxviii.

[b] Exod. xxv. 30.

[c] As the bread of life for the twelve tribes, ſitting at the table of their heavenly father in rows over againſt each other.

[d] The frankincenſe was burnt as a memorial or quit-rent. See ch. ii. 2. & ſeq.

[e] *i. e.* Sign or token of it. Comp. Gen. xvii. 10, 11.

[f] True Chriſtians, the antitypical holy prieſthood, (1 Pet ii. 5.) and none but they can partake of the bread of life. *Editor*.

[g] *The name* often ſtands for *Jehovah* both in the Old and New Teſtament. Comp. ver. 15.

[h] Heb. *that ſmiteth any vital or animal frame* (נפש) *of man*. Comp. Gen. xxxvii. 21. in Heb. *Editor*.

[i] Not in private revenge but by the order of the magiſtrate.

[k] *i. e.* No reſpecter of perſons.

of Iſral did as Jehovah commanded Moſes.

XXV. AND Jehovah ſpake to Moſes in
2 mount Sini, ſaying, ſpeak to the children of Iſral, and ſay to them when ye come into the land which I give you, then ſhall
3 the land keep a reſt to Jehovah; ſix years ſhalt thou ſow thy field, and ſix years ſhalt thou prune thy vineyard, and gather
4 the produce of it; and in the ſeventh year there ſhall be a reſt kept by the land, a [l] reſt to Jehovah; thou ſhalt not ſow thy field, nor ſhalt thou prune thy vineyard;
5 that which ſprings from thy harveſt ſhalt thou not reap, and the grapes of thy unpruned vines ſhalt thou not gather; a year of reſt it ſhall be to thy
6 land; and the reſting of your land ſhall be for food for you; for thee, and for thy ſervant, and for thy maid, and for thy hired ſervant, and for the ſtrangers that
7 ſojourn with thee, and for thy beaſt, and for the wild [m] creature which is in thy land, ſhall all the produce of it be for food.
8 And thou ſhalt count to thee ſeven ſabbaths of years, ſeven times ſeven years, that the days of the ſeven ſabbaths of years may be nine and forty years;
9 and thou ſhalt cauſe the trumpet ſounding an alarm to paſs in the ſeventh month, on the tenth day of the month, on the day of atonement ſhall ye cauſe the trumpet to paſs through all your
10 land; and ye ſhall ſanctify the fiftieth year, and proclaim liberty in the land to all the inhabitants of it; it is the [n] call of the [nn] trumpet to you; and ye ſhall return every man to his poſſeſſion, and ye
11 ſhall return every man to his family; the fiftieth year ſhall be the jubilee to you; ye ſhall not ſow, nor ſhall ye reap that which ſprings of itſelf in it, nor ſhall ye
12 gather it's unpruned vines; for it *is* the [o] jubilee; it ſhall be holy to you; from the field ſhall ye eat the produce of it;
13 in this year of the jubilee ye ſhall return
14 every one to his poſſeſſion. And when thou ſelleſt to thy neighbour, or buyeſt from the hand of thy neighbour, oppreſs not one another;
15 according to the number of years ſince the jubilee ſhalt thou buy of thy neighbour, according to the number of the years of profit
16 ſhall he ſell to you; as the years are more thou ſhalt increaſe his purchaſe-money, and as the years are fewer thou ſhalt leſſen his purchaſe-money, for he
17 ſelleth thee the number of crops; and ye ſhall not oppreſs one another, but thou ſhalt fear thy Aleim; for I *am* Jehovah your Aleim.
18 And ye ſhall do my ſtatutes, and keep my judgements, and do them, that ye
19 may dwell [p] ſecurely in the land, and the land may yield you it's fruit, and ye eat your fill, and dwell ſecurely in it.
20 And if ye ſay, what ſhall we eat in the ſeventh year? behold, we may not ſow
21 nor gather in it's produce; I will command my bleſſing upon you in the ſixth year, and it ſhall yield the crop of three
22 years; and ye ſhall ſow the eighth year, and eat of the old crop till the ninth year, till it's crop come in ye ſhall eat of the old.

[l] Such a reſt as Jehovah keeps, and his ſons will, without labour.

[m] Iſa. lvi. 7, 8, 9. Hoſ. ii. 18. Act. x. 11.

[n] See Exod. xix. 13. where יובל is uſed for a trumpet,

[nn] A memorial of the laſt great trumpet. See on ch. xxiii. 28.

[o] *i. e. Jubilee year,* or year of the blowing of the trumpet, when the dead ſhall be raiſed and the people of God return to their inheritance and live upon what the field produces without any labour of theirs: here the forty-ninth and fiftieth years were both years of reſt, in the firſt of which the poor and the beaſt of the field were to live upon the ſpontaneous produce of the land, or as it is explained, the heathen world were to feed in God's vineyard, and when this *acceptable year of the Lord* was over, all the people of God were to come to their own again in the holy land.

[p] 1 Tim. iv. 8.

And

23 And the land ſhall not be ſold finally; for the land *is* mine; for ye *are* [q] ſtrangers
24 and ſojourners with me; and through all the [r] land of your poſſeſſion ye ſhall allow the redemption of the land.
25 If thy brother become poor and ſell his poſſeſſion, then let his redeemer that is near of [s] kin to him, come and and redeem what his brother hath ſold.
26 And if a man have no redeemer, and his own hand become able and ſufficient
27 for his redemption; then he ſhall compute the years of his ſale, and return the overplus to the perſon whom he ſold
28 it to, and return to his poſſeſſion; and if his hand be not ſufficient to make the return, then his ſale ſhall be in the hand of him that bought it till the year of the jubilee, and it ſhall [t] go out at the jubilee, and he return to his poſſeſſion.
29 And if a man ſell a dwelling houſe in a walled city, then he ſhall have the redemption of it till the year of the ſale of it be ended, a year ſhall his redemption
30 be [u]; and if he doth not redeem it till a full year be up, then the houſe which is in a city that hath [w] no wall ſhall be eſtabliſhed finally to him that bought it, through his generations, it ſhall not go
31 out at the jubilee. And the houſes of the villages which have no walls round about them ſhall be reckoned as the ground of the land, there ſhall be redemption, it ſhall go out at the [x] jubilee.
32 And as for the cities of the Levites, the houſes in the cities of their poſſeſſion, the Levites ſhall have a perpetual redemption.
33 And [y] when any of the Levites ſhall redeem, then the houſe which was ſold, and the city of his poſſeſſion ſhall go out at the jubilee, for the houſes of the cities of the Levites is their poſſeſſion among the children of Iſral [z];
34 and the ground of the ſuburbs of their cities ſhall not be ſold, for it is an [a] everlaſting poſſeſſion to them.

35 And if thy brother be brought low with thee, and his hand fail, then thou ſhalt [b] ſupport him, the ſtranger and the [c] ſojourner, that thy brother may live
36 with thee; thou ſhalt not take from him [d] uſury or increaſe, but ſhalt fear thy Aleim that thy brother may live
37 with thee; thou ſhalt not give him thy

[q] See this diſproved at large by Biſhop *Warburton* Div. Leg. but ſee Mat. xxii. 29—32. and Heb. xi. 13, 14.

[r] Canon being the land of promiſe, no true believer could be defeated of his title to it or ſhare in it. Heb. xi. 9,—14. Eph. i. 14

[s] "To typiſy our redemption by Chriſt, who was made near of kin to us by taking our fleſh, that he might perform the work of redemption for us." *Clark*

[t] "Out of the buyer's hand without any redemption-money." *Clark.*

[u] *i. e.* His right of redemption.

[w] Any houſe in a city, whether the city be walled or not, ſhall have a year only to redeem in? Qu. why? The *houſe* for *the people* is an obvious and common figure, and what *the year* or *time of recovery* is, ſee Iſa. lxi. 2. lxiii. 4. *the accepted time*, 2 Cor. vi. 2. and this promiſes *redemption* to the whole *city of God*, if laid hold of in time, and ſhews alſo that there is a limited time, and no room for an after-game.

[x] *i. e.* If not redeemed before, but not being ſeparated as it were, by a wall from the land, it was to be deemed part of the land, or appurtenance of the ground.

[y] *i. e.* When any of the Levites ſhall redeem the houſe or houſes of *other* Levites, ſuch houſes ſhall return to the former owner at the jubilee.. *Editor*

[z] And to be looked on as land, and ſo not ſubject to the exceptions, ver. 29, 30. but might be redeemed at any time, 1 Pet. i. 4.

[a] Shewing that the *kingdom of prieſts* ſhall for ever enjoy their poſſeſſions, Rev. i. 6. 1 Pet. ii. 5. The privileges of *thoſe prieſts* in heaven are marked out in the office and privileges of theſe on earth, but have no apparent relation to the chriſtian church, though pride and avarice have ſo conſtrued them; and ſome chriſtian clergy have thought themſelves *typified* by the Jewiſh, and our church by theirs, and inſtead of ſeeing *the Meſſiah*, have ſeen *themſelves* only in the grandeur and power of the High Prieſt..

[b] Comp. Act. xx. 35.

[c] Calling the *ſtranger* or *refugee*, ſuch as *Heber* the Kenite, Jud. iv. 11. and numbers of others occaſionally mentioned, a brother, and ordering him to be treated as a brother, Ezek. xvi. 49.

[d] The firſt word ſeems to mean, but Qu? the lending 95*l.* ſuppoſe, and taking ſecurity for 100*l*; and the latter the *intereſt* when the time is up.

money

money upon uſury, nor lend him thy
38 victuals upon [c] increaſe; I *am* Jehovah
your Aleim, who brought you out of the
land of Egypt, to give you the land of
Canon, that I may be [f] Aleim to you.
39 And if thy brother be brought low
with thee, and be ſold to thee, thou ſhalt not
40 [g] make him ſerve as a ſervant; as one that is
hired, as a ſojourner ſhall he be with thee,
he ſhall ſerve thee till the year of jubilee;
41 and he ſhall go out from thee, he and
his children with him, and return to his
family, and to the poſſeſſion of his fa-
42 thers ſhall he return; for they *are* my
ſervants, whom I brought out of the
land of Egypt; they ſhall not be ſold as
43 ſervants are [h] ſold; thou ſhalt not rule
over him with rigour but ſhalt fear thy
44 Aleim: and thy man-ſervant, and thy
woman-ſervant which thou ſhalt have,
ſhall be of the nations that are round about
thee; of them ſhalt thou buy the man-
45 ſervant and the woman-ſervant; and alſo
of the children of the ſojourners that are
ſtrangers with you, of them ſhall ye buy,
and of their families which *ſhall be* with
you, which they ſhall beget in your land,
and they [i] ſhall be a poſſeſſion to you;
46 and ye ſhall leave them as an inheritance
to your children after you, for a poſ-
ſeſſion to be held for ever, of them ſhall
ye make ſervants; but over thy brethren
the children of Iſral, over one another,
over him thou ſhalt not rule with rigour.
47 And when the hand of the ſtranger
and ſojourner with thee proſpereth, and
thy brother is brought low with him,
and he is ſold to the ſtranger and ſo-
journer with thee, or to an [k] ancient fa-
mily of ſojourners; after he is ſold he 48
ſhall have redemption, one of his bre-
thren may redeem him; either his uncle, 49
or his uncle's ſon may redeem him, or
[l] *any* that is near of kin to him, or of his
own family may redeem him, or ſhould
his own hand reach it, then he ſhall be
redeemed; and he ſhall reckon with 50
him that bought him from the year of
his being ſold to him to the year of ju-
bilee, and the price of his ſale ſhall be
according to the number of the years,
according to the days of an hired ſervant
ſhall he be with [m] him; if *there be* yet 51
many of the years, according to them
he ſhall return his redemption out of
the money of his [n] purchaſe; and if 52
there remain but few years to the year
of jubilee, then reckoning with him ac-
cording to his years, he ſhall give again
the price of his redemption; as a hired 53
ſervant by the year ſhall he be with him;
he ſhall not rule over him with rigour
in thy ſight; and if he be not redeemed 54
by [o] theſe, then he ſhall go out at the
jubilee, he and his children with him;
for the children of Iſral *are* [p] ſervants to 55
me, they *are* my ſervants whom I
brought out of the land of Egypt; I *am*
Jehovah your Aleim.

YE ſhall not make for yourſelves XXVI.
[q] idols or graven image, nor ſhall ye ſet
you up a [r] pillar, nor ſhall ye make *any*

[c] Speaking of the *poor*, not of the rich, who borrow to uſe in trade or ſave mortgaging their land, which they were allowed to mortgage to the jubilee.

[f] To fulfil the import of *Sworn Allies* to you.

[g] Heb. *put on him the ſervice of a ſervant.*

[h] As perpetual ſervants, but only for a limited time, at the end of which they are brethren to the ſon of God.

[i] Pſal. lxxii. 11. Iſa. lx. 12.

[k] Heb *a ſtock or old ſtem which hath been cut down and grown up again.*

[l] Heb. *the remainder of his own fleſh.*

[m] He ſhall allow for the time to the jubilee ſo much a day as a hired ſervant may be had at.

[n] He received the purchaſe-money, and was to re-turn a juſt proportion back when redeemed before the jubilee; we are not redeemed with ſilver and gold, but a full and ſatisfactory price has been paid for us, proportioned to our ſeveral debts.

[o] *The perſons* mentioned before, ver. 48, 49.

[p] And though they ſhould be brought into bondage, as we are, of Satan and Death, yet he who *could*, ſhould be allowed to redeem them by paying an equitable price for them, and where man could not, Jehovah himſelf would at the jubilee.

[q] *Worthleſs things*, ſpoken of the images of what they called *Gods*.

[r] Memorial-pillars, or obeliſks.

[s] figured

ſ figured ſtone in your land to bow down
2 to; for I *am* Jehovah your Aleim. Ye
ſhall keep my ſabbaths, and reverence
my ſanctuary, I *am* Jehovah.
3 If ye will walk in my ſtatutes, and
keep my commandments, and do them,
4 then I will ſend your rains in their ſea-
ſon, and the earth ſhall yield it's in-
creaſe, and the trees of the field ſhall
5 yield their fruit; and the threſhing ſhall
hold you on to the vintage, and the
vintage ſhall reach to the ſowing time;
and ye ſhall eat your bread to the full,
6 and dwell ſecurely in your [t] land; and I
will give peace in the land, and ye ſhall
lie down, and there ſhall be none to
diſturb you, and I will make the evil
beaſts to ceaſe from the land, and the
7 ſword ſhall not come into your land; and
ye ſhall purſue your enemies, and they
8 ſhall fall before you by the ſword; and
five of you ſhall purſue a hundred, and
a hundred of you ſhall purſue a thou-
ſand, and your [u] enemies ſhall fall before
9 you by the ſword; and I will have re-
ſpect to you, and make you fruitful,
and multiply you, and eſtabliſh my pu-
10 rification with you; and ye ſhall eat the
old ſtore, and bring forth the old before
11 the [w] new; and I will ſet my tabernacle
amongſt you, and my ſoul ſhall not ab-
12 hor you [x]; and I will walk among you,
and I will be your Aleim, and ye ſhall
13 be my people [y]; I *am* Jehovah your
Aleim; who brought you out of the land
of Egypt, from being ſervants to them,
and I brake the bands of your yoke, and
made you go upright.
14 But if ye will not hearken to me, and
will not do all theſe my commandments,
and if ye ſhall reject my ſtatutes, and your 15
ſoul ſhall abhor my judgements, not to
do all my commandments, ſo that you
make void my purification; I will even 16
do this unto you, and viſit you with
terror, with the ſcurvy and burning
fever, which ſhall [z] conſume the eyes and
grieve the ſoul; and ye ſhall ſow your
ſeed in vain, for your enemies ſhall eat
it; and I will ſet my face againſt you, 17
and ye ſhall be ſmitten before your ene-
mies, and they that hate you ſhall rule
over you, and ye ſhall flee when none
purſueth; and if for all this ye will not 18
hearken to me, then I will yet chaſtiſe
you fully for your ſins; and I will break 19
the excellency of your ſtrength, and I
will make your heavens like iron and
your land like braſs; and your ſtrength 20
ſhall be ſpent in vain, for your land ſhall
not yield it's increaſe, nor ſhall the trees
of the land yield their fruit.
And if ye walk [a] contrary with me, 21
and will not hearken to me, then will I
ſmite you yet more fully according to
your ſins; and I will ſend upon you the 22
wild beaſt of the field, and it ſhall de-
prive you of your children, and cut off
your cattle, and make you few in num-
ber, and your roads ſhall be deſolate;
and if for all this ye will not receive my 23
correction, but walk contrary with me,
I alſo will walk contrary with you, and 24
will puniſh you fully for your ſins; and 25
I will bring the ſword upon you, to take
vengeance for my purification, and ye
ſhall be gathered into your cities; and I
will ſend the peſtilence among you, and
ye ſhall be given into the hand of the
enemy: when I have broken the ſtaff of 26

[s] Perhaps משכית from שך *to pitch* or *ſtick down*, may be ſuch ſtone as that of *Stonehenge*, near *Saliſbury*, which were places for worſhip, as Ezek. viii. 12 as well as for defence and holding councils in.

[t] "Godlineſs hath the promiſe of life and of that which is to come."

[u] Luke i. 71.
[w] See ch. xxv. 22.
[x] Ezek. xxxvii. 26. John vi. 56. Rev. xxi. 3.
[y] 1 Cor. iii. 16. and 2 Cor vi. 16.
[z] See 1 Sam. ii. 33.
[a] Or *in oppoſition*.

your

your bread, then ſhall ten women bake their bread in one oven, and return your bread by weight, and ye ſhall eat
27 and not be ſatisfied: and if for all this ye will not hearken to me, but walk
28 contrary with me, I alſo will walk contrary with you, in wrath; and I, even I,
29 will chaſtiſe you fully for your ſins; and ye ſhall eat the fleſh of your ſons, and the fleſh of your [b] daughters ſhall ye eat;
30 and I will deſtroy your [c] high places, and cut down [d] your ſacred fires, and caſt your carcaſes upon the carcaſes of your idols, and my ſoul ſhall abhor you;
31 and I will make your cities waſte, and your ſanctuaries a deſolation, and I will
32 not ſmell your appeaſing odours; and I will make the land deſolate, and your enemies who dwell in it ſhall be aſto-
33 niſhed at it; and you will I ſcatter among the heathen, and draw out the ſword after you; and your land ſhall be deſolate, and your cities ſhall be a waſte;
34 then ſhall the land enjoy it's ſabbaths, all the time it is deſolate, and ye are in the land of your enemies; *even* then ſhall
35 the land reſt and enjoy it's ſabbaths; all the time it is deſolate it ſhall reſt; becauſe it reſted not on your ſabbaths when ye
36 dwelt in it: and upon them that are left of you I will bring a faintneſs of their heart in the lands of their enemies, and the ſound of a leaf that ſtirs ſhall drive them, and they ſhall flee as fleeing from the ſword, and ſhall fall when none pur-
37 ſueth; and they ſhall fall one againſt another, as it were before the ſword, though none purſueth; and ye ſhall have no power to ſtand before your enemies;
and ye ſhall periſh among the heathen; 38
and the land of your enemies ſhall eat you up [e]; and they that are left of you 39
ſhall pine away in their iniquity, in the lands of your enemies, and in the iniquities of their fathers alſo ſhall they pine away: and they ſhall [f] acknowledge 40
their iniquity and the iniquity of their fathers in their treſpaſs which they have treſpaſſed againſt me, and that they walked contrary with me, and *that* I alſo 41
walked contrary with them, and brought them into the land of their enemies; for their uncircumciſed heart ſhall then be humbled, and they ſhall accept their puniſhment; and I will remember my 42
purification with Jacob, and my purification alſo with Iſaak, and my purification with [g] Abrem alſo will I remember, and I will remember the [h] land; and 43
the land ſhall be cleared of them, and ſhall [i] enjoy it's ſabbaths when it is deſolate without them, and they ſhall [i] accept their puniſhment, becauſe, even becauſe they had rejected my judgements, and their ſoul abhorred my ſtatutes; 44
and even for all this, when they are in the land of their enemies, I will not reject them, nor abhor them to deſtroy them utterly, to make void my purification with them, for I *am* Jehovah their Aleim; but I will remember for 45
their benefit the purification with their anceſtors whom I brought out of the land of Egypt, in the eyes of the nations,

[b] Deut. xxviii. 53. Ezek. v. 10. 2 King. vi. 29. and ſo at the laſt ſiege of Jeruſalem by the Romans.

[c] The cloud of glory or chariot of the ſun was called במה *a high place*, it reſembling the top of a hill or a cupola.

[d] *Veſtas* or *perpetual fires*, to repreſent the ſolar fire, and the word includes the *ſtove* or what the fire was kept burning in.

[e] This is remarkably fulfilled in the ten tribes of whom no certain traces can be found.

[f] Neh. i. 4. ix. 1, 2, 29. Dan ix. 3, 4.

[g] Luke i. 72—5.

[h] Exod. xv. 17, as the land of promiſe, the heavenly country, ſee Iſa. lxii. 4.

[i] More literally perhaps — ſhall *run through* it's ſabbaths—ſhall *run through* their puniſhment, *i. e.* perform it's ſabbaths,—and ſhall have undergone their puniſhment.

to

46 to be their Aleim; I *am* Jehovah. Theſe *are* the ſtatutes and the judgements, and the laws which Jehovah appointed between him and the children of Iſral, in mount Sini, by the hand of Moſes.

XXVII. AND Jehovah ſpake to Moſes, ſaying,
2 ſpeak to the children of Iſral, and ſay unto them, when any man ſhall [k] perform a vow, according to an eſtimate of per-
3 ſons, to Jehovah; then the eſtimate ſhall be of the male, from twenty years old to ſixty years old, the eſtimate ſhall even be [l] fifty ſhekels of ſilver after the
4 ſhekel of the ſanctuary; and if *it be* a female, the eſtimate ſhall be thirty ſhe-
5 kels; and if *it be* of one from five years old to one of twenty years old, then the eſtimate of a male ſhall be twenty ſhe-
6 kels, and of the female ten ſhekels; and if *it be* of one from a month old to one of five years old, then the eſtimate of the male ſhall be five ſhekels of ſilver, and the eſtimate of the female *ſhall be*
7 three ſhekels of ſilver; and if *it be* of one from ſixty years old and upwards, if *it be* a male, then the eſtimate ſhall be fifteen ſhekels, and of a female ten
8 ſhekels: and if he be too poor for the eſtimate, then they ſhall ſet him before the prieſt, and the prieſt ſhall value him; according to what his ability, who is under the vow, reacheth to, ſhall the
9 prieſt value him [m]. And if it be a beaſt of which they bring an offering to Jehovah, whatever he giveth to Jehovah of them ſhall be holy; he ſhall not [n] ex- 10
change nor change it, a good for a bad one, or a bad for a good one; and if he change one beaſt for another, then it and what it was changed for ſhall be holy; and if *it be* any unclean beaſt of 11
which they do not bring an offering to Jehovah, then he ſhall ſet the beaſt before the prieſt, and the prieſt ſhall value 12
it between good and [o] bad; [p] according to the eſtimate of the prieſt, ſo ſhall it be; and if he will needs redeem it, then he 13
ſhall add a fifth part to the eſtimate [q].

And when a man ſhall ſanctify his 14
houſe *to be* holy to Jehovah, then the prieſt ſhall value it, between good and bad; as the prieſt ſhall value it, ſo ſhall it ſtand; and if he that ſanctified it will 15
redeem his houſe, then he ſhall add a fifth *part* to the money of the eſtimate, and it ſhall be his. And if a man ſhall 16
ſanctify to Jehovah ſome of the land of his poſſeſſion, then the eſtimate ſhall be according to what is ſown in it; the ſowing of an homer of barley *ſhall be* fifty [r] ſhekels of ſilver: if he ſanctify 17
his field from the year of jubilee, it ſhall ſtand according to the eſtimate; 18
and if he ſanctify his field after the jubilee, then the prieſt ſhall reckon to him the money according to the rate of

[k] See ch. xxii. 21.

[l] If a ſhekel were half a crown or half an ounce of ſilver, fifty ſhekels were 6*l.* 5*s.* of our money.

[m] Vows were common on many occaſions, as Jacob's, Gen. xxviii. 20, Jeptah's, Jud xi. 30, Hannah's, 1 Sam. i. 11, and that of Jabez, 1 Chron. iv. 10, to demoliſh the idol and ſet up the worſhip of Jehovah: but what is meant here? Is it that if a perſon devoted himſelf, or a parent his child, and he could not be accepted on ſome account or other, that then the prices above ſhall be paid according to the eſtimate at different ages? or when the Nazarite's vow could not be performed, (ſee Num. vi. 2.) then the perſons ſhould be redeemed at the ſtated prices? "Or do not the ordinances in this chapter further imply that after a man or woman had vowed either their own perſons or thoſe of their children to the peculiar ſervice of God, they might redeem them afterwards *if they repented of their vow?*" *Editor.*

[n] Either exchange the kind of beaſts, or change one beaſt for another of the ſame kind. If the vow, Pſal. xl. 7. could have been broken, or any thing ſubſtituted in the room of it, how could the ſacred ſcripture have been fulfilled and the atonement made? but Qu? *Editor.*

[o] According to it's condition.

[p] By the uſage of ערכך here, it ſeems that the final *Caph* is not a *ſervile* for *thy*, but the laſt *radical doubled*, as in many other words.

[q] Ch. v. 16.

[r] The value of a man, ver. 3.

years remaining to the year of jubilee, and [s] it ſhall be deducted from the eſti-
19 mate; and if he that ſanctified it will needs redeem the field, then he ſhall add a fifth part of the money of the eſtimate to it, and it ſhall be confirmed to
20 him; and if he will not redeem the field, and if the field be ſold to another
21 perſon, he ſhall not redeem at all; and the field when it goeth out at the jubilee ſhall be holy to Jehovah, as the devoted field it ſhall be the prieſt's for his poſ-
22 ſeſſion. And if he ſhall ſanctify to Jehovah a field which he hath purchaſed, which *is* not of the field of his poſſeſſion,
23 then the prieſt ſhall reckon to him the value of the eſtimate to the year of the jubilee, and he ſhall give the eſtimate
24 that very day as holy to Jehovah; in the year of the jubilee the field ſhall return to him from whom it was bought, to him to whom the [t] poſſeſſion of the
25 land *belongs*; and every eſtimate ſhall be according to the ſhekel of the ſanctuary, twenty gerahs ſhall the ſhekel be.

26 But the firſt-born of the beaſts which *is* Jehovah's as firſt-born, no man ſhall ſanctify it, whether *it be* bullock or ſheep, it *is* [u] Jehovah's; and if *it be* of 27
the unclean beaſt, then he ſhall redeem it according to the eſtimate, and ſhall add a fifth of it to it, and if he will not redeem it, then it ſhall be ſold at the eſtimate. But no devoted thing 28
which any man ſhall devote to Jehovah of all that he hath of man or beaſt, or of the field of his poſſeſſion, ſhall be ſold or redeemed, every devoted thing is moſt holy to Jehovah; no one that ſhall be 29
[w] devoted from men ſhall be redeemed, he ſhall ſurely be put to death. And all 30
the tythe of the land, of the ſeed of the land, of the fruit of the tree ſhall be Jehovah's, it ſhall be holy to [x] Jehovah; and if any man will needs redeem any 31
of his tythe, he ſhall add a fifth of it to it; and all the tythe of the herd and the 32
flock, every thing that paſſeth under the [y] ſtaff, the tenth *one* ſhall be holy to Jehovah; he ſhall not chuſe between good 33
and bad, nor ſhall he change it, and if he will needs change it, then it and it's change ſhall be holy, it ſhall not be redeemed. Theſe *are* the commandments 34
which Jehovah commanded Moſes for the children of Iſral in mount Sini[z].

[s] *i. e.* A deduction ſhall be made from the eſtimate in proportion to the *time paſt* from the jubilee. *Editor.*

[t] The land not being to be ſold for ever. See ch. xxv. 23, 28.

[u] *i. e* Already.

[w] Whether God or the magiſtrate had laid him under the curſe he ſhould not be pardoned afterwards. See Exod. xxii. 19, Joſh. vi. 17, Saul's caſe with regard to Agag, 1 Sam. xv, Ahab's, 1 King, xx. 42; the perſons being too guilty to live, as all thoſe whom God hath curſed in his word are, unleſs they repent: public juſtice, however, muſt not wink at them when their ſins are known and proved; if it does, that will come upon this or any other nation which did upon the two kingdoms of Iſral: ſome have dreamed of human ſacrifices here, as commanded by God, and have blaſphemed his mercy; but this is ſpoken not of *ſacrifice*, but of *juſtice*, which is required from thoſe who had a right to *curſe* and take revenge in God's name, as in the caſes of blaſphemy, idolatry, murder, and ſuch other crimes as were death by the law.

[x] Gen. xxviii. 22. Mal. iii. 8, 10.

[y] Which the herdſman or ſhepherd carried in his hand, and kept his cattle in order with, Jer. xxxiii. 13.

[z] The money that aroſe from theſe holy vows went into the treaſury of the tabernacle towards it's repairs, ſacrifices, flower, ſpices, oil, and veſſels; and they who thus gave to God themſelves, their children, their land, or any other part of their property with a power of redemption, not only acknowledged, and more particularly repreſented the great mercy of redemption, but thought by ſo doing to *redeem* what was left to them of their time or property, and ſecure a bleſſing upon their labours; in this ſenſe we are bid to *redeem the time*, Col. v. 16. make a better uſe of it, and labour more abundantly for the time to come. See 2 King. xii. 4. And ſo the money paid by thoſe who dedicated themſelves and what they had to the ſervice of religion was laid out in the performance of thoſe ceremonies and ſhadows of which Chriſt was the body or ſubſtance; and hence appears their piety and the ground of the bleſſing they expected.

The

The FOURTH BOOK of MOSES

CALLED

NUMBERS.

The men of war CHAP. I. *muſtered.*

I. AND Jehovah ſpake to Moſes in the wilderneſs of Sini, in the tent of the congregation, on the firſt day of the ſecond month in the [a] ſecond year after
2 their coming out of the land of Egypt, ſaying, take ye the ſum of all the congregation of the children of Iſral by their [b] families, by the houſe of their fathers,
3 with the number of the names of every male by their poll, from twenty years old and upward, all that go out to war in Iſral; ye ſhall [c] muſter them by their ar-
4 mies, thou and Aerun; and with you there ſhall be a man for each tribe, every one a head of the houſe of his fathers.
5 And theſe *are* the names of the men who ſhall ſtand with you: of Reuben,
6 Alijur the ſon of Sadiaur; of Simeon,
7 Solomial the ſon of Juriſadi; of Jeudeh,
8 Naſun the ſon of Ominadab; of If-
9 ſacher, Nethanal the ſon of Juor; of
10 Zebulun, Aliab the ſon of Helen; of the children of Joſeph, of Ephrim, Aliſemo the ſon of Omieud; of Me-
11 naſſeh, Gemalial the ſon of Padejur; of Benjamin, Abiden the ſon of Gedoni;
12 of Dan, Ahiozer the ſon of Omiſadi; of Aſher, Pegoial the ſon of Ocren; of
13,14 Gad, Aliſhap the ſon of Doual; of Nep-
15 thali, Ahiro the ſon of Oinen: theſe
16 *were* the [d] called men of the congregation, princes of the tribes of their fathers, heads of the [e] thouſands of Iſral.
17 And Moſes and Aerun took theſe men which were [f] marked out by *their* names.
18 And they aſſembled all the congregation together on the firſt of the ſecond month, and they were reckoned by their pedigrees, after their families, according to the houſe of their fathers, by the number of the names, from twenty
19 years and upwards by the poll; as Jehovah commanded Moſes, ſo he [g] muſtered them
20 in the wilderneſs of Sini. And the children of Reuben, Iſral's firſt-born, *by* their generations, by the houſe of their fathers, after their families, according to the number of the names, by their polls, every male from twenty years old and up-
21 ward, every one that went out to war, thoſe that were muſtered of them, *even* of the tribe of Reuben *were* forty and ſix thouſand and five hundred.
22 Of the children of Simeon, by their

[a] A. M. 2494.

[b] Comp. ch. xxvi. 5. with Exod. vi. 14. The four ſons of Reuben gave names to the four head families, and are called *the heads* of the houſe of their father Reuben, the firſt of which four would have born the name of *Iſral*, if that honour had not been forfeited and given to Joſeph, and from him to Ephrim.

[c] We find, Exod. xxxviii. 25. that this had been done on the building of the tabernacle, and their becoming in a ſpecial manner the church and people of God; which character and ſtate they were to ſupport at the hazard and expence of their lives, and ſo paid an acknowledgment or quit-rent for themſelves, at that time, and at every other ſolemn muſter or luſtrum, when they not only *redeemed* their ſouls but *atoned* by ſacrifice. See Exod. xxx. 12.

[d] Comp. ch. xvi. 2. xxvi 9.

[e] Judg. vi. 15 Mich. v. 2.

[f] *i. e.* By Jehovah, ver 5, &c.

[g] Comp Exod. xxx 12, &c.

generations, after their families, by the houſe of their fathers, thoſe that were muſtered of them, according to the number of the names, by their polls, every male from twenty years old and upward, every one that went out to
23 war, thoſe that were muſtered of them, *even* of the tribe of Simeon, *were* fifty and nine thouſand and three hundred.

24 Of the children of Gad, by their generations, after their families, by the houſe of their fathers, according to the number of the names, from twenty years old and upward, every one that
25 went out to war, thoſe that were muſtered of them, *even* of the tribe of Gad, *were* forty and five thouſand ſix hundred and fifty.

26 Of the children of Jeudeh, by their generations, after their families, by the houſe of their fathers, according to the number of the names, from twenty years old and upward, every one that
27 went out to war, thoſe that were muſtered of them, *even* of the tribe of Jeudeh, *were* threeſcore and fourteen thouſand and ſix hundred.

28 Of the children of Iſſachar, by their generations, after their families, by the houſe of their fathers, according to the number of the names, from twenty years old and upward, every one that
29 went out to war, thoſe that were muſtered of them, *even* of the tribe of Iſſachar, *were* fifty and four thouſand and four hundred.

30 Of the children of Zebulun, by their generations, after their families, by the houſe of their fathers, according to the number of the names, from twenty years old and upward, every one that
31 went out to war, thoſe that were muſtered of them, *even* of the tribe of Zebulun, *were* fifty and ſeven thouſand and four hundred.

Of the children of Joſeph, *namely*, of 32
of the children of Ephrim, by their generations, after their families, by the houſe of their fathers, according to the number of the names, from twenty years old and upward, every one that went out 33
to war, thoſe that were muſtered of them, *even* of the tribe of Ephrim, *were* forty thouſand and five hundred.

Of the children of Menaſeh, by their 34
generations, after their families, by the houſe of their fathers, according to the number of the names, from twenty years old and upward, every one that went out to war, thoſe that were muſ- 35
tered of them, *even* of the tribe of Menaſeh, *were* thirty and two thouſand and two hundred.

Of the children of Benjamin, by their 36
generations, after their families, by the houſe of their fathers, according to the number of the names, from twenty years old and upward, every one that went out to war, thoſe that were muſ- 37
tered of them, *even* of the tribe of Benjamin, *were* thirty and five thouſand and four hundred.

Of the children of Dan, by their ge- 38
nerations, after their families, by the houſe of their fathers, according to the number of the names, from twenty years old and upward, every one that went out to war, thoſe that were muſ- 39
tered of them, *even* of the tribe of Dan, *were* threeſcore and two thouſand and ſeven hundred.

Of the children of Aſher, by their 40
generations, after their families, by the houſe of their fathers, according to the number of the names, from twenty years old and upward, every one that went out to war, thoſe that were muſ- 41
tered of them, *even* of the tribe of Aſher, *were* forty and one thouſand and five hundred.

Of

42 Of the children of Nephtali, throughout their generations, after their families, by the houſe of their fathers, according to the number of the names, from twenty years old and upward, every
43 one that went out to war, thoſe that were muſtered of them, *even* of the tribe of Nepthali, were fifty and three thou-
44 ſand and four hundred. Theſe *are* thoſe that were muſtered, which Moſes and Aerun muſtered, and the princes of Iſ-
45 ral, *being* twelve men, each one was for the houſe of his fathers: ſo were all thoſe that were muſtered of the children of Iſral, by the houſe of their fathers, from twenty years old and upward, every one that went out to war in Iſral,
46 even all they that were muſtered, were ſix hundred thouſand and three thouſand and five hundred and fifty.

47 But the Levites, after the tribe of their fathers, were not [h] muſtered among them;
48 for Jehovah ſpake to Moſes, ſaying, only
49 thou ſhalt not muſter the tribe of Levi, nor take the ſum of them among the
50 children of Iſral; but thou ſhalt appoint the Levites over the tabernacle of [i] teſtimony, and over all its utenſils, and over all that *belongs* to it, *even* they ſhall [k] carry the tabernacle, and all its utenſils, and they ſhall attend upon it, and ſhall encamp round about the taberna-
51 cle; and when the tabernacle is to ſet forward, the Levites ſhall take it down, and when the tabernacle is to be pitched, the Levites ſhall ſet it up, and the [l] ſtranger that [m] approacheth ſhall be put to death. And the children of Iſral ſhall 52
pitch their tents, each man at his own camp, and each by his own ſtandard, throughout their armies. And the Le- 53
vites ſhall pitch round about the tabernacle of teſtimony, that there be not wrath on the congregation of the children of Iſral, and the Levites ſhall keep the charge of the tabernacle of teſtimonies. And the children of Iſral did ac- 54
cording to all that Jehovah commanded Moſes, ſo did they.

AND Jehovah ſpake to Moſes and to II.
Aerun, ſaying, every man of the chil- 2
dren of Iſral ſhall pitch by his own [n] ſtandard, at the enſigns of the houſe of their fathers; at a diſtance, round about the tent of the congregation ſhall they pitch.

And let the ſtandard of the camp of 3
Jeudeh pitch eaſtward, to the ſun riſing, with their armies, and the chief of the children of Jeudeh *ſhall be* Naſun the ſon of Ominadab; and his army, and thoſe 4
that were muſtered of them, *were* ſeventy-four thouſand and ſix hundred. And they 5
that pitch by him, the tribe of Iſſachar, and the chief of the children of Iſſachar *ſhall be* Nathanal the ſon of Juor; and 6
his army, and thoſe that were muſtered of them, *were* fifty-four thouſand and four hundred. The tribe of Zebulun, and the 7
chief of the children of Zebulun *ſhall be* Aliab the ſon of Halen; and his army, 8
and thoſe that were muſtered of them,

[h] "Becauſe they were not to be [uſually] employed in military affairs, (which was the occaſion of this muſtering, ver. 3.) but only about the ſervice of the tabernacle." *Clark.*

[i] See on Exod. xxxviii. 21.

[k] Ch. iv. 25, 31, 36.

[l] "Any one who is not of the tribe of Levi." *Clark.* Comp. ch. xvi. 40.

[m] To meddle with it. See 2 Sam. vi. 7.

[n] What this *ſtandard* was, doth not appear, and what the *ſign* or *enſign* peculiar to each houſe or tribe is no where, that I know of, explained. The *ſtandard* was perhaps a pole, with a light at top when they marched in the night, as in hot countries is uſual, and ſo each pole was known by the ſtove, or what held the fire or light, differing in ſize or ſhape. See *Obſervations on divers Paſſages of Scripture*, &c. pag. 225, &c.

were

were fifty-seven thousand and four hun-
9 dred. All that were mustered of the camp of Jeudeh were an hundred and eighty-six thousand and four hundred; [o] they shall march [p] first by their armies.
10 The standard of the camp of Reuben *shall be* on the south side, according to their armies, and the chief of the children of Reuben *shall be* Alijur the son of
11 Shediaur; and his army, and those that were mustered of them *were* forty-six
12 thousand and five hundred. And those that encamp by him *shall be* the tribe of Simeon, and the chief of the children of Simeon *shall be* Solomial the son of Jurisadi; and his army, and those that were
13 mustered of them *were* fifty-nine thou-
14 sand and three hundred. And the tribe of Gad, and the chief of the children of Gad *shall be* Alisep the son of Roual;
15 and his army, and those were mustered of them *were* forty-five thousand and
16 three hundred and eighty. All that were mustered of the camp of Reuben *were* an hundred and fifty-one thousand and four hundred and eighty, according to their armies; and they shall march second.
17 And the tent of the congregation shall go forward, the camp of the Levites *being* in the midst of the camps; as they encamped so shall they march, every man on his own side, by their standards.
18 The standard of the camp of Ephrim, according to their armies, *shall be* on the west side, and the chief of the sons of Ephrim *shall be* Alisemo the son of
19 Omieud; and his army, and those that were mustered of them, *were* forty thou-
20 sand and five hundred. And by him *shall be* the tribe of Menaseh, and the chief of the children of Menaseh *shall be* Gemalial the son of Padejur; and his
21 army, and those that were mustered of them *were* twenty-two thousand and two hundred. And the tribe of Benjamin,
22 and the chief of the children of Benjamin *shall be* Abiden the son of Gedoni;
23 and his army, and those that were mustered of them, *were* thirty-five thousand and four hundred. All that were mus-
24 tered of the camp of Ephrim *were* a hundred and eight thousand and one hundred; and they shall march the third.
25 The standard of the camp of Dan *shall be* on the north side, according to their armies, and the chief of the children of Dan *shall be* Ahiozer the son of Omisadi; and his army, and those that were
26 mustered of them *were* sixty-two thou-
27 sand and seven hundred. And they that encamp by him *shall be* the tribe of Aser, and the chief of the children of Aser *shall be* Pagoial the son of Ocren; and
28 his army, and those that were mustered of them *were* forty-one thousand and five hundred. And the tribe of Nep-
29 thali, and the chief of the children of Nepthali *shall be* Ahiro the son of Oinen;
30 and his army, and those that were mustered of them *were* fifty-three thousand
31 and four hundred. All that were mustered of the camp of Dan *were* an hundred and fifty-seven thousand and six hundred; they shall march last by their standards.
32 These *are* those that *were* mustered of the children of Isral, by the house of their fathers; all that *were* mustered of the camps, by their armies, *were* six hundred and three thousand and five

[o] See ch. x. 14.

[p] Jeudeh was chief ruler, Christ was to come of him; Issacher and Zebulun march with him, as being next in descent after Simeon and Levi, who were degraded for their wickedness at Sechem, Gen. xlix. 5.

hundred

33 hundred and [q] fifty. And the Levites *were* not muſtered among the children of Iſral, as Jehovah commanded Moſes.
34 And the children of Iſral did all that Jehovah commanded Moſes, ſo they encamped by their ſtandards, and ſo they marched every one according to their families, with the houſe of their fathers.

III. THIS *is* the genealogy of Aerun and Moſes, when Jehovah ſpake to Moſes in
2 mount Sini; and theſe *are* the names of the ſons of Aerun, the firſt-born, Nadab, and Abieva, Alozer and Aitemer;
3 theſe *are* the names of the ſons of Aerun who were anointed prieſts, who were
4 conſecrated for the [r] miniſtry; but Nadab and Abieva died before Jehovah, when they brought ſtrange fire before Jehovah, in the wilderneſs of Sini, and they had no ſons; and Alozer and Aitemer miniſtered before Aerun their father.
5 And Jehovah ſpake to Moſes, ſay-
6 ing, bring the tribe of Levi, and ſet them before Aerun the prieſt, that they
7 may attend upon him, and keep his charge, and the charge of all the congregation before the tent of the congregation, to do the ſervice of the tabernacle;
8 and they ſhall keep all the utenſils of the tent of the congregation, and the [s] charge of the children of Iſral, to
9 do the ſervice of the tabernacle; and thou ſhalt give the Levites to Aerun and to his ſons; they are given to him
10 out of the children of Iſral; and thou ſhalt conſtitute Aerun and his ſons, and they ſhall keep the prieſthood, and the [t] ſtranger that cometh near ſhall die.

And Jehovah ſpake to Moſes, ſaying, 11
and behold, I take the Levites from 12
among the children of Iſral, inſtead of all the firſt-born that open the womb of the children of Iſral; and the Levites ſhall be mine, for all the firſt-born *are* 13
mine; when I ſmote all the firſt-born in the land of Egypt, I ſet apart for myſelf all the [u] firſt-born in Iſral, of man and beaſt; I *am* Jehovah,

And Jehovah ſpake to Moſes in the 14
wilderneſs of Sini, ſaying, muſter the 15
ſons of Levi by the houſe of their fathers, by their families; every male [w] from a month old and upward [x] ſhalt thou muſter them. And Moſes muſ- 16
tered them according to the word of Jehovah, as he commanded. And theſe 17
were the ſons of Levi by their names, Gerſun, and Ket, and Merari; and 18
theſe *are* the names of the ſons of Gerſun by their families, Libni and Simoi;
and the ſons of Ket, by their families, 19
were Omram and Ijer, Hebrun and Ozial; and the ſons of Merari, by their 20
families, *were* Mehali and Muſi: theſe *are* the families of Levi by the houſe of their fathers.

Of Gerſun *was* the family of the 21
Libnites, and the family of the Simoites; theſe are the families of the Gerſunites; thoſe that were muſtered of them, according to the number of all the males, from a month old and upward, thoſe that were muſtered of them *were* 22
ſeven thouſand and five hundred: the 23
families of the Gerſunites ſhall encamp behind the tabernacle [y] weſt-ward; and 24
the chief of the houſe of a father of the

[q] The twelve Patriarchs were *their fathers*, and the houſe of Iſral their houſe.
[r] Heb. *whoſe hand was filled to miniſter.*
[s] *i. e.* Keep up the form of divine worſhip which was given them in charge.
[t] "To execute any part of the prieſt's office," *Clark.* therefore they muſt know that the prieſt, after the order of Melchiſedek, was to die, Gen. xiv. 18. Heb. vii.
[u] See Pſal. lxxxix. 27. Rom. viii. 29. Rev. xii. 2, 3.
[w] See ch xviii. 16.
[x] Of ſuch is the kingdom of heaven.
[y] The Entrance was from the Eaſt.

Ger-

Gerſunites *ſhall be* Aliſhap the ſon of
25 Lal; and the charge of the ſons of Ger-
ſun in the tent of the congregation *ſhall*
be the tabernacle, and the tent, it's co
vering, and the hanging at the door of
26 the tent of the congregation, and the
hangings of the court, and the hang-
ing at the door of the court, which *is*
by the tabernacle, and by the altar
round about, and it's cords, for all it's
ſervice.

27 And of Ket *was* the family of the
Omramites, and the family of the Ije-
rites, and the family of the Hebrunites,
and the family of the Ozialites; theſe
28 *are* the families of the Ketites; all the
males, in number, from a month old
and upward, *were* eight thouſand and
ſix hundred, who had the charge of the
29 holy place; the family of the ſons of
Ket ſhall encamp on the ſide of the ta-
30 bernacle ſouthward; and the chief of
the houſe of a father of the family of
the Ketites *ſhall be* Aljepan the ſon of
31 Ozial; and their charge ſhall be the
ark, and the table, and the candleſtick,
and the altars, and the utenſils of the
ſanctuary which they miniſter with, and
32 the vail, and all it's ſervice. And Alo-
zer the ſon of Aerun *ſhall be* the chief of
the chiefs of Levi, *having* the overſight
of them who have the charge of the
ſanctuary.

33 Of Merari *was* the family of the Me-
halites, and the family of the Muſites;
34 theſe *are* the families of Merari; and
thoſe that were muſtered of all the
males, from a year old and upwards, in
number *were* ſix thouſand and two hun-
35 dred; and the chief of the houſe of a
father of the families of Merari ſhall be
Jurial the ſon of Abihil; they ſhall en-
camp on the ſide of the tabernacle north-
36 ward; and the overſight of the charge
of the ſons of Merari *ſhall be* the boards
of the tabernacle, and it's bars, and it's
pillars, and it's ſockets, and all it's uten-
ſils, and all it's ſervice, and the pillars 37
of the court round about, and their
ſockets, and their pins, and their cords.

And they that encamp before the ta- 38
bernacle eaſtward, before the tent of the
congregation, to the ſun riſing, *ſhall be*
Moſes, and Aerun, and his ſons, who
have the charge of the ſanctuary for the
charge of the children of Iſral, and the
ſtranger that cometh near ſhall die. All 39
that were muſtered of the Levites, whom
Moſes and Aerun muſtered, according
to the word of Jehovah, by their fami-
lies, all the males from a month old
and upward *were* twenty and two thou-
ſand.

And Jehovah ſaid to Moſes, muſter all 40
the firſt-born of the children of Iſral
that are males, from a month old and
upward, and take the number of their
names; and thou ſhalt take the Levites 41
for me, I *am* Jehovah, inſtead of all the
firſt-born among the children of Iſral,
and the beaſts that belong to the Le-
vites, inſtead of all the firſt-born among
the beaſts that are the children of Iſral's:
And Moſes muſtered, as Jehovah com- 42
manded him, all the firſt-born among
the children of Iſral; and all the firſt- 43
born males, by the number of names,
from a month old and upward, of thoſe
that were muſtered were twenty-two
thouſand and two hundred and ſeventy-
three.

And Jehovah ſpake to Moſes, ſaying, 44
take the Levites inſtead of all the firſt- 45
born among the children of Iſral, and
the beaſts that belong to the Levites in-
ſtead of their beaſts, that the Levites
may be mine; I *am* Jehovah: and for 46
thoſe that are to be redeemed of the

two

two hundred and ſeventy-three of the
firſt-born of the children of Iſral, that
47 are more than the [b] Levites, thou ſhalt
take five ſhekels a head, by the ſhekel
of the ſanctuary ſhalt thou take *them,*
48 *at* twenty gerahs *to* the ſhekel; and
thou ſhalt give the money, with which
they are redeemed, who are too many
among them, to Aerun and to his ſons.
49 And Moſes took the redemption-money
of thoſe that were more in number than
thoſe that were redeemed by the Le-
50 vites; of the firſt-born of the chil-
dren of Iſral did he take the money, one
thouſand three hundred and ſixty-five
ſhekels, by the ſhekel of the ſanctuary.
51 And Moſes gave the money of thoſe that
were redeemed to Aerun and to his ſons,
according to the word of Jehovah, as
Jehovah commanded [c] Moſes.

IV. AND Jehovah ſpake to Moſes and to
2 Aerun, ſaying, take the ſum of the ſons
of Ket from among the ſons of Levi, by
their families, by the houſe of their fa-
3 thers, from thirty years old and up-
ward even to fifty years old, all that
go upon [d] duty to do the work in the
tent of the congregation.

4 This *ſhall be* the ſervice of the ſons
of Ket in the tent of the congrega-
5 tion, the holy of holies. And Aerun
and his ſons ſhall come when the
camp moves, and take down the vail
of the covering, and cover the ark
of the teſtimony with it; and they 6
ſhall put on it a covering of ermines,
and ſpread a blue cloth wholly over it,
and put *it on* it's [f] poles; and upon the 7
table of the preſence *bread* ſhall they
ſpread a blue cloth, and put on it the
diſhes, and the ſpoons, and the bowls,
and the plates to pour into, and the
daily bread ſhall be upon it; and they 8
ſhall ſpread a ſcarlet cloth over them,
and cover it with a covering of [g] ermines,
and put it on it's poles; and they ſhall 9
take a cloth of blue, and cover the [h] can-
dleſtick, the [i] luminary, and it's lamps,
and it's tongs, and it's ſnuffers, and all
the veſſels of oil with which they miniſ-
ter to it; and they ſhall put it and all it's 10
veſſels in a covering of ermines, and put
it upon a pole; and upon the golden al- 11
tar ſhall they ſpread a cloth of blue, and
cover it with a covering of ermines, and
put it upon it's poles; and they ſhall 12
take all the utenſils of miniſtry, with
which they miniſter in the ſanctuary, and
put them into a cloth of blue, and co-
ver them with a covering of ermines,
and put *them* upon a pole; and they 13
ſhall take away the aſhes of the altar,
and ſpread a cloth of purple over it, and 14
put upon it all it's utenſils with which

[b] The Levites are reckoned at ver. 39. to be 22000; but, as *Ainſworth* remarks in his note on that verſe, "this accordeth not with the former particulars; for there were of *Gerſhon* 7500, of *Kohath* (or *Ket*) 8600, of *Merari* 6200, which make in all 22300. But *Aaron* and the Prieſts, as alſo the firſt-born of the Levites, were the Lord's after a peculiar manner, Exod. xiii. 2, and therefore deducted from the reſt, which were all taken inſtead of the firſt-born of Iſrael," who, after that deduction made, exceeded the Levites by 273, and were conſequently ordered to be redeemed at five ſhekels a head. *Editor.*

[c] By this the children of Iſral *became* entitled to the privileges of, or were conſidered as, *prieſts* of God, as to the real benefit of having acceſs to God, and dwelling in his temple with him; they were prieſts in Aerun who had them, or an equivalent for them in himſelf and his ſons, who, in whatever they *did* or *received*, acted in the name and on the account of the whole body of the people, Rev. xx. 6.

[d] The Hebrew word means *any ſtated* or *ſet taſk*, for which many meet together at ſet times and places.

[f] See Exod. xxv. 15. and compare Note (1) on ver. 15.

[g] The ermines repreſented the ſtarry ſphere or higheſt heavens, as the cloth of blue the ſky; and the ſcarlet or purple cloth on the table, and the ſhew-bread was proper, as He who was the bread of life was alſo the royal prieſt, and wore the purple robe at his condemnation, when the fire of God's wrath was making him bread for us.

[h] *i. e.* The ſhaft or body of the candleſtick itſelf.

[i] The main lamp in the middle.

they miniſter at it, [k] the cenſers, the forks, the ſhovels, and the baſons, all the utenſils of the altar; and they ſhall ſpread over it a covering of ermines, and put
15 it on it's poles; and Aerun and his ſons ſhall make an end of covering the ſanctuary, and all the utenſils of the ſanctuary when the camp marcheth: and after that the ſons of Ket ſhall come to carry *it*, and they ſhall not touch what *is* holy and [l] die. Theſe *are* what the ſons of Ket *are* to carry, in the tent of the congregation.

16 And the charge of Alozer the ſon of of Aerun the prieſt *is* the oil for the light, and the ſpice-incenſe, and the daily bread offering, and the anointing oil, *even* the charge of the whole tabernacle, and whatever is in it, over the ſanctuary and over it's [m] utenſils.

17 And Jehovah ſpake to Moſes and to
18 Aerun, ſaying, cut not off the tribe of the families of the Ketites from among
19 the Levites; and this do ye for them that they may live and not die when they come near to the holy of holies. Aerun and his ſons ſhall come and ſet them each one to his ſervice, and to his
20 burthen; and they ſhall not [n] come to look on when the ſanctuary is pulled down, and die.

21 And Jehovah ſpake to Moſes, ſaying,
22 take the ſum of the ſons of Gerſun alſo by the houſe of their fathers, by their
23 families; from thirty years old and upwards to fifty years old ſhalt thou muſter them, all that go in to do duty, to perform ſervice in the tent of the congre-
24 gation. This *is* the ſervice of the families of the Gerſunites in ſerving and carrying; and they ſhall carry the curtains of 25
the tabernacle, and of the tent of the congregation, it's covering, and the covering of ermines which *is* upon it above, and the hanging at the door of the tent of the congregation, and the 26
hangings of the court, and the hanging at the door of the gate of the court which is by the tabernacle, and by the altar round about, and their cords, and all the utenſils of their ſervice, [o] and every thing which is done to them; and it *ſhall be* their ſervice. According to the word of 27
Aerun and of his ſons ſhall be all the ſervice of the ſons of the Gerſunites as to all their burthens, and as to all their ſervice, and their charge upon them for the obſervance of all their burthen. This 28
is the ſervice of the families of the ſons of the Gerſunites in the tent of the congregation, and their charge under the hand of Aitemer the ſon of Aerun the prieſt.

The ſons of Merari, them ſhalt thou 29
muſter by their families, by the houſe of their fathers, from thirty years old and 30
upwards, and to fifty years ſhalt thou muſter them, every one that goeth on duty to do the ſervice of the tent of the congregation; and this *is* the charge of 31
their burthen with all their ſervice in the tent of the congregation, the boards of the tabernacle, and it's bars, and it's pillars, and it's ſockets, and the pillars 32
of the court round *it*, and their ſockets, and their pins, and their cords, with all their utenſils, and with all the ſervice that belongs to them, and thou ſhalt take account by name of all the utenſils of the charge of their burthen. This *is* 33

[k] Exod. xxvii. 3—7.

[l] All was ſo covered that they touched no part when they took it up; and ſo the poles too were covered, as I have conſtrued it.

[m] See ch. iii. 32. *not to carry them himſelf*, but to ſuperintend, as chief over all the Levites.

[n] *To look on* is *to approve of*; and there ſeems to be a myſtery here which relates to the taking down of the ſanctuary or temple of the body of Chriſt, which the *High Prieſt* and *Rulers* were principally concerned in.

[o] *i. e.* Making, repairing the hangings, taking them down, &c.

the

the ſervice of the families of the ſons of Merari, through all their ſervice in the tent of the congregation, by the hand of Aitemer the ſon of Aerun the prieſt.

34 And Moſes, and Aerun, and the chiefs of the congregation muſtered the ſons of the Ketites by their families and
35 by the houſe of their fathers, from thirty years old and upwards, and to fifty years old, every one that went on duty to the ſervice in the tent of the congregation;
36 and thoſe that were muſtered of them, by their families, *were* two thouſand
37 ſeven hundred and fifty. Theſe are thoſe that were muſtered of the families of the Ketites, every one that ſerved in the tent of the congregation, whom Moſes and Aerun muſtered at the command of Jehovah, by the hand of Moſes.

38 And thoſe that were muſtered of the ſons of Gerſun, throughout their families, and by the houſe of their fathers,
39 from thirty years old and upward even unto fifty years old, every one that goeth on duty for the ſervice in the
40 tabernacle of the congregation, even thoſe that were muſtered of them, throughout their families, by the houſes of their fathers, were two thouſand and
41 ſix hundred and thirty. Theſe *are* they that were muſtered of the families of the ſons of Gerſun, every one that ſerved in the tabernacle of the congregation, whom Moſes and Aerun did muſter according to the commandment of Jehovah.

42 And thoſe that were muſtered of the families of the ſons of Merari, throughout their families, by the houſe of their
43 fathers, from thirty years old and upward, even unto fifty years old, every one that goeth on duty for the ſervice in the tabernacle of the congregation, even thoſe that were muſtered of them, after their families, were three thou- 44
ſand and two hundred. Theſe be thoſe that 45
were muſtered of the families of the ſons of Merari, whom Moſes and Aerun muſtered according to the word of Jehovah by the hand of Moſes. All thoſe that 46
were muſtered of the Levites, whom Moſes, and Aerun, and the chiefs of Iſral muſtered, after their families, and after the houſe of their fathers, from 47
thirty years old and upward, even unto fifty years old, every one that came to do the ſervice of the miniſtry, and the ſervice of the burthen in the tabernacle of the congregation, even thoſe that 48
were muſtered of them, were eight thou- 49
ſand five hundred and eighty; according to the commandment of Jehovah, they were muſtered by the hand of Moſes, every one according to his ſervice, and according to his burthen; thus *were they* muſtered by him, as Jehovah commanded Moſes.

AND Jehovah ſpake to Moſes, ſaying, V.
command the children of Iſral that they 2
put out of the [p] camp every leper, and every one that hath a running humour, and every one that is defiled by a *dead* body; both male and female ſhall ye 3
put out, without the camp ſhall ye put them, that they defile not their [q] tents, among which I dwell. And the chil- 4
dren of Iſral did ſo; and they put them out of the camp, as Jehovah ſpake to Moſes, ſo did the children of Iſral.

And Jehovah ſpake to Moſes, ſaying, 5
ſay to the children of Iſral, when a man 6
or woman ſhall do any of the ſins of men, to commit a treſpaſs againſt Jehovah, and that perſon is found [r] guilty; then 7

[p] Iſa lii. 1. Jam. i. 21. Rev. xxi. 27.
[q] 1 Cor. vi. 19.

[r] Either by the hand of God againſt him, or by lot or diſcovery

they shall confess their sin which they have committed, and restore what they have been [s] guilty in to it's full value, and shall add a fifth of it to it, and give it to him to whom the [s] damage *be-*
8 *longs*; and if there *be* no [t] relation of the man's to return the damage to, the damage shall be brought to Jehovah for the priest, besides the [u] ram of atonement
9 to make atonement for him. And every offering of all the holy things which they
10 bring to the priest shall be his; every man's [uu] holy thing shall be his, what any man shall give to the priest shall be his.
11 And Jehovah spake to Moses, saying,
12 speak to the children of Isral, and say to them, if any man's wife go astray, and
13 commit a trespass against him, and a man lie carnally with her, and it be hid from the eyes of her husband, and be concealed, and she *be* defiled, and *there be* no witness against her, and she were
14 not caught; and a [w] spirit of jealousy come upon him, and he be jealous of his wife, and she be defiled: or if a spirit of jealousy come upon him and she be not
15 defiled; then the man shall bring his wife to the priest, and bring her offering for her, the tenth of an aipheh of barley meal; he shall not pour oil upon it, neither shall he put frankincense upon it, for it *is* an offering of jealousy, it is an offering for a memorial to bring iniquity to [x] remembrance; and the priest shall 16
bring her and set her before Jehovah;
and the priest shall take holy water in an 17
earthen vessel, and of the dust which is on the floor of the tabernacle shall the priest take, and put *it* into the water;
and the priest shall set the woman be- 18
fore Jehovah, and dishevel the woman's head, and put into her hands the offering for the memorial, the offering of jealousy, and in the hand of the priest shall be the bitter water that causeth the curse; and the priest shall adjure 19
her, and say to the woman, if no man hath lain with thee, and if thou hast not gone astray from thy husband to be defiled, be thou free from this bitter water that causeth the curse; but if 20
thou hast gone astray from thy husband, and art defiled, and if any man hath lain with thee besides thy husband, (and 21
the priest shall adjure the woman with the adjuration of a curse, and the priest shall say to the woman) Jehovah make thee a curse and an [y] adjuration among thy people, by Jehovah's making thy thigh to fall and thy belly to swell; and 22
let this water that causeth a curse go into thy bowels, that *thy* belly may swell and *thy* thigh [z] may fall; and the woman shall say, Amen, amen. And 23
the priest shall write these curses on a [a] tablet, and blot them out with the

[s] Heb. *guilt* or *penalty*.

[t] Heb. *Redeemer*, or one near enough in blood to be his heir.

[u] Lev. vi. 6.

[uu] "Such as were devoted to God, yet could not be offered in sacrifices, as a house or the like." *Clark*. Comp. Ezek. xliv. 29. *Editor*.

[w] Or as we say, a *fit* of jealousy, for רוח here seems to denote the *affection* or *disposition* of the man's *own* mind. See Prov. xvi. 2. *Editor*.

[x] God is the husband and the church is the wife, and God is said to be jealous with regard to idolatry, which robs him of the love and honour due to him, Exod. xx. 5. xxxiv. 14.

[y] So as to leave her name for a curse, and her misery as an example to instance in when another was adjured.

[z] The *thigh* probably here stands for the *womb* and *neighbouring parts*, that wherein the woman had sinned she might be punished (see *Clark*'s note); and the whole disorder appears to be a miraculous infliction, such as the *Jewish* church was punished by, when they listened to every false Messiah and rejected the true one, John v. 43: they had not the true son, they had gone astray and corrupted the faith; as the Arians and Natural-Religionists do now; they had believed a lye, a strong delusion was upon them, and will soon be upon any who corrupt the faith or morality of the gospel in *creeds* or practice.

[a] It is plain it must be a slate, or stone, or table, and not paper, because the water was to wash off and so imbibe the curses.

bitter

24 bitter water; and he ſhall make the woman drink the bitter water that [b] bears the curſe, and the water [b] bearing the curſe ſhall come into her, cauſing bit-
25 terneſs; and the prieſt ſhall take out of the hand of the woman the offering of jealouſy, and preſent it before Jehovah,
26 and offer it at the altar; and the prieſt ſhall take a handful of the offering for it's [c] memorial, and make it ſmoke upon the altar, and after that he ſhall make
27 the woman drink the water: and when he hath made her drink the water, then ſhall it be, if ſhe be defiled, and hath committed a treſpaſs againſt her huſband, that the water that bears the curſe ſhall come into her, cauſing bitterneſs, and her belly ſhall ſwell and her thigh ſhall fall, and the woman ſhall be a curſe among
28 her people: and if the woman be not defiled but be clean, then ſhall ſhe be clear
29 and bear ſeed. This is the law of jealouſy when a woman goeth aſtray from
30 her huſband and is defiled, or when a man ſhall have a ſpirit of jealouſy come upon him, and ſhall be jealous of his wife, and ſhall ſet the woman before Jehovah, and the prieſt ſhall
31 do this law to her; and the man ſhall be clear from the iniquity, and the woman ſhall bear the wrong done her [d].

AND Jehovah ſpake to Moſes, ſaying, VI.
ſpeak to the children of Iſrael, and ſay to 2
them, when a man or woman ſhall make the uncommon vow of the Nazarite to be ſeparated to Jehovah, he ſhall 3
abſtain from wine and ſtrong drink, he ſhall drink nothing ſour that is made of wine, nor any thing ſour that is made of ſtrong drink, neither ſhall he drink any preparation of grapes, nor ſhall he eat grapes freſh or [e] dried; all the days of 4
his ſeparation he ſhall eat nothing which is made from the [f] grape-vine, from the grape ſtones even to the huſks; all the 5
days of the vow of his ſeparation a razor ſhall not come upon his head; until the days are fulfilled for which he ſeparated himſelf to Jehovah, he ſhall be holy; letting the hair of his head grow [g] looſe;
all the *days* of his ſeparating himſelf to 6
Jehovah, he ſhall not go to a dead body;
for his father or for his mother, for his 7
brother or for his ſiſter, for them he ſhall [h] not be defiled when they die, for the ſeparation to his Aleim is upon his head; all the days of his [i] ſeparation 8
he ſhall be [k] holy to Jehovah; and if any 9
one die very ſuddenly near him, and de-

[b] *The words of the curſe* were in the water. See ver. 23.

[c] Lev. ii. 2.

[d] Bear the ſuſpicion or wrong patiently, ſince it proceeded from love; ſo עון is underſtood, 2 Sam. xvi. 12. *wrong done to me.* St. Paul ſpeaks of a *godly jealouſy*, 2 Cor. xi 2, which had a very good effect in ſtirring up their zeal and care.

[e] See Jud. xiii. 4. Luke i. 15. not that the vow always laſted for life, ſee Act. xxi. 24. And though *typically* wine, and what could ſerve to raiſe the ſpirits naturally, was to be wholly abſtained from, yet the meaning was, that the perſon of whom the legal Nazarite was a figure, and whoſe *coming* and *holineſs* he foretold or preached to the world, ſhould be free from ſin, (not from wine) acting from, and ſupported ſolely by the love of God, Heb. vii. 26. The devils knew him to be the *Nazarite* or *holy one* of God by his *ſeparation* from ſin and ſinners, Mark i. 24.

[f] Heb. *wine—wine.*

[g] See Jud. xvi. 19. Sampſon had his hair in ſeven locks, on which his ſtrength as a Nazarite depended: the ſun hath ſeven horns, which are it's glory and ſtrength. See *Montfaucon, Of the Syrian Gods*, pl. 174. Fig. 5. The hair of *Apollo, Janus*, and *Bacchus* hangs in locks pointed like horns on the head and beard. See *Montfaucon*, Vol. I. II. and *Horace*, Epod. XV. lin. 9.

Dum intonſos *agitaret* Apollinis *aura* capillos.

Note. *Id eſt quamdiu radii à ſole non poterunt avelli, ex Macrob.* Saturn. Lib. I. c. 17. Hence *Apollo* is called *Intonſus*; and *Horace*, Lib. III. Ode iv. lin. 62. aſcribes *Crines ſolutos* to *Apollo*. The Nazarite was doubtleſs a figure of Chriſt the true light, as hair is of the perpetual vigour and glory of the ſun.

[h] Though the prieſt might. Lev. xxi. 1, 2. *Editor.*

[i] *i. e.* The looſe hair in ſeven locks, the ſign of light or perpetual vigour and life.

[k] Diſtinguiſhed as the devoted ſervant and type of him who is the life and light of the world, and was therefore to keep himſelf free from all pollution.

file the head of his ſeparation, then he ſhall ſhave his head on the day of his [l] purification, on the ſeventh day ſhall
10 he ſhave it; and on the eighth day he ſhall bring two turtle-doves or two young pigeons to the prieſt, to the door
11 of the tent of the congregation; and the prieſt ſhall make one a ſin-*offering*, and the other a burnt-*offering*, and make atonement for him for his ſin by the *dead* body, and [m] conſecrate his head that day;
12 and he ſhall ſet apart to Jehovah the days of his [n] ſeparation, and bring a lamb for the guilt-offering; and the former days ſhall be loſt, becauſe he defiled his ſeparation.

13 And this *is* the law of the Nazarite, when the days of his ſeparation are over, he ſhall bring with him to the door of
14 the tent of the congregation, and offer to Jehovah his offering; a he-lamb in it's firſt year, that is perfect, for a burnt-*offering*, and an ewe-lamb in it's firſt year, that is perfect, for a ſin-*offering*,
15 and a ram for a peace-*offering*, and a baſket of unleavened bread, cakes of fine flower mixed with oil, and wafers unleavened anointed with oil, and their bread-*offering*, and their drink-*offerings*;
16 and the prieſt ſhall bring *them* before [o] Jehovah, and make his ſin *offering*,
17 and burnt-*offering*; and he ſhall offer the ram *for* a [p] ſacrifice of peace to Jehovah, with the baſket of unleavened bread, and the prieſt ſhall make it's bread-offering and its drink-offering.
18 And the Nazarite ſhall ſhave at the door of the tent of the congregation the head of his ſeparation, and ſhall take the [q] hair of the head of his ſeparation, and put *it* upon the fire which *is* under the ſacrifice of peace.
19 And the prieſt ſhall take the ſhoulder from the ram *when it is* [r] done, and one cake of unleavened bread from the baſket, and one unleavened wafer, and put *them* into the hands of the Nazarite, after he has ſhaven
20 off his [s] ſeparation; and the prieſt ſhall preſent them *for* a preſent before Jehovah; this is holy for the prieſt, with the breaſt that is preſented, and the ſhoulder that is lifted up; and afterwards the
21 Nazarite ſhall drink [t] wine. This *is* the law of the Nazarite who is under a vow for his offering to Jehovah for his ſeparation, [u] beſides what his ability may reach to; according to his vow which he vowed, ſo ſhall he do, after the law of his ſeparation.

22 And Jehovah ſpake to Moſes, ſaying,
23 ſpeak to Aerun and his ſons, ſaying, after this manner ſhall ye bleſs the chil-
24 dren of Iſral, ſaying to them, Jehovah bleſs thee and keep thee [w];
25 Jehovah make his face to ſhine upon thee, and be merciful to thee [x];
26 Jehovah lift up

[l] He muſt have been purified if he had not been under the vow; but this pollution, though accidental, put an end to his holineſs, and his vow muſt begin over again, there not being the leaſt ſin in the true or ſpiritual Nazarite. But as this legal pollution did not releaſe the Nazarite from his vow, ſo neither did our ſins laid on Chriſt, and the ſpitting upon him, &c. though pollutions in the eye of the law, diſqualify him as our ſacrifice.

[m] *i. e.* Renew his vow.

[n] Renew his vow for the ſame number of days it was for at firſt, the leaſt ſin, or real pollution, would have utterly broken the vow of the *real Nazarite*, Pſal. cxix. 106.

[o] By this referring all the virtue of his vow, and all holineſs to that one offering, Heb. x. 14.

[p] Eph. ii. 13, 14.

[q] The honour of his head, and all the virtue of his vow, being ſanctified by that fire or wrath on the ſacrifice, by which our peace is made with God.

[r] Heb. *dreſt*, or *roaſted enough*.

[s] *i. e.* His hair, the ſign of that ſeparation.

[t] See Mat. xxvi. 29.

[u] Beſides any free will-offerings which he may be able and think proper to offer. *Editor.*

[w] Pſal. cxxi. 7. 2 Theſ. iii. 3.

[x] Pſal. iv. 6. Iſa. ix. 2. and lx. 19, 20.

his

his countenance upon thee and give thee
27 peace[y]: and they ſhall put my[z] name upon the children of Iſral, and I will [a]bleſs them.

VII. IT was on the day that Moſes made an end of ſetting up the tabernacle, and had anointed it, and ſanctified it, and all it's utenſils, and the altar, and all it's utenſils, and had ſanctified them,
2 that the chiefs of Iſral, the heads of a houſe of their fathers, the chief men of the tribes, who were appointed over them that were muſtered, made an
3 offering; and they brought their offering before Jehovah, ſix tilted carriages and twelve oxen, a carriage for two of the chiefs, and a bullock for each one; and they brought them before
4 the tabernacle. And Jehovah ſpake to
5 Moſes, ſaying, take *them* of them, and let them be to do the ſervice of the tent of the congregation, and thou ſhalt give them to the Levites, to every one in
6 proportion to his ſervice. And Moſes took the carriages, and the oxen, and
7 gave them to the Levites; two carriages and four oxen he gave to the ſons of Gerſun, in proportion to their ſervice;
8 and four carriages and eight oxen he gave to the ſons of Merari, in proportion to their ſervice, under the hand of Ai-
9 temer the ſon of Aerun the prieſt; but he gave none to the ſons of Ket, becauſe the ſervice of the ſanctuary was upon them, *which* they were to carry on the ſhoulder.

10 And the chiefs made an offering for the dedication of the altar, on the day it was anointed, and the chiefs brought
11 their offering before the altar. And Jehovah ſaid to Moſes, they ſhall bring their offering, every one of the chiefs on his day, for the dedication of the altar.

12 And Naſun the ſon of Ominadab, of the tribe of Jeudeh, brought his offering
13 the firſt day; and his offering was one ſilver diſh, it's weight an hundred and thirty *ſhekels*, one ſilver bowl of ſeventy ſhekels, by the ſhekel of the ſanctuary, both of them full of fine flower mixed
14 with oil for a bread-offering; one ſpoon of ten *ſhekels* of gold, full of frank-
15 incenſe; one young bullock, one ram, one he-lamb of the firſt year for a burnt-
16 offering; one kid for a ſin-offering;
17 and for a ſacrifice of peace, two oxen, five rams, five he-goats, five he-lambs of the firſt year. This *was* the offering of Naſun the ſon of Ominadab.

18 On the ſecond day Nathanal the ſon of Juor, the chief of Iſſachar, did of-
19 fer; he brought his offering, one ſilver diſh, it's weight *was* an hundred and thirty *ſhekels*, one ſilver bowl of ſeventy ſhekels after the ſhekel of the ſanctuary, both of them full of fine flower mixed
20 with oil, for a meat-offering; one ſpoon
21 of gold of ten *ſhekels* full of incenſe; one young bullock, one ram, one he-lamb
22 of the firſt year for a burnt-offering; one
23 kid of the goats for a ſin-offering; and for a ſacrifice of peace, two oxen, five rams, five he-goats, five he-lambs of the firſt year. This *was* the offering of Nathanal the ſon of Juor.

24 On the third day Aliab the ſon of Halen, prince of the children of Zebulun, *did offer*; his offering was one
25 ſilver diſh, it's weight *was* an hundred and thirty *ſhekels*, one ſilver bowl of ſeventy ſhekels after the ſhekel of the ſanctuary, both of them full of fine flower mixed with oil, for a *bread-*

[y] Phil. iv. 7.
[z] Promiſe the bleſſing in the name of Chriſt.

[a] Iſa. xliv. 5.

offering,

26 offering; one golden ſpoon of ten *ſhekels*
27 full of incenſe; one young bullock, one
ram, one he-lamb of the firſt year for a
28 burnt-offering; one kid of the goats for
29 a ſin-offering; and for a ſacrifice of
peace, two oxen, five rams, five he-
goats, five he-lambs of the firſt year.
This *was* the offering of Aliab the ſon
of Halen.

30 On the fourth day Alijur the ſon of
Sadiaur, prince of the children of Reu-
31 ben, *did offer*; his offering *was* one ſilver
diſh of an hundred and thirty *ſhekels*,
one ſilver bowl of ſeventy ſhekels after
the ſhekel of the ſanctuary, both of
them full of fine flower mixed with oil
32 for a bread-offering; one golden ſpoon
33 of ten *ſhekels* full of incenſe; one young
bullock, one ram, one he-lamb of the
34 firſt year for a burnt-offering; one kid of
35 the goats for a ſin-offering; and for a
ſacrifice of peace, two oxen, five rams,
five he-goats, five he-lambs of the firſt
year. This *was* the offering of Alijur
the ſon of Sadiaur.

36 On the fifth day Solomial the ſon of
Juriſadi, prince of the children of Si-
37 meon, *did offer*; his offering *was* one ſilver
diſh, it's weight *was* an hundred and
thirty *ſhekels*, one ſilver bowl of ſeventy
ſhekels after the ſhekel of the ſanctuary,
both of them full of fine flower mixed
38 with oil for a bread offering; one golden
39 ſpoon of ten *ſhekels* full of incenſe; one
young bullock, one ram, one he-lamb
40 of the firſt year for a burnt offering, one
41 kid of the goats for a ſin-offering; and
for a ſacrifice of peace, two oxen, five
rams, five he-goats, five he-lambs of
the firſt year. This *was* the offering of
Solomial the ſon of Juriſadi.

42 On the ſixth day Aliſep the ſon of
Roual, prince of the children of Gad,
43 *offered*; his offering *was* one ſilver diſh,
it's weight an hundred and thirty
ſhekels, a ſilver bowl of ſeventy ſhekels
after the ſhekel of the ſanctuary, both
of them full of fine flower mixed with
oil for a bread-offering; one golden ſpoon 44
of ten *ſhekels* full of incenſe; one young 45
bullock, one ram, one he-lamb of the
firſt year for a burnt-offering; one kid 46
of the goats for a ſin-offering; and for 47
ſacrifice of peace, two oxen, five rams,
five he-goats, five he-lambs of the firſt
year. This *was* the offering of Aliſep
the ſon of Roual.

On the ſeventh day Aliſemo the ſon 48
of Omieud, prince of the children of
Ephrim, *offered*; his offering *was* one 49
ſilver diſh, it's weight *was* an hundred
and thirty *ſhekels*, one ſilver bowl of
ſeventy ſhekels after the ſhekel of the
anctuary, both of them full of fine
flower mixed with oil for a bread-
offering; one golden ſpoon of ten *ſhekels* 50
full of incenſe; one young bullock, one 51
ram, one he-lamb of the firſt year for a
burnt-offering; one kid of the goats for 52
a ſin-offering; and for a ſacrifice of peace, 53
two oxen, five rams, five he-goats, five
he-lambs of the firſt year. This *was*
the offering of Aliſemo the ſon of Omi-
eud.

On the eighth day *offered* Gemalial the 54
ſon of Padejur, prince of the children
of Menaſeh; his offering *was* one ſilver 55
diſh, it's weight an hundred and thirty
ſhekels, one ſilver bowl of ſeventy ſhekels
after the ſhekel of the ſanctuary, both
of them full of fine flower mixed with
oil for a bread-offering, one golden ſpoon 56
of ten *ſhekels* full of incenſe; one young 57
bullock, one ram, one he-lamb of the
firſt year for a burnt-offering; one kid 58
of the goats for a ſin-offering; and for 59
a ſacrifice of peace two oxen, five rams,
five he-goats, five he lambs of the firſt
year. This *was* the offering of Gema-
lial the ſon of Padejur.

On

60 On the ninth day Abiden the ſon of Gedoni, prince of the children of Ben-
61 jamin, *offered*; his offering *was* one ſilver diſh, it's weight *was* an hundred and thirty *ſhekels*, one ſilver bowl of ſeventy ſhekels after the ſhekel of the ſanctuary, both of them full of fine flower mixed with oil for a bread-of-
62 fering; one golden ſpoon of ten *ſhekels*
63 full of incenſe; one young bullock, one ram, one he-lamb of the firſt year for a
64 burnt-offering; one kid of the goats for
65 a ſin-offering; and for a ſacrifice of peace, two oxen, five rams, five he-goats, five he-lambs of the firſt year. This *was* the offering of Abiden the ſon of Gedoni.

66 On the tenth day Ahiozer the ſon of Omiſadi, prince of the children of Dan,
67 *offered*; his offering *was* one ſilver diſh, it's weight *was* an hundred and thirty *ſhekels*, one ſilver bowl of ſeventy ſhekels after the ſhekel of the ſanctuary, both of them full of fine flower mixed with oil
68 for a bread-offering; one golden ſpoon
69 of ten *ſhekels* full of incenſe; one young bullock, one ram, one he-lamb of the
70 firſt year for a burnt-offering; one kid
71 of the goats for a ſin-offering; and for a ſacrifice of peace, two oxen, five rams, five he-goats, five he-lambs of the firſt year. This *was* the offering of Ahiozer the ſon of Omiſadi.

72 On the eleventh day Pagoial the ſon of Ocren, prince of the children of
73 Aſer, *offered*; his offering *was* one ſilver diſh, it's weight was an hundred and thirty *ſhekels*, one ſilver bowl of ſeventy ſhekels after the ſhekel of the ſanctuary, both of them full of fine flower mix-
74 ed with oil for a bread-offering; one golden ſpoon of ten *ſhekels* full of in-
75 cenſe; one young bullock, one ram, one he-lamb of the firſt year for a
76 burnt offering; one kid of the goats for a ſin-offering; and for a ſacrifice of 77 peace, two oxen, five rams, five he-goats, five he-lambs of the firſt year. This *was* the offering of Pagoial the ſon of Ocren.

On the twelfth day Ahiro the ſon of 78 Oinen, prince of the children of Nep-
thali, *offered*; his offering *was* one ſilver 79 diſh, it's weight *was* an hundred and thirty *ſhekels*, one ſilver bowl of ſeventy ſhekels after the ſhekel of the ſanctuary, both of them full of fine flower mix-
ed with oil for a bread-offering, one 80 golden ſpoon of ten *ſhekels* full of in-
cenſe; one young bullock, one ram, 81
one he-lamb of the firſt year for a
burnt-offering; one kid of the goats for 82
a ſin-offering; and for a ſacrifice of 83 peace, two oxen, five rams, five he-goats, five he-lambs of the firſt year. This *was* the offering of Ahiro the
ſon of Oinen. This *was* the dedication 84 of the altar (in the day when it was an-
ointed) by the princes of Iſral; twelve diſhes of ſilver, twelve ſilver bowls,
twelve ſpoons of gold; each diſh of ſilver 85 *weighing* an hundred and thirty *ſhekels*, each bowl ſeventy; all the ſilver of theſe veſſels *was* two thouſand and four hundred *ſhekels* after the ſhekel of the
ſanctuary; the golden ſpoons *were* twelve, 86 full of incenſe, *weighing* ten *ſhekels* apiece after the ſhekel of the ſanctuary; all the gold of the ſpoons was an hundred and
twenty *ſhekels*; all the oxen for the burnt- 87 offering *were* twelve bullocks, the rams twelve, the he-lambs of the firſt year twelve, with their bread-offering; and the kids of the goats for the ſin-offering
twelve; and all the oxen for the ſacrifice 88 of the peace-offerings *were* twenty and four bullocks, the rams ſixty, the he-goats ſixty, the he-lambs of the firſt year ſixty. This *was* the dedication of the altar after that it was anointed.

89 And Moſes was gone into the tent of the congregation to ſpeak with him, then he heard the voice of one ſpeaking unto him from off the mercy-ſeat that *was* upon the ark of teſtimony, from between the two cherubs; and he ſpake unto him.

VIII. AND Jehovah ſpake to Moſes, ſaying, 2 ſpeak to Aerun, and ſay to him, when thou lighteſt the lamps, the ſeven lamps ſhall give light upon the [b] level of the 3 top of the candleſtick. And Aerun did ſo; he lighted its lamps upon the level of the top of the candleſtick, as Jehovah 4 commanded Moſes. And this *is* the make of the candleſtick; it *is* of [c] ſheet gold; it's ſhaft, it's flowers *are* of beaten work, according to the pattern which Jehovah ſhewed Moſes, ſo made he the candleſtick.

5 And Jehovah ſpake to Moſes, ſaying, 6 take the Levites from among the chil- 7 dren of Iſral, and cleanſe them. And thus ſhalt thou do to them to cleanſe them; ſprinkle the ſin-water upon them, and let them run the razor over all their [d] fleſh, and waſh their garments, and 8 they ſhall be clean; and let them take a young bullock, and it's bread-*offering* of fine flower mixed with oil, and thou ſhalt take another young bullock for a 9 ſin-*offering*; and thou ſhalt bring the Levites before the tent of the congregation, and gather together all the congre- 10 gation of the children of Iſral; and thou ſhalt bring the Levites before Jehovah, and the children of Iſral ſhall lay their hands on the [c] Levites; and Aerun ſhall 11 preſent the Levites before Jehovah, *as* a preſent from the children of Iſral, and they ſhall be to do the ſervice of Jehovah; and 12 the Levites ſhall lay their hands upon the head of the bullocks; and thou [f] ſhalt make one a ſin-*offering* and the other a burnt-*offering* to Jehovah, to make atonement for the Levites; and thou ſhalt ſet the 13 Levites before Aerun and before his ſons, and preſent them *as* a preſent to Jehovah; and thou ſhalt ſeparate the Levites 14 from among the children of Iſral, and the Levites ſhall be mine; and after 15 this ſhall the Levites come to ſerve the tent of the congregation; and thou ſhalt cleanſe them, and preſent them *for* a preſent, for they are given as a gift to 16 me from among the children of Iſral; inſtead of what openeth every womb, *even* of the firſt-born of all the children of Iſral, I have taken them for myſelf: for all the firſt-born among the chil- 17 dren of Iſral, of man and beaſt, are mine; on the day I ſmote all the firſt-born in the land of Egypt, I conſecrated them for myſelf; and I have taken the 18 Levites inſtead of the firſt-born among the children of Iſral; and I have given 19 the Levites *for* a [h] gift to Aerun and to his ſons, from [i] among the children of Iſral, to do the ſervice of the children of Iſral in the tent of the congregation, and to make atonement for the children of Iſral, that there be not a plague among the children of Iſral, when the children of Iſral come near to the ſanctuary. And 20

[b] Expreſſed, Exod xxv. 37. על־עבר פניה *on the line of it's face* or *top*; *i. e.* ſo as to ſtand in a horizontal line.

[c] Beaten or hammered out into a ſheet.

[d] Put off all the excreſcence of the old man, and make them clean or new hearts.

[e] As their ſubſtitutes.

[f] Moſes offered the ſacrifices that purified Aerun, Lev. viii. 14, &c. as he does here for the Levites; thus Chriſt waſhed and cleanſed the diſciples.

[h] Or gift-perſons.

[i] None, but as types or figures of the great firſt-born, after they had been ceremonially marked out as ſuch, could approach the preſence of God, all having ſinned and come ſhort of glory; nor can any now approach in their own righteouſneſs, but through Him; and though the Levites did not *atone*, they aſſiſted the prieſt in many parts of the ſervice, ſuch as killing, ſtripping the ſacrifice, &c.

Moſes

Moſes, and Aerun, and all the congregation of Iſral did to the Levites, according to all that Jehovah commanded Moſes concerning the Levites, ſo did the
21 children of Iſral unto them. And the Levites [k] purified themſelves, and waſhed their cloaths; and Aerun preſented them *for* a preſent before Jehovah, and Aerun made [l] atonement for them to cleanſe
22 them; and after this the Levites came to do their ſervice in the tent of the congregation before Aerun and before his ſons; as Jehovah commanded Moſes concerning the Levites, ſo did they unto them.
23 And Jehovah ſpake to Moſes, ſaying,
24 this *is* what *is* for the Levites; from twenty-five years old and upwards they ſhall come to do duty in the ſervice of the tent of the congregation;
25 and at [m] fifty years old they ſhall ceaſe from the duty of the ſervice, and ſerve
26 no more, but they ſhall miniſter to their brethren in the tent of the congregation, to keep the [n] charge, and ſhall do no ſervice. Thus ſhalt thou do with the Levites as to their charge.

IX. AND Jehovah ſpake to Moſes in the wilderneſs of Sini, in the ſecond year of their coming out of the land of Egypt,
2 in the firſt month, ſaying, and the children of Iſral ſhall keep the [o] halt-*ſacri-*
3 *fice* at it's appointed time; on the fourteenth day of this month, at the twilight ſhall ye keep it, [p] at it's appointed time, according to all it's ordinances, and according to all it's cuſtoms ſhall ye keep it. And Moſes ſpake to the chil- 4
dren of Iſral to keep the halt *ſacrifice*; and 5
they kept the halt in the firſt month, on the fourteenth day of the month, at the twilight, in the wilderneſs of Sini, according to all that Jehovah commanded Moſes, ſo did the children of Iſral.

And there were *ſome* men who were 6
[q] defiled by the *dead* body of a man, and could not keep the halt on that day, and they came before Moſes and before Aerun that day; and thoſe men ſaid to 7
him, we are defiled by the body of a man, why ſhould we be reſtrained from bringing the offering of Jehovah at it's appointed time among the children of Iſral? And Moſes ſaid to them, ſtay, 8
and I will tell what Jehovah commandeth concerning you.

And Jehovah ſpake to Moſes, ſaying, 9
ſpeak to the children of Iſral, ſaying, 10
if any one ſhall be defiled by a body, or *be* in a long journey, of you or of your poſterity, and would keep the halt-*ſacrifice* to Jehovah; they ſhall keep it in the ſe- 11
cond month, on the fourteenth day, at the twilight, with unleavened bread and bitters ſhall they eat it; they ſhall leave none 12
of it till the morning, nor ſhall they break a bone of it, [r] according to all the ordinances of the halt-*ſacrifice* ſhall they keep it; and the perſon who is clean, and is not 13
on a journey, that forbeareth to keep the halt-*ſacrifice*, that perſon ſhall be cut

[k] Heb. *ſinned, i. e. did away ſin from themſelves.*

[l] In the name, neceſſarily, of him whom he acted for, and ſo referred *all* to his atonement.

[m] See ch. iv. 3.

[n] To ſee every thing done in order, as to the whole of the ſervice. They came to צבא *the ſtation* at the age of twenty-five, to ſee what work was to be done, at thirty they were to do it, and at fifty to ſee that others did it.

[o] See Exod. xii. 13.

[p] The paſcha muſt be as old as the law, which was as old as the fall, though it was enforced as all the reſt of the law was, on the mercy of their deliverance out of Egypt; and that it was annual, or had it's מועד, is ſaid here, and ſo this ſeems only the general public notice that was given of the time's being come.

[q] This was the caſe of the heathen world, and by the ſecond-month paſcha is promiſed pardon and the knowledge of Chriſt the true paſcha to thoſe who then were afar off.

[r] It had the ſame meaning, and promiſed the ſame bleſſings to thoſe who repented and came in, as to thoſe who were within the pale of the church at it's firſt regular ſeaſon.

off from his people; becauſe he brought not the offering of Jehovah at its appointed time, that perſon ſhall bear his
14 ſin. When a ſtranger ſojourneth with thee, and would keep the halt-ſacrifice to Jehovah, according to the ordinances of the halt-ſacrifice, and according to it's cuſtoms ſo ſhall he keep *it*; there ſhall be but one law for you, both for the ſtranger and for him that is born in the land [s].

15 And on the day the tabernacle was raiſed up, the [t] cloud covered the tabernacle of the tent of the teſtimonies, and in the evening there was on the tabernacle as it were the appearance of fire [u] till the
16 morning: ſo was it continually; the cloud covered it; and there was the ap-
17 pearance of fire by night [w]. And when the cloud went up from off the tent, after that the children of Iſral marched; and in the place where the cloud ſettled, there the children of Iſral encamped;
18 at the commandment of Jehovah the children of Iſral marched, and at the commandment of Jehovah they pitched their tents; all the time the cloud abode
19 on the tabernacle they encamped: and when the cloud continued long on the tabernacle, *even* many days, then the children of Iſral kept the charge of Je-
20 hovah and did not march: and were it that the cloud was a few days on the tabernacle, [x] at the commandment of Jehovah they encamped, and at the com-
21 mandment of Jehovah they marched; and were it that the cloud continued from the evening to the morning, and that the cloud went off in the morning, then they marched; whether it was by day or by night that the cloud went off, then they marched: or *were it a few* days, or 22
a month, or a year, that the cloud continued to reſt upon the tabernacle, the children of Iſral remained encamped, and did not march; and when it went off they marched; at the command of [y] Jehovah 23
they pitched their tents, and at the command of Jehovah they marched; they kept the charge of Jehovah, from the mouth of Jehovah, by the hand of Moſes.

AND Jehovah ſpake to Moſes, ſay- X.
ing, make thee two trumpets; thou 2
ſhalt make them *of* beaten ſilver; and they ſhall be to thee for the aſſembling of the congregation, and for the moving of the camp; and [z] they 3
ſhall blow with them, and all the congregation ſhall be gathered to thee, to the door of the tent of the congregation; and if they blow with one, then the 4
chief men, the heads of the thouſands of Iſral ſhall aſſemble to thee; and ye ſhall 5
blow an alarm, and the tents of thoſe that are encamped to the eaſt ſhall move; and ye ſhall blow an alarm a ſe- 6
cond time, and the tents of thoſe that are encamped to the ſouth ſhall move; they ſhall blow an alarm for their marching: and for aſſembling the con- 7
gregation ye ſhall blow, but not ſound an alarm; and the [a] ſons of Aerun, the 8

[s] See Exod. xii. 48, 49.

[t] See Exod. xl. 34. xxxiii. 10.

[u] The glory was in the cloud, and covered, filling at the ſame time, the tabernacle, as it did Solomon's temple at it's being raiſed up with glory, as an earneſt that the Meſſiah ſhould be glorified, Col. ii. 9.

[w] John viii. 29.

[x] Was not this ſaying that God would raiſe up that prophet who was to declare the will of God, John xvii. 25, 26.

[y] All their motions were directed by the glory on and in the tabernacle, *i.e.* the divine eſſence in the humanity.

[z] *i. e.* The proper officers.

[a] They uſed the trumpet among other muſical inſtruments, in concert, ſee 2 Chron. v. 12. where an hundred and twenty are mentioned; but theſe two were for different uſes, and, as it were, the voice of God; ſee Exod. xix. 16. Lev. xxiii. 24. When they marched, then the *alarm* or blaſt of triumph was to be ſounded; and when they were to meet, only a continued ſound or proclamation was made for all to hear, ſee Zeph. i. 15, 16. Zech ix. 14. and the trumpet is called the voice of the archangel, 1 Theſ. iv. 16. which is to aſſemble all nations before God, of which Exod. xix. 16—19. was a figure.

prieſts, ſhall blow the trumpets, and ye ſhall have them by a ſtatute for ever
9 through your generations. And when ye go to war in your land, againſt an enemy that diſtreſſes you, ye ſhall blow an alarm with the trumpets, and ye ſhall be remembered before Jehovah your Aleim, and be ſaved from your [b] ene-
10 mies. And on the day of your [c] rejoicing, and at your feaſts, and at the beginning of your months, then ye ſhall blow an alarm with the trumpets over your burnt-offerings, and over your ſacrifices of peace, and they ſhall be to you for a memorial before your Aleim; I *am* Jehovah your Aleim.

11 And it was in the ſecond year, in the ſecond month, on the twentieth day of the month, that the cloud went off from
12 the tabernacle of the teſtimony. And the children of Iſral ſet forward on their marches out of the wilderneſs of Sini; and the cloud reſted in the wilderneſs of
13 Paran; and they marched for the firſt time, according to the command of Jehovah, by the hand of Moſes.

14 And the ſtandard of the camp of the children of Jeudeh went firſt by their armies; and Naſun the ſon of Ominadab
15 *was* over his army. And over the army of the tribe of the children of Iſſachar
16 *was* Nathanal the ſon of Juor. And over the army of the tribe of the children of Zebulun, *was* Aliab the ſon of Halen.
17 And the tabernacle was taken down, and the ſons of Gerſun, and the ſons of Merari, ſet forward, bearing the tabernacle.

18 And the ſtandard of the camp of Reuben moved by their armies; and over his armies *was* Alijur the ſon of Shediaur.
19 And over the army of the tribe of the children of Simeon *was* Solomial the ſon of Juriſadi.
20 And over the army of the tribe of the children of Gad *was* Aliſep the ſon of Roual.
21 And the Ketites ſet forward, [d] bearing the ſanctuary; and [e] they ſet up the tabernacle againſt they came.

22 And the ſtandard of the camp of the children of Ephrim moved with their armies; and over his army *was* Aliſemo the ſon of Omieud.
23 And over the army of the tribe of the children of Menaſeh *was* Gemalial the ſon of Padejur.
24 And over the army of the tribe of the children of Benjamin *was* Abiden the ſon of Gedoni.

25 And the ſtandard of the camp of the children of Dan moved, bringing up the rear of the whole camp with their armies; and over his army *was* Ahiozer the ſon of Omiſadi.
26 And over the army of the tribe of the children of Aſher *was* Pagoial the ſon of Ocren.
27 And over the army of the tribe of the children of Nepthali *was* Ahiro the ſon of Oinen.
28 This *was* the marching of the children of Iſral by their armies, when they marched.

29 And Moſes ſaid to Hobab the ſon of [f] Roual the Midinite, the father-in-law of Moſes, we are marching to the place which Jehovah hath ſaid, I will give it to you; go thou with us, and we will

[b] The enemies of God as well as of their ſalvation; ſee Luke i. 74. and God promiſes here that they ſhould *triumph* in his name, or through him, when they fought his battles; Chriſt, as *prieſt*, was captain in this war, overcoming the enemy by his ſufferings and death; and Chriſt is to call all men together, as judge, becauſe he has bought them with the price of his own blood; and ſo the prieſts were to blow the trumpet when they met God, or when they went againſt the enemy.

[c] As at the dedication of the temple and bringing up the ark of God, 1 Chron. xv. 24.

[d] See ch. iv.

[e] *i. e.* The Gerſunites, &c. ver. 17, whoſe care was the outſide of the tabernacle, ch. iv. 25, 26.

[f] Compare Exod. ii. 18. and Exod. iii. 1. where, as well as here, *Roual* might be the grandfather of Moſes's wife; and he might now be dead.

be

be good to thee, for Jehovah hath
30 ſpoken good concerning Iſral. And he
ſaid, I will not go, but I will go to my
31 own country, and to my kindred. And
he ſaid, leave us not, I pray thee, be-
cauſe thou knoweſt the places for us to
encamp, in the [g] wilderneſs, and wilt
32 be for eyes to us; and if thou wilt go
with us, the good which God ſhall do
to us will we do to [h] thee.
33 And they marched from the mount
of Jehovah three days' journey; and the
[i] ark of the purification of Jehovah went
before them the three days' journey, to
34 ſearch them out a reſting place; and
the [k] cloud of Jehovah was over them by
day, when they marched out of the camp.
35 And when the ark moved, Moſes ſaid,
ariſe, Jehovah, and let thine enemies
be ſcattered, and let them that hate
36 thee flee before thee [l]: and when it
reſted, he ſaid, bring again, Jehovah,
the ten thouſand thouſands of Iſral [m].

XI. AND the people being [n] ready to
complain, it was grievous in the ears
of Jehovah, and Jehovah heard *it*, and his
anger was kindled, and the fire of Je-
hovah burnt among them, and con-
ſumed *them* in the outermoſt parts of the
camp. And the people cried to Moſes, 2
and Moſes prayed to Jehovah, and the
fire [o] went out. And he called the name 3
of the place [p] Taboreh, becauſe the fire
of [q] Jehovah burnt among them.

And the mixt multitude that *was* 4
among [r] them fell a luſting; and the
children of Iſral alſo wept again; and
they ſaid, who ſhall give us fleſh to eat?
we remember the fiſh which we did eat 5
in Egypt for nought, the cucumbers,
and the melons, and the [s] herbs, and
the leeks, and the onions, and now our 6
body is dried up, we [t] can ſee nothing
but this manna; and [u] the manna was like 7
coriander-ſeed, and it's look like the look
of bdellium; the people went about, 8
and gathered *it*, and ground *it* in [w] mills,
or beat *it* in a [w] mortar, and dreſt *it* in
pans, and made it into cakes; and the
taſte of it was like the taſte of freſh oil;
and when the [x] dew fell on the camp by 9
night, the manna fell with it.

And Moſes heard the people weeping 10
with their families, every one at the

[g] Where, in particular, water and wood were to be had, as well as other conveniences, which God, though he pointed out the general places, left to their own eyes to find.

[h] By Jud. i. 16. he conſented, comp. Jud. iv. 11. 1 Sam. xv. 6.

[i] "So Chriſt guides his people." See Deut. i. 33. *Clark.*

[k] See Pſal. cv. 39. the heat is extreme by day in theſe burning ſands.

[l] Pſal. lxviii. 1. God was now leading them againſt the wicked nations, whoſe place they were to fill; and this is praying for God's aid in this war heaven-ward, it is ſaying—"thy kingdom come."—

[m] All the loſt ſheep of the Iſral of God, whom Chriſt gathered to himſelf, when he, the ark of God, and the purification of mankind by his own blood, was ſettled in peace for ever, having entered into his reſt; the reſurrection alſo will bring back from the land of the enemy all that are true Iſralites. Iſa. x. 21. xxxv. 10. li. 9, 10. Jer xxxi. 16.

[n] Heb. *as it were complainers, i. e.* murmuring and ready to break out. See Pſal. lxxviii. 21. This diſturbance was begun by thoſe who came up with the Iſralites, and had probably been brought as captives into Egypt. By Exod. xvi. 1, 15, the manna was given ſoon after they came out of Egypt, and quails at the ſame time, ver 13. But this murmuring in the Text was in the ſecond year. See ver. 11.

[o] Heb. *ſunk.*

[p] The burning. See Mal. iv. 1.

[q] Job. i. 16.

[r] Heb. *luſted a luſt*, or eagerly longed; the fire from heaven had not cured them of their diſcontent.

[s] Such as lettuce, endive, &c, which grow wild in the meadows in great plenty. "Onions are, at this day, in *Egypt*, remarkably good, and uſed in great quantities; the *Turks* there make a diſh of them with ſome bits of roaſted meat, with which they are ſo delighted, that I have heard them wiſh, ſays my Author, that they might enjoy it in paradiſe. See *Haſſelquiſt's Voyages*, p. 290." *Editor.* And *Juvenal* ſays, the Egyptians worſhipped *porrum et cepe*, leeks and onions. Sat. XV. lin. 9.—11.

[t] Or our eye is on nothing but, &c.

[u] See Exod. xvi. 14—31.

[w] *i. e.* They uſed it as their corn for bread, being an earneſt and a ſpecimen, as it were, of the bread from heaven.

[x] It came with the dew of God's bleſſing or grace.

door

door of his tent; and the anger of Jehovah was greatly kindled; and it was
11 grievous in the eyes of Moſes. And Moſes ſaid to Jehovah, why doſt thou do evil to thy ſervant; and wherefore cannot I extort favour in thy ſight, that thou ſhouldſt lay the burthen of all this
12 people upon me? did I conceive all this people? did I bring them forth, that thou ſhouldſt ſay to me, carry them in thy boſom, as a foſter-father carries the ſucking child, unto the land which thou
13 ſwareſt to their fathers? whence ſhould I have fleſh to give to all this people, when they cry to me, ſaying, give us
14 fleſh to eat? I am not able to bear all this people alone, for *it is* too heavy for
15 me; and if I muſt be thus treated, kill me, I pray thee, at once, if I have found favour in thy ſight; and let me not look on my miſery.

16 And Jehovah ſaid to Moſes, gather to me ſeventy men of the elders of Iſral, whom thou knoweſt to be [y] elders of the people, and rulers over them, and bring them to the tent of the congregation,
17 and let them ſtand there with thee; and I will come down, and ſpeak with thee there, and will take of the ſpirit which *is* upon thee, and put *it* on them; and they ſhall bear the burthen of the people with thee, and [z] thou ſhalt not bear it
18 alone; and ſay to the people, ſanctify yourſelves againſt to-morrow, and ye ſhall eat fleſh, for ye have wept in the ears of Jehovah, ſaying, who ſhall give us fleſh to eat? for *it was* better with us in Egypt; and Jehovah will give you fleſh, and ye ſhall eat: ye ſhall eat it, not 19
one day, nor two days, nor five days, nor ten days, nor twenty days, *but* for a full 20
month, till it come out at your noſe, and be nauſeous to you, becauſe ye have rejected Jehovah who *is* among you, and have wept before him, ſaying, why did we come out of Egypt? And Moſes 21
ſaid, the people amongſt whom I *am*, *are* ſix hundred thouſand, and thou ſayſt, I will give them [a] fleſh that they may eat it a month. Shall the flocks and the 22
herds be killed for them, that there may be enough for them? or ſhall all the fiſh of the ſea be gathered together for them, that there may be enough for [b] them? And Jehovah ſaid to Moſes, [c] is the hand 23
of Jehovah ſhortened? now thou ſhalt ſee whether my word ſhall come to paſs to thee or not.

And Moſes went out, and ſpake the 24
words of Jehovah to the people, and gathered together ſeventy men of the elders of Iſral, and ſet them about the tent. And Jehovah came down in the 25
cloud, and ſpake with him, and took of the ſpirit which *was* upon him, and put it upon the ſeventy elders; and when the ſpirit reſted upon them, they propheſied and ceaſed not. And there re- 26
mained two *of the* men in the camp, the name of the one *was* Aldad, and the name of the other Midad, and the ſpirit reſted upon them, and they *were* of thoſe that were written down, but had not gone out to the tent, and they propheſied in the camp. And there ran a 27
[d] young man, and told Moſes, and ſaid,

[y] All the old men were not *elders* or *rulers*, it being a title of honour annexed to their office of governing, becauſe *uſually* they were elders in age.

[z] So our Lord appointed ſeventy. And ſee Exod. xviii. 25, 26. which ſpeaks of inferior judges.

[a] They had various ways of preſerving fleſh, birds, and fiſh, even for a year, by drying and potting them.

[b] Large periodical flights of quails are uſual in *Egypt* (ſay Dr. *Shaw*, and the Author of *Obſervations on divers Paſſages of Scripture*, &c.); it was the leſs wonderful, therefore, that a flight of them ſhould fall on the camp of Iſral in the wilderneſs, ſufficient to ſuſtain them. *Editor.*

[c] Iſa. l. 2. lix. 1. Mich. ii. 7.

[d] A *Saul*, perhaps, who, like the ſervant of Moſes, thought the ſpirit ought to be on none but the mere legal man.

Aldad

Aldad and Midad are propheſying in
28 the camp. And Joſhua the ſon of Nun,
the attendant on Moſes, one of his
choſen ones, anſwered and ſaid, my
29 Lord [c] Moſes forbid them. And Moſes
ſaid to him, art thou jealous for my
ſake? would to God all the people of
Jehovah were prophets, that Jehovah
30 would put his ſpirit upon [f] them. And
Moſes withdrew to the camp, he and
the elders of Iſral.

31 And there went forth a wind from
Jehovah, and fetched the quails from
the [g] ſea, and dropt *them* by the camp,
about a day's journey on this ſide and
that ſide, about the camp, and about two
cubits *diſtant*, on the face of the earth.
32 And the people aroſe all that day, and all
the night, and all the next day, and [h] ga-
thered the quails; he that got leaſt ga-
thered ten omers, and they ſpread [i] them
abroad for themſelves round about the
33 camp: the fleſh *was* yet between their
teeth, *and* before it was bit aſunder the
anger of Jehovah was kindled againſt
the people; and Jehovah ſmote the
34 people with a very great ſlaughter. And
he called the name of the place [k] Kebrut
Etaveh, becauſe there they buried the
people that luſted. From Kebrut Eta- 35
veh the people marched to Hajerut.

AND Miriam and Aerun ſpake againſt XII.
Moſes on account of the Cuſhite woman
whom he had taken, for he had taken a
[l] Cuſhite *to wife* And they ſaid, hath Je- 2
hovah ſpoken only by Moſes? hath he not
ſpoken by us alſo? and Jehovah heard
it. Now Moſes *was* a very meek man, 3
above all the men which *were* upon the
face of the earth. And Jehovah ſpake 4
immediately to Moſes, and to Aerun,
and to Miriam, come out ye three to the
tent of the congregation; and thoſe
three went out. And Jehovah came 5
down in the pillar of the cloud, and
ſtood at the door of the tent of the con-
gregation, and called Aerun and Miriam,
and both of them came out. And he 6
ſaid, hear ye now my words, if there
was a prophet of Jehovah among you, I
made myſelf known to him by a viſion,
I ſpake to him in a [m] dream; *it is* not ſo 7
with my ſervant Moſes, who *is* [n] faithful
over all my houſe, I have ſpoken to him 8

[c] The Jews pleaded Moſes againſt the goſpel; but the law itſelf, or Moſes, condemned them.

[f] The zeal of the Jews for the law carried them at laſt far beyond the meaning and promiſe of the law, that God would pour out of his ſpirit upon all fleſh.

[g] They are birds of paſſage, and come in great numbers, and lodge in the reeds and ruſhy places near the ſea and the *Nile*, it's canals and ſtreams; and they do not ſettle, like the locuſt, one upon another, but at ſmall diſtances.

[h] They are remarkably *dull* and *indolent* at firſt falling, and thence perhaps both their *Hebrew* and *Engliſh* name.

[i] They dry them in the ſand to preſerve them. Pſal. lxxviii. 27, &c. Pſ cvi. 14, 15, they tempted God, or diſtruſted his power and goodneſs to give what he promiſed, and loathed, at the ſame time, the bread from heaven; in other words, they forgat God their ſaviour, and preferred their preſent appetite to their future hopes, as at laſt, a temporal prince to a ſpiritual one.

[k] *i. e. The graves of luſt*, ſo called as a memorial of the effects and conſequences of intemperate deſires and carnal appetites, which are to be mortified and put out of ſight.

[l] Not an Ethiopian, but by Exod. ii. 16, a Midianite, and called a Cuſhite, as the Midianites lived in *Arabia* which belonged to Cuſh, whoſe poſterity inhabited both ſides of the Red ſea. Why is this recorded? unleſs it be as an allegory of the hatred which the Jewiſh at laſt bore to the heathen church, when it became the ſpouſe of Chriſt. And is it not alſo allegorical of any mere *party*-zeal, and *perſonal* ill will to any ſet of people? Self-defence, however, is neceſſary and lawful, and that the gates of the garriſon ſhould be kept ſhut againſt the enemy. It was plainly *national pride* that inflamed Miriam againſt the *Cuſhite* woman, for it was her being a *Cuſhite* that made Miriam ſpeak againſt Moſes, who had taken her to wife; and ſo God ſet a mark of infamy on Miriam, as predictive of the ſin and puniſhment of that church, or of thoſe perſons who valued themſelves merely as children of Abrem, and would exclude others from the faith.

[m] By a viſion in a dream.

[n] Heb. iii. 2—5. This is an allegory too, referring to Chriſt.

mouth

mouth to mouth, and *in* viſion, and not in allegories, and he ſaw the ſimilitude of Jehovah: and why then were ye not afraid to ſpeak againſt my ſervant, againſt
9 [o] Moſes? And the anger of Jehovah was kindled againſt them; and he went away.
10 And the cloud departed from the tent of the tabernacle, and behold, Miriam *was* leprous like ſnow, and Aerun turned to Miriam, and behold, ſhe *was* [p] le-
11 prous. And Aerun ſaid to Moſes, alas! my lord, lay not the ſin upon us which
12 we have fooliſhly committed; let her not be as one dead, half of whoſe fleſh is waſted at his coming forth from his
13 mother's womb. And Moſes cried to Jehovah, ſaying, heal her, I beſeech thee, O Lord.
14 And Jehovah ſaid to Moſes, if but her father had ſpit in her face, would ſhe not have been [q] aſhamed ſeven days? let her be ſhut out of the camp ſeven days, and after that let her be taken
15 in. And Miriam was ſhut out of the camp ſeven days; and the people moved not till [r] Miriam was taken in *again*;
16 and afterwards the people marched from Hajerut and pitched in the wilderneſs of [s] Paran.

XIII. AND Jehovah ſpake to Moſes, ſaying,
2 ſend thou men, and let them [t] ſearch the land of Canon which I give to the children of Iſral; of every tribe of their fathers ſhall ye ſend one, every chief over them. And Moſes ſent them from 3
the wilderneſs of Paran, according to the commandment of Jehovah, all of them were men that *were* heads of the children of Iſral. And theſe *are* 4
their names; of the tribe of Reuben, Semuo the ſon of Zacar; of the tribe of 5
Simeon, Sapat the ſon of Huri; of the 6
tribe of Jeudeh, Caleb the ſon of Ipeneh; of the tribe of Iſſachar, Igal the ſon of 7
Joſeph; of the tribe of Ephrim, Oſeo 8
the ſon of Nun; of the tribe of Benja- 9
min, Pelti the ſon of Rapua; of the 10
tribe of Zebulun, Gudial the ſon of Shudi; of the tribe of Joſeph, *that is* of 11
the tribe of Menaſeh, Gadi the ſon of Shuſhi; of the tribe of Dan, Omial the ſon 12
Gemali; of the tribe of Aſher, Shatur 13
the ſon of Mical; of the tribe of Nep- 14
thali, Nahbi the ſon of Upeſhi; of the 15
tribe of Gad, Gaual the ſon of Mechi.
Theſe *are* the names of the men whom 16
Moſes ſent to ſearch the land. And Moſes called Oſeo the ſon of Nun [w] Jehoſua.

And Moſes ſent them to ſpy out the 17
land of Canon, and he ſaid to them, go ye up here by the ſouth, and go up the mountain, and ſee the land, what it *is*; 18
and the people that dwell in it, whether they *be* ſtrong or weak, few or many; and what the land is they dwell in, whe- 19
ther it *be* good or bad; and what the cities *are* which they dwell in, whether

[o] John vi. 46.
[p] Deut. xxiv. 9.
[q] Iſa. l. 6.
[r] Moſes and Aerun are often put together as leaders of the people, and Miriam is joined with them, Mich. vi. 4. though in the hiſtory there is no mention of her in this reſpect, but at Exod. xv. 20. where ſhe is called a propheteſs.
[s] As ch. x. 12. in order to make ſome ſtop there.
[t] By Deut. i. 22, it ſeems that the people were afraid to go on, or that their leaders had rather have gone back into Egypt, which being ſo much weakened at the Red ſea, lay a ſeemingly eaſy and inviting prey to them. This anſwered the end of providence in giving time for the Canonites to repent in, and for Iſral to be thoroughly inſtructed and purged from the corruptions of Egypt.
[w] "Which ſignifies *a ſaviour*, to note that he ſhould ſave the people from their enemies, the Canonites, and bring them into the promiſed land, and therein be a notable type of Chriſt." *Clark.* הושע *he ſaved,* and יהושע *the eſſence ſhall ſave,* or יה *he who is* [or *the everlaſting*] *will be ſaviour*; not giving that title to the ſon of Nun, but recording the hopes and belief of that ſon of נון *affliction,* who by Joſh. v. 14. is the captain of our ſalvation.

20 in tents or in ſtrong holds; and what the land *is*, whether it *be* fat or poor, whether there be wood in it or not: and be of good courage, and bring of the fruit of the land: now the time *was* the time of the firſt ripe grapes.

21 And they went up and ſearched the land from the wilderneſs of Jin to Rehob, unto the coming into Hamath.

22 And they went up by the ſouth and came to Hebrun, and there *were* there Ahiman, Seſi, and Talmi, the ſons of Onek: now Hebrun was built ſeven years before Joan

23 in Egypt. And they came to the valley of Aſhcul, and cut down there a branch and one bunch of grapes, and carried it on a pole between two, with pome-

24 granates and figs. That place was called Aſhcul becauſe of the Bunch of grapes which the children of Iſral cut down

25 there. And they returned from ſearching the land at the end of forty days.

26 And they returned, and came to Moſes, and to Aerun, and to all the congregation of the children of Iſral, into the wilderneſs of Paran to Kades, and brought word to them, and to all the congregation, and ſhewed them the fruit

27 of the land. And they told him, and ſaid, we came into the land thou ſenteſt us to, and it indeed floweth with milk and honey, and this *is* ſome of it's fruit;

28 but the people that dwell in the land *are* ſtrong, and the fortified cities *are* very great; and we ſaw alſo the ſons of Onek

29 there. The Omelekites dwell in the land to the ſouth; and the Hettites, and the Jebuſites, and the Amorites dwell on the mountain; and the Canonites dwell by the ſea, and beſide Jordan.

30 And Caleb ſtilled the people before Moſes, and ſaid, let us by all means go up and take poſſeſſion of it, for we ſhall ſurely prevail againſt it.

31 And the [x] men who went up with him ſaid, we are not able to go up againſt this people, for they *are* too ſtrong for us.

32 And they brought up an evil report of the land, which they had ſearched, unto the children of Iſral, ſaying, the land, which we have paſſed through to ſearch it, *is* a land that [y] conſumeth it's inhabitants, and all the people we ſaw in it are men [z] of great

33 ſtature. And we ſaw there the [a] Nepilim the ſons of Onek, and we were in our own eyes but as [b] graſshoppers, and ſo we were in their eyes.

XIV. AND all the congregation aroſe, and lift up their voice, and the people wept

2 that night. And the children of Iſral murmured againſt Moſes and Aerun, and ſaid to them, O that we had died in the land of Egypt! or O that we had

3 died in this wilderneſs! and why ſhould Jehovah bring us into this land to fall by the ſword, our wives and our children to become a prey? *is it* not better for us to

4 return into Egypt? And they ſaid one to another, let us appoint a leader and re-

5 turn into [c] Egypt. And Moſes and Aerun fell upon their faces before all the aſſembly of the congregation of the children of Iſral.

6 And Jehoſua the ſon of Nun, and

[x] Except Joſhua.

[y] "Ezek. xxxvi. 13. Deſtroys them with diſeaſes by reaſon of the unwholſomeneſs of the air;" *Clark.* but Ezek. xxxvi. 13. refers to the judgements of God on them, for their ſins, by civil wars, invaſions, &c.

[z] Heb. *of meaſures, i. e.* who meaſure high. See 2 Sam. xxi. 20.

[a] *i. e. Deſtroyers*, as a name of terror they had aſſumed from tyranniſing over their neighbours, for we cannot ſuppoſe that peace and unanimity reigned among theſe wicked nations.

[b] Comp. Iſa xl. 22.

[c] There were other reaſons for this inſurrection than merely returning into Egypt through fear, namely, that the heads of it might get the command, for which purpoſe they made uſe of the conſternation the people were in, and moſt wickedly, for private ends, encouraged the diſtruſt of God's power from which it proceeded.

Caleb

Caleb the ſon of Ipeni, *who were* of them that ſearched the land, rent their
7 [d] cloaths; and they ſpake to all the congregation of the children of Iſral, ſaying, the land which we paſſed through to ſearch it, *is* a land moſt exceedingly
8 good; if Jehovah be pleaſed with us, then he will bring us into this land, and give it to us, a land which floweth with
9 milk and honey; only rebel not againſt Jehovah, nor be ye afraid of the people of the land, for they *are* bread for us; he that overſhadowed them is departed from them, and Jehovah is with us; fear them
10 not. And all the congregation talked of ſtoning them; and the glory of Jehovah appeared in the tent of the congregation to all the children of Iſral.

11 And Jehovah ſaid to Moſes, how long ſhall this people deſpiſe me? and how long ſhall they not believe in me for all
12 the ſigns which I do among them? I will ſmite them with the peſtilence and deſtroy them, and make a nation of thee greater and mightier than they.

13 And Moſes ſaid to Jehovah, then the Egyptians, from amongſt whom thou broughteſt up this people by thy ſtrength,
14 will hear it, and will tell *it* to the inhabitants of this land, *who* have heard that thou, Jehovah, *art* among this people, to whom thou, Jehovah, haſt appeared [e] face to face, and thy cloud hath ſtood over them, and whom thou haſt gone before in a pillar of a cloud by day, and
15 in a pillar of fire by night; and ſhouldeſt thou deſtroy this people as one man, then will the nations ſpeak, who have heard of thy fame, ſaying, becauſe Je- 16
hovah could not bring this people into the land which he ſware unto them, therefore he killed them in the wilderneſs: and now let the power of my 17
Lord be [f] magnified, according to what thou ſpakeſt, ſaying, Jehovah is long- 18
ſuffering and of great mercy, bearing with iniquity and tranſgreſſion, but will not wholly clear, viſiting the iniquity of the fathers upon the children unto the third and fourth *generation:* pardon, 19
I beſeech thee, the iniquity of this people, according to thy great mercy, and as thou haſt born with this people from Egypt hitherto. And Jehovah ſaid, I 20
pardon *them* according to thy word; but 21
as I live, and as the glory of Jehovah ſhall fill all the [g] earth, none of the men 22
that have ſeen my glory, and my ſigns which I did in Egypt and in the wilderneſs, and have tempted me theſe ten times, and have not obeyed my voice,
ſhall ſee the land which I ſware unto 23
their fathers, for all who provoke me ſhall not ſee it; but my ſervant Caleb, 24
becauſe there was another ſpirit in him, and he hath followed me fully, I will bring him into the land whither he went, and his ſeed ſhall poſſeſs it: now the 25
Omelekites and the Canonites dwell in the valley. To-morrow turn ye, and get you into the wilderneſs by the way of the [h] Red ſea.

[d] In abhorrence of the inſurrection.

[e] Heb. *eye to eye.*

[f] The argument Moſes uſes is, that the natives would ſay, God *could not* bring his people into Canon, and therefore deſtroyed them, which made it neceſſary for God to ſhew his power by bringing them in, and conſequently pardoning them; ſo God bears with the perverſeneſs of mankind in general, leſt the devils ſhould triumph.

[g] Iſa. xl. 5. God ſwears by his life, and by that glory which the world will one day ſee manifeſted, as it began to be in Chriſt on earth, John ii. 11. that thoſe who believe not his miracles ſhould not enter into the promiſed land. See Pſal. xcv. 11. and Heb. iii. which give us the ſpiritual leſſon intended here; and ſhew that this diſobedience of the Iſralites is a picture of that infidelity which rejected the miracles of Chriſt, or does ſtill reject them, or thinks them inſufficient evidence, preſumptuouſly propping them up with *metaphyſicks*, and that ſuch men ſhall not enter the kingdom of heaven.

[h] And it was eight and thirty years before they came to Kades again, where they now were.

26 And Jehovah ſpake to Moſes and
27 to Aerun, ſaying, how long, as for this wicked congregation who murmur againſt me, ſhall I hear the murmurings of the children of Iſral, who murmur
28 againſt me? ſay unto them, as I live, ſaith Jehovah, according as ye have ſpoken in my ears, ſo will I do to you;
29 in this wilderneſs ſhall your carcaſes fall; and none of you that were muſtered of your whole number, from twenty years old and upwards, who murmured againſt
30 me, ſhall come into the land which I lift up my hand that ye ſhould dwell in, except Caleb the ſon of Jpeneh, and Je-
31 hoſua the ſon of Nun. And your little ones, which ye ſaid would become a prey, I will even bring them in, and they ſhall know the land which ye have
32 rejected; and your carcaſes, they ſhall
33 fall in the wilderneſs; and your children ſhall be fed in the wilderneſs forty years, and ye ſhall bear your whoredoms till your carcaſes are all gone in the wilder-
34 neſs; according to the number of the days ye were ſearching the land, *even* forty days, a day for each year, ſhall ye bear your iniquities *even* forty years, and
35 ſhall know my breach of promiſe. I, Jehovah, have ſpoken it, I will ſurely do this to all this wicked congregation that were gathered together againſt me; in this wilderneſs they ſhall all be conſumed,
36 and here ſhall they die. And the men whom Moſes ſent to ſearch the land, and who returned and made all the congrega-tion murmur againſt him, by raiſing an
37 evil report of the land, even the men who raiſed an evil report of the land died
38 by a plague before Jehovah; but Jehoſua the ſon of Nun, and Caleb the ſon of Ipeneh lived, *who were* of the men that went to ſearch the land. And Moſes 39
ſpake theſe words to all the children of Iſral, and the people mourned [i] greatly.

And they aroſe in the morning, and 40
went up to the top of the mountain, ſaying, lo, we are here, we will go up to the place of which Jehovah ſpake, for we have ſinned. And Moſes ſaid, why 41
do ye tranſgreſs the commandment of Jehovah? and it ſhall not [k] proſper: go 42
not up, for Jehovah is not among you, that ye be not ſmitten before your enemies; for the Omelekites and the Ca- 43
nonites *are* there before you; and ye ſhall fall by the ſword, becauſe ye are turned away from after Jehovah, and Jehovah will not be with you. But they aſcended 44
to go up to the top of the mountain; but the ark of the purification of Jehovah, and Moſes departed not out of the [l] camp. And the Omelekites and the Canonites, 45
who dwelt in the mountain, came down, and ſmote them, and beat them as far as Hormeh [m].

AND Jehovah ſpake to Moſes, ſaying, XV.
ſpeak to the children of Iſral, and ſay to 2
them, when ye come into the land of your habitations which I give to you, and ye make an offering by fire to Jeho- 3
vah, a burnt-offering or ſacrifice to perform a vow, or for a free will-offering, or at your feaſts, to make an appeaſing odour to Jehovah, from the herd or from the flock; then he that brings his offer- 4
ing, ſhall offer to Jehovah a bread-offering of a tenth of fine flower mixed with a fourth of a hin of oil; and a fourth of 5
a hin of wine for a drink-offering ſhalt thou offer with the burnt-*offering* or ſacrifice, for one lamb; or for a ram, 6
thou ſhalt prepare a bread-offering of two tenths of fine flower mixed with a third

[i] Heb. xii. 17.
[k] Act. iv. 12. Rom. xi. 11. Salvation is only of God by obeying his commands.
[l] The law did not teach them to truſt in their own ſtrength, or that they could ſave themſelves.
[m] Deut. i. 44.

of

7 of a hin of oil [n]; and thou ſhalt bring for [o] a drink-offering, a third of an hin of wine, *for* an appeaſing odour to Je-
8 hovah: and when thou offereſt a calf for a burnt-offering, or for a ſacrifice, to perform a vow, or for a peace-offering
9 to Jehovah; then bring with the calf a bread offering of three tenths of fine
10 flower mixed with half a hin of oil; and thou ſhalt bring half a hin of wine *for* a drink-offering by fire, *for* an appeaſing
11 odour to Jehovah: thus ſhall it be done for one bullock, or for one ram, or for a
12 lamb, or a kid; according to the number
13 which ye offer, ſo ſhall ye do to every one, according to their [p] number: every native ſhall do theſe things, after this manner, in offering an offering by fire, *for*
14 an appeaſing odour to Jehovah; or when a ſtranger ſojourneth with you, or whoever *is* among you through your generations, and will make an offering by fire *for* an appeaſing odour to Jehovah, as ye
15 do ſo ſhall he do; one ordinance ſhall be for the congregation, for you and for the ſtranger that [q] ſojourneth, an everlaſting ordinance through your generations, that it ſhall be as with you, ſo with the
16 ſtranger before Jehovah; [r] one law and cuſtom ſhall there be for you and for the ſtranger that ſojourneth with you.
17 And Jehovah ſpake to Moſes, ſaying,
18 ſpeak to the children of Iſral, and ſay to them, when ye come into the land
19 which I am bringing you into, and when ye eat of the bread of the land, ye ſhall make an offering to Jehovah; a cake 20
of the firſt of your dough ſhall ye take for an offering; as *ye offer* the offering of the [s] floor, ſo ſhall ye offer it; of 21
the firſt of your dough ſhall ye give an offering to Jehovah through your generations.

And if ye ſhall err, and not do all 22
theſe commandments which Jehovah hath ſpoken to Moſes, whatſoever Je- 23
hovah hath commanded you by the hand of Moſes, from the day which Jehovah gave his commandments, or *ſhall command* hence-forward, through your generations;
if any thing be done through miſtake, 24
out of the [t] knowledge of the congregation, then ſhall the whole congregation offer one young bull-calf for a burnt-offering, for an appeaſing odour to Jehovah, and it's bread-offering and drink-offering according to the form, and a young he-goat for the ſin-offering; and the [u] prieſt 25
ſhall make atonement for the whole congregation of the [w] children of Iſral, and it ſhall be forgiven them, becauſe it was an errour; and they ſhall bring their offering by fire to Jehovah, and their ſin-offering before Jehovah for their [x] errour;
and all the congregation of the children 26
of Iſral ſhall be forgiven, and the ſtranger that ſojourneth among you, for all the people *were* in an errour.

And if one perſon ſin through miſtake, 27
then he ſhall offer a ſhe-goat under a

[n] See Lev. ii. and Exod. xxix. 38, &c.

[o] Which the fire was to drink up, and to exhale into the air.

[p] Qu? What is the reaſon of theſe proportions of bread and wine with each ſacrifice?

[q] Not for every ſtranger that is paſſing the country, but for every one that is ſettled in it.

[r] See Rom. iii. 29. The uncharitable ſpirit imputed to the law, is almoſt as ſilly a charge as that of it's ignorance of a future ſtate.

[s] Prov. iii. 9, 10. the firſt or beſt of every thing; not only in reference to Chriſt, the firſt-fruits, but as God requires the firſt and choiceſt of our affections.

[t] Heb. *eyes*.

[u] The whole congregation had juſt ſinned through infidelity, as their deſcendants did when Chriſt came; and perhaps that may be the reaſon of mentioning theſe rites at this time, applying the type to the antitype, as it were, by the extraordinary occaſion that required the atonement, which was to be made in due time by the great offering for ſin.

[w] Chriſt prayed for them that crucified him becauſe it was an errour—"they know not what they do."

[x] See Act. iii. 17, and 25. They were to plead the death of Chriſt to God, and God would pardon even their ſin in that death.

year.

28 year old for a ſin-*offering* [y]; and the prieſt ſhall make atonement for the perſon that hath erred, for him that hath ſinned through miſtake, before Jehovah, to make atonement for him, and it ſhall
29 be forgiven him: for him that is in an error who is born of the children of Iſral, and for the ſtranger that ſojourneth among you, there ſhall be one law for [z] you.

30 And the perſon who acteth with a high hand, *whether* native or ſtranger, he defieth Jehovah, and that perſon ſhall
31 be cut off from his people; becauſe he deſpiſeth the word of Jehovah, and breaketh his commandments, that perſon ſhall ſurely be cut off; his iniquity *ſhall be* upon him [a].

32 And while the children of Iſral were in the wilderneſs, they found a man ga-
33 thering ſticks on the ſabbath day. And they who found him gathering ſticks brought him to Moſes, and to Aerun,
34 and to all the congregation. And they put him in priſon, [b] becauſe it was not declared what ſhould be done to him.
35 And Jehovah ſaid to Moſes, the man ſhall ſurely be put to death; let all the congregation ſtone him with ſtones with-
36 out the camp. And all the congregation brought him forth without the camp, and ſtoned him with ſtones that he died, as Jehovah commanded Moſes.

37 And Jehovah ſpake to Moſes, ſaying,
38 ſpeak to the children of Iſral, and bid them make themſelves a [c] fringe of flowers upon the borders of their garments, through their generations, and put a cord of blue upon the fringe on
39 the border; and it ſhall be for a [d] glory to you, that ye may look upon it, and remember all the commandments of Jehovah, and do them, and not ſeek after your own heart, and after your own eyes,
40 after which ye go a whoring; that ye may remember and do all my command-
41 ments, and be holy to your Aleim; I *am* Jehovah your [e] Aleim who brought you out of the land of Egypt to be Aleim to you; I *am* Jehovah your Aleim.

XVI. AND Korah the ſon of Ijer, the ſon of Ket, the ſon of Levi, and Dathan and Abiram ſons of Aliab, and Aven the ſon
2 of Pelet, ſons of Reuben, [f] conſpired together. And they roſe up before Moſes, and two hundred and fifty men of the children of Iſral, chief men in the congregation, who were [g] called to the aſ-

[y] Lev. iv. 27, &c.

[z] Including both as one people in the word—*you*.

[a] Heb x. 28.

[b] Then this did not come under Exod. xxxi. 14 nor ch. xxv. 2, as a breach of the ſabbath; but perhaps under Exod. xvi. 23. the manna not being to be gathered or dreſt on the ſabbath day, for which laſt purpoſe the wood was probably picked up.

[c] Called, Deut. xxii. 12. גדלים which are ſuch *conical flowers* as the palm tree bears, and applied to them, 1 King vii. 17. And theſe hanging in a fringe from the bottom of their upper garment, were to remind them that the deſign of the law was to teach them that they were the children of *the light*, and particularly that they muſt fight under Chriſt as ſuch, and conquer; ſee 1 John v. 4, 5, Rev. ii. 7. iii. 5, &c. Pſal. xcii. 12. And did not the cord or twiſt of blue ſilk, that faſtened the flowers to the hem of the garment, import at firſt hand the hold, ἰσχὺς, ſtrength, or power of the expanſe or heavens, and thence the ſpiritual ſtrength communicated by the *divine light and ſpirit?*

[d] *A glory* or *irradiation*, as it were, of *flowers*, particularly ſuch as thoſe of the palm-tree, *all round them*, muſt naturally remind them to walk as *children of light*; and it was to be the ſign or title of the law, viz. *light* and *conqueſt*; and to teach them that light and conqueſt depended on their keeping the law, and avoiding *imaginations*, now called *reaſoning*, and recommended as neceſſary to "give light and confirmation to ſcripture itſelf, people not being willing to be determined by it's *ſole* authority in theſe inquiſitive days"; to which I muſt ſay, *Get thee behind me Satan.*

[e] I have ſworn by myſelf to bleſs you, and not to forſake you in the grave. See Luke xx. 37, &c.

[f] Or took meaſures together to reſtore the command to Reuben, and give the prieſthood to Korah. See 1 Sam. vi. 7, and 2 Sam. xviii. 18, that לקח is uſed for undertaking or forming a ſcheme, and ſo it is not—*took men*—but *took advice*, or &c. and *conſpired together* comes as near the intention here as can be. To this purpoſe the *French* Tranſlation, *fit une entrepriſe.*

[g] Or *convocation-men.*

aſſembly

3 ſembly, men of [h] name. And they gathered together againſt Moſes and againſt Aerun, and ſaid to them, *ye take* much upon you, ſeeing all the congregation *are* holy, every one of them; wherefore then do ye lift up yourſelves above
4 the congregation of Jehovah? And when
5 Moſes heard *it*, he fell upon his face; and he ſpake to Korah, and to all his company, ſaying, to-morrow Jehovah will ſhew who *is* his, and *who is* holy, and bring *him* near to him; even him whom he ſhall chuſe will he [i] bring near to
6 him; this do ye, take your cenſers,
7 Korah and all his company, and put fire in them, and lay incenſe upon them before Jehovah to morrow; and the man whom Jehovah chuſeth, he *is* holy; *ye take* much upon you, ye ſons of Levi.
8 And Moſes ſaid to Korah, hear, I pray
9 you, ye ſons of Levi; is it a ſmall thing with you, that the Aleim of Iſral hath ſeparated you from the congregation of
10 Iſral, to bring you near to himſelf, to do the ſervice of the tabernacle of Jehovah, and to ſtand before the congregation to miniſter [k] for them? and hath brought thee near, and all thy brethren the ſons of Levi with thee; and ſeek ye the
11 prieſthood alſo? Therefore thou and all thy company *are* gathered together againſt Jehovah; and as *for* Aerun, what is [l] he, that ye ſhould murmur againſt
12 him? And Moſes ſent to call Dathan and Abiram the ſons of Aliab, and they ſaid,
13 we will not come; *is it* a ſmall thing that thou haſt brought us up out of a land flowing with milk and honey, to kill us in the wilderneſs, but thou muſt make thyſelf altogether a prince over us?
14 Verily [m] thou haſt not brought us into a land flowing with milk and honey, nor given us the inheritance of fields and vineyards; wilt thou put out the eyes of
15 theſe men? we will not come. And Moſes was very angry, and ſaid to Jehovah, reſpect not thou their offering; I have not taken one aſs from them, neither have I hurt any one of them.
16 And Moſes ſaid to Korah, be thou and all thy company before Jehovah, thou, and
17 they, and Aerun, to-morrow; and take every man his cenſer, and put incenſe upon them, and come ye near before Jehovah, each man with his cenſer, two hundred and fifty cenſers; and thou and
18 Aerun, each with his cenſer. And they took each of them his cenſer, and put fire in them, and laid incenſe upon them, and ſtood at the door of the tent of the congregation with Moſes and
19 Aerun. And Korah gathered all the congregation againſt them, to the door of the tent of the congregation, and the glory of Jehovah appeared to all the con-
20 gregation. And Jehovah ſpake to Mo-
21 ſes and to Aerun, ſaying, ſeparate yourſelves from among this congregation, and
22 I will conſume them in a moment. And they fell upon their faces, and ſaid, O Lord, the Aleim of the [n] ſpirits of all fleſh, ſhall one man ſin, and wilt thou be angry with all the congregation.

And Jehovah ſpake to Moſes, ſaying,
23 ſpeak to the congregation, ſaying, get
24 you up from about the dwelling of Korah, Dathan, and Abiram. And Moſes
25 aroſe and went to Dathan and Abiram,

[h] *i. e.* power.
[i] Will let him come near.
[k] To God for them.
[l] But the inſtrument in the hand of God who appointed him?
[m] Their own infidelity had occaſioned the non-performance of that promiſe as yet, and now they impute it to Moſes, cloaking their own ambition with a zeal for the people.
[n] Ch xxvii. 16. Eccleſ. xii. 7. Iſa vii. 16. and other places ſpeak of the ſpirit, breath of God, or ſoul in man, as a diſtinct principle, and ſubject only to God or as what man cannot hurt, ſince at death it returns to God.

and

and the elders of Iſral went after him.
26 And he ſpake to the congregation, ſaying, depart, I pray you, from the tents of theſe wicked men, and touch nothing of their's, leſt ye be conſumed in all their
27 ſins. And they got off from the dwellings of Korah, Dathan, and Abiram, on every ſide; and Dathan and Abiram came out and ſtood at the door of their tents, and their wives, and their ſons,
28 and their little ones. And Moſes ſaid, by this ye ſhall know that Jehovah hath ſent me to do all theſe things that have been done, that *they were* not of my own
29 [o] deviſing; if theſe men die the death of all men, and the judgement of all *other* men come upon them, Jehovah hath
30 not ſent me; but if Jehovah create a new thing, and the earth open her mouth, and ſwallow them up, and all that belongs to them, and they go down alive into the pit, then ſhall ye know that theſe men have provoked Jehovah.
31 And as he had done ſpeaking all theſe words, the ground that *was* under them
32 clave aſunder. And the earth opened her mouth and ſwallowed them up, and their families, and all the men that [p] belonged to Korah, and all their goods;
33 and they, and all that belonged to them, went down alive into the pit, and the earth covered them over; and they periſhed from among the congregation.
34 And all Iſral that *were* round about them fled at their cry; for they ſaid, leſt the earth ſwallow us up. And a fire came out
35 from Jehovah, and conſumed the two hundred and fifty men who offered the incenſe.

And Jehovah ſpake to Moſes, ſaying,
36 ſpeak to Alozer the ſon of Aerun the
37 prieſt, that he take up the cenſers from the midſt of the burning, and ſcatter the fire off, for they are holy, *even* the cenſers
38 of theſe ſinners, at the hazard of their lives; and make broad plates of them *for* a covering of the altar; for they brought them before Jehovah, and they are [q] holy; and they ſhall be a ſign to the children of Iſral. And Alozer the prieſt
39 took the brazen cenſers which they who were burnt had offered; and they beat them out broad for a covering to the altar; *to be* a memorial to the children of
40 Iſral that no ſtranger, who is not of the ſeed of Aerun, come near to burn incenſe before Jehovah, that he be not as [r] Korah and his company; as Jehovah ſpake to him by the hand of Moſes.

And on the morrow, all the congrega-
41 tion of the children of Iſral, [s] murmured againſt Moſes and againſt Aerun, ſaying, ye have killed the people of Jehovah. And when the congregation was
42 gathered together againſt Moſes and againſt Aerun, they looked towards the tent of the congregation, and behold, the cloud covered it, and the glory of Jehovah [t] appeared. And Moſes and
43 Aerun came before the tent of the congregation.

[o] Heb. *heart.*

[p] That were in league with him, and at whoſe tents it ſeems he now was, and not in his own, ſo that his own children eſcaped, ch. xxv. 11. and ſee ver. 25. of this chapter, that Moſes went to Dathan and Abiram, whoſe tents were not near Levi's, though Korah was then dwelling with them. Comp. ch. xxvi. 10.

[q] *i. e.* To God; they are his, as they had been ſanctified to his ſervice.

[r] This was a public declaration, ſealed with the blood of the defaulters, that there was but one perſon, of whom Aerun was the only appointed repreſentative, that could atone, and that he, not being of the ſeed of Aerun, muſt die by the wrath of God. They all knew to a man, that the great High Prieſt was to be of the tribe of Jeudeh, and the conteſt between Moſes and theſe rebels now was the ſame as between Chriſt and the congregation in his time, *i. e.* who was the true prieſt of God; which conteſt Chriſt ended at the expence of his life.

[s] The diſcontent was from being debarred the immediate entrance into Canon, which, *in the letter*, was a kingdom of this world; ſo the Jews in our Lord's time wanted a temporal king and not a ſuffering prieſt.

[t] So did it when Chriſt was *glorified.*

And

44 And Jehovah ſpake to Moſes, ſaying,
45 get you up from among this congregation, and I will conſume them in a moment; and they fell on their faces.
46 And Moſes ſaid to Aerun, take the cenſer, and put fire into it from off the altar, and put on incenſe, and go quickly to the congregation, and make atonement for them, for there is wrath gone out from Jehovah, the plague is [u] begun.
47 And Aerun took as Moſes commanded, and ran into the midſt of the congregation, and behold, the plague was begun among the people, and he put on incenſe, and [w] made atonement for the
48 people. And he ſtood between the dead and the living; and the plague was
49 ſtopt. And they that died in the plague were fourteen thouſand and ſeven hundred, beſides thoſe who died in Korah's
50 affair. And Aerun returned to Moſes to the door of the tent of the congregation, and the [x] plague was ſtopped.

XVII. AND Jehovah ſpake to Moſes, ſaying,
2 ſpeak to the children of Iſral, and take of them, a rod for each houſe of a [y] father, of all the chief men in the houſe of their fathers, twelve rods; thou ſhalt
3 write each man's name on his rod. And thou ſhalt write Aerun's name on the rod of Levi; for there *ſhall be* one rod for the head of the houſe of their fathers: and thou ſhalt lay them in the 4
tent of the congregation before the teſtimonies, [z] where I meet with you; and 5
the man whom I ſhall chuſe, his rod ſhall bloſſom; and I will make the murmuring of the children of Iſral, which they murmur againſt you, to ceaſe from me.

And Moſes ſpake to the children of 6
Iſral, and all their chief men gave him a rod, a rod for each chief, for the [a] houſe of their fathers; and Aerun's rod *was* among their rods. And Moſes 7
laid the rods before Jehovah in the tent of the congregation; and on the mor- 8
row, when Moſes came into the tent of the teſtimonies, behold, the rod of Aerun for the houſe of Levi had bloſſomed, and born flowers, and yielded [b] almonds. And Moſes brought [c] forth 9
all the rods from before Jehovah to all the children of Iſral, and they looked, and took each man his rod.

And Jehovah ſaid to Moſes, put 10
Aerun's rod again before the teſtimonies, to be [d] kept for a ſign againſt the ſons of rebellion, that their murmuring may ceaſe againſt me, that they die not.

[u] The conteſt was whether Aerun was the prieſt of God, and could atone for them; Moſes or the law gave him his directions, and they who diſobeyed the laws died for it. Aerun was only a repreſentative, whom the ſpirit of pride rejected now, as the ſame ſpirit did the real Prieſt when he came in perſon; and that ſin in them or in others is marked out here as worthy of death, and ſuch as the incenſe of Chriſt only can atone for on repentance, and for ſuch ſinners Chriſt prayed at his death.

[w] Which was remitting their ſins through him who was appointed to atone.

[x] When Chriſt had made the atonement, he returned to his father's houſe, and the wrath of God was pacified, and the plague in that church ſtopped, till they were thoroughly ripe for vengeance, in about forty years afterwards.

[y] There were twelve *fathers*, viz. the twelve ſons of Jacob.

[z] The tabernacle and ark in it were but figures of the ſame great perſon in whom Jehovah was to be eſſentially preſent; and of this his meeting his repreſentatives, Moſes and Aerun, here, was a ſure promiſe and pledge: and as the dead rod or ſtaff of Aerun coming to life again and bearing fruit, was the final determination and evidence given of Aerun's divine authority, ſo the coming to life of Chriſt, and the fruits of it in the converſion of Jews and Gentiles, is the deciſive and laſt evidence in behalf of himſelf that God will give to mankind.

[a] The houſe of Jacob was the houſe of their fathers, theſe being ſons of Jacob. See Note *y* on ver. 2.

[b] Their ſtaves or rods were all then of the almond, in reference to it's *early bloom*.

[c] Luke xxiv. 26, and 46.

[d] Act. iii. 21.

11 And Moſes did as Jehovah commanded
12 him, ſo did he. And the children of
Iſral ſpake to Moſes, ſaying, behold,
13 we die, we periſh, we all periſh; every one that cometh near to the tabernacle of Jehovah muſt [e] die; ſhall we all periſh by dying?

XVIII. AND Jehovah ſaid to Aerun, thou, and thy ſons, and thy father's houſe ſhall bear the iniquity of the ſanctuary, and thou and thy ſons with thee ſhall [f] bear the iniquity of your prieſthood;
2 and thy brethren alſo, the tribe of Levi, the branch of thy father ſhalt thou bring near to thee, and they ſhall be joined to thee, and ſhall miniſter to thee; and thou and thy ſons with thee *ſhall be*
3 before the tent of the congregation; and they ſhall keep thy charge, and the charge of all the tent, but they ſhall not come near to the veſſels of the ſanctuary and to the altar, that they die not, both
4 they and [g] ye; and they ſhall be joined to thee, and ſhall keep the charge of the tent of the congregation in all the ſervice of the tent, and a ſtranger ſhall
5 not come near to you; and ye ſhall keep the charge of the ſanctuary, and the charge of the altar, that there may be [h] no more wrath upon the children of
6 Iſral; and, behold, I take your brethren the Levites from among the children of Iſral for a gift to you, given for Jehovah, to do the ſervice of the tent of the congregation; and thou and thy 7
ſons with thee ſhall obſerve your miniſtry in all things relating to the altar, and what is within the vail, and ye ſhall ſerve; *as* a ſervice of gift I have given your miniſtry, and the [i] ſtranger that cometh near ſhall die.

And Jehovah ſaid to Aerun, and, 8
behold, I give to thee the charge of the [k] offerings to me from all the holy things of the children of Iſral, to thee I give them becauſe of the [l] anointing, and to thy ſons, by a ſtatute for ever. This 9
ſhall be thine from that which is moſt holy from the fire, all their offerings, with all their bread-offerings, and all their ſin-offerings, and all their guilt-offerings, which they ſhall bring to me; what *is* [m] moſt holy ſhall be thine and thy ſons; in the [n] moſt holy place ſhalt 10
thou eat it; every male ſhall eat it; it ſhall be holy to [o] thee: and this is the 11
portion of their gifts that ſhall be thine, with all the preſents of the children of Iſral; to thee I give them, and to thy ſons, and to thy daughters with thee, by a ſtatute for [p] ever; every one that is clean in thine houſe ſhall eat it; all 12

[e] This, we may preſume, was ſaid on the death of Korah and the two hundred and fifty atonement-makers with him, by fire, and expreſſes at laſt their ſubmiſſion, or the juſtice of periſhing for want of it: this ſeems to be the meaning by the next words of God to Aerun, that he ſhould bear that *ſin* or *iniquity* which they own they could not.

[f] *i. e.* Bear *typically* that wrath which the real ſanctuary and prieſt of God were in time to ſubmit to.

[g] Aerun and they having no other or higher priviledges than any body elſe, except when acting in their repreſentative capacity.

[h] If this ſanctuary and altar were but ſtages to repreſent the great Drama upon, of what Chriſt was to fulfil, then here is pardon of ſins, and admiſſion into the preſence of God, in the name of Chriſt.

[i] Pſal. lxix. 8. Heb. vii. 13.

[k] Properly a ceſs or tax *levied* on all things given to God.

[l] The unction on the High Prieſt and his ſons conſecrated them in the name of the Meſſiah, the anointed one of God, and as ſuch they took and ate thoſe parts of the holy things which moſt eminently pointed out the choſen one of God. See ch. v. 9. Lev. vii. 31, &c. And they were to have theſe, only as being anointed; but every child knew that Aerun was not the Meſſiah.

[m] Heb. *the holy of holies*, or *holy to the holy ones*.

[n] Certainly not in the holy of holies or moſt holy place of the tabernacle, but, as *Clark* ſays, in the moſt holy place "for eating, which was the court of the tabernacle." See Lev. vi. 16, 18, 26, 29. vii. 6. *Editor*.

[o] Not to be eaten by any other, as being what had repreſented Chriſt in one character or other, as of the bread of life, atoner, mediator, or &c. Num. v. 9. Lev. x. 13, 14.

[p] And ſo will every ſon and daughter of our great High Prieſt, that is clean, eat of what *it* repreſented in the holy place above.

the

the [q] fat of the oil, and all the fat of the wine, and of the corn, their firſt-fruits which they ſhall give to Jehovah, I
13 give them to thee; the firſt-fruits of every thing in thy land, which they ſhall bring to Jehovah ſhall be [r] thine; every one that is clean in thine houſe
14 ſhall eat them; every thing that is [s] de-
15 voted in Iſral ſhall be [t] thine; every thing that openeth the womb of all fleſh, which they offer to Jehovah, of man and beaſt, ſhall be thine; but thou ſhalt ſurely redeem the firſt-born of man, and the firſt-born of the unclean beaſt
16 ſhalt thou [u] redeem; and thoſe that are to be redeemed of them, ſhalt thou redeem at a month old, at the price of [w] five ſhekels of ſilver by the ſhekel of
17 the ſanctuary, of twenty gerahs; but the firſtling of the bullock, and the firſtling of the ſheep, and the firſtling of the goat thou ſhalt not redeem; they *are* [x] holy; thou ſhalt ſcatter their blood on the altar, and their fat ſhalt thou fume on the altar *for* an offering by fire, for
18 an appeaſing odour to Jehovah; and their fleſh ſhall be thine, as the breaſt that is preſented, and as the right ſhoul-
19 der, ſhall it be thine; every portion of the holy things which the children of Iſral ſhall offer to Jehovah, I give to you, and to thy ſons, and to thy daughters with thee, by a ſtatute for ever; it is a purification with [y] ſalt before Jehovah, for thee and thy ſeed with thee.

And Jehovah ſaid to Aerun, thou 20
ſhalt have no inheritance in their land, neither ſhalt thou have a portion among them, I *am* [z] thy portion and thine inheritance among the children of [z] Iſral.
And to the ſons of Levi, behold, I give 21
all the tythe in Iſral for an inheritance, for their ſervice which they perform in the ſervice of the tent of the congregation. And the children of Iſral ſhall no 22
more come near to the tent of the congregation to bear their ſin [a] and die.
And [b] Levi, he ſhall do the ſervice of 23
the tent of the congregation; and they ſhall bear [c] their iniquity by a ſtatute for ever, through your generations; and they ſhall not have an inheritance among
the children of Iſral; for the tythe of 24
the children of Iſral, which they give to Jehovah for *his* portion, I give to the Levites for an inheritance; therefore I ſay to them, that they ſhall not have an inheritance among the children of Iſral.

And Jehovah ſpake to Moſes, ſaying, 25
and thou ſhalt ſpeak to the Levites, and 26

[q] —*Fat*—may not be thought the propereſt word, becauſe not uſed for what we call the *head juice* of the berry, grape, or apple: but it means here the pure unmixed or unlowered juice, which was what they were to offer God; and ſo of flower, the beſt and pureſt. Chriſt was the beſt and richeſt produce of the earth, and the ſincerity of his affections and purity of deſires, an example to others.

[r] Uniting as many types of Chriſt in one as was poſſible, and promiſing the benefit of them to them that are holy.

[s] Lev. xxvii. 28.

[t] It being a figure of him that was devoted for us all, Gal. iii. 13. Ezek. iv. 29.

[u] Man is redeemed, as being made in the image of God; and the unclean beaſt is the figure of him as under ſin and uncleanneſs. See Exod. xiii.

[w] Lev. xxvii. 6.

[x] So was their antitype without ſin, and needed no redeemer for himſelf.

[y] From the ceremony of ſprinkling with blood, ſo cleanſing the parties at confirming at a ſolemn contract or promiſe, the whole ſacrifice or covenanting ceremony was called *purification:* and by Lev. ii. 13. *Salt* was neceſſary in every oblation, and called the *ſalt of God's purification, i. e.* which he admits man to; "ſalt being the great ſymbol of friendſhip in all nations and ages." *Clark* on Lev. ii. 13. See alſo Mark. ix. 49. and Col. iv. 6.

[z] Pſal. xvi. 5—11. and lxxiii. 24—26. Heb. ix. 15. Is not God eternal?

[a] Heb. *to die.* God is not to be approached but through a mediator, and that man will die for his ſin, who attempts it.

[b] *Levi* is the united or double perſon; ſuch was and is the God-man; and the firſt part of the verſe is worded as if he only was ſpoken of.

[c] *i. e.* Of the people, typically and as proxies for another who is to be their inheritance, but not among men in this world.

ſay to them, when ye take the tythe from the children of Iſral, which I have given you from them for your inheritance, then ye ſhall take from it a portion for Jehovah, a tythe of the tythe;
27 and this offering of your's ſhall be [d] reckoned unto you as the corn from the floor, and as the firſt run of the wine-
28 preſs; ſo ſhall ye alſo take Jehovah's portion out of all your tythe which ye take from the children of Iſral, and ye ſhall give Jehovah's portion out of it to
29 Aerun the [e] prieſt; out of all your gifts ye ſhall take Jehovah's portion from the [f] richeſt part of them, which is to be
30 holy to him out of them: and thou ſhalt ſay to them, when ye take their richeſt part out of them, that it ſhall be reckoned to the Levites as the produce of the floor and as the produce of the
31 [g] wine-preſs; and ye ſhall eat it in [h] every place, ye and your families, for it is your wages for your ſervice in the tent
32 of the congregation; and ye ſhall not bear ſin on the acconnt of it when ye take the richeſt of it from it; and ye prophane not the holy things of the children of Iſral, that ye die [i] not.

XIX. AND Jehovah ſpake to Moſes and to
2 Aerun, ſaying, this *is* a ſtatute of the law which Jehovah hath commanded, ſaying, ſpeak to the children of Iſral that they bring to thee a [k] red heifer which *is* perfect, which hath no blemiſh in it; and ye ſhall give it unto Alozer 3
the prieſt, and he ſhall bring it out without the [l] camp, and *one* ſhall kill it before him; and Alozer the prieſt ſhall take 4
of it's blood with his finger, and ſprinkle it's blood towards the [m] front of the tent of the congregation ſeven times; and he 5
ſhall burn the heifer before their eyes; it's ſkin, and it's fleſh, and it's blood, with it's inwards ſhall he [n] burn; and 6
the prieſt ſhall take cedar wood, and hyſſop, and ſcarlet, and throw them into the midſt of the burning of the [o] heifer; and the prieſt ſhall waſh his 7
cloaths, and bathe his fleſh in water, and after that he ſhall come into the camp, and the prieſt ſhall be unclean until the [p] evening; and he that 8
burneth it ſhall waſh his cloaths, and bathe his fleſh in water, and be unclean till the evening; and one that is [q] clean 9
ſhall take up the aſhes of the heifer, and lay them without the camp in a clean place, and they ſhall be for the children of Iſral to keep, for the water of purification from ſin; and he 10

[d] *i. e.* As what ſanctified the reſt to their uſe, ſince they acknowledged themſelves by this ceſs or offering out of their tythe to be but *agents* under the *High Prieſt*.

[e] And did the people know any thing in general of Melchiſedek the prieſt of God? If they did, they muſt look beyond Aerun, who was paid here as *agent* only to Jehovah himſelf in his ſacerdotal capacity.

[f] Heb. *fat*.

[g] The produce or firſt-fruits of which ſanctified all the reſt, as the Levites did all the reſt of the people in Chriſt, their head or High Prieſt.

[h] *i. e.* Where the Levites dwelt.

[i] The quit-rent to Jehovah from thoſe holy things acknowledged the typical meaning or myſtery of paying a body of men as mediating between God and the people, and ſo the *holy things* were not *prophaned*, made common, or their holy uſe loſt.

[k] *Red*, as an emblem of *ſin*, (Iſa. i. 18.) which Chriſt took on him; *a heifer*, as it is for the body of the people; *perfect* and *without blemiſh*, like it's great antitype; *upon which no yoke ever came*, even as Chriſt never ſubmitted to the yoke of ſin.

[l] So Chriſt, thro' the inſtigation of the chief prieſts, *ſuffered without the gate*. See Heb. xiii. 12, 13. *Editor*.

[m] It being the blood of the ſacrifice for the congregation, which is the myſtical body of Chriſt, as the temple or tabernacle alſo was, which was *ſeven times ſprinkled* with it or *perfectly cleanſed*, though ſprinkled from without the camp.

[n] As a whole burnt-ſacrifice.

[o] Aſcribing the cleanſing quality of cedar and hyſſop to this fire on the heifer, and burning up the *ſcarlet* of ſin in it. See Exod. xii. 22. Lev. xiv. 4. Iſa. i. 18.

[p] When the ſcene of Chriſt's death and ſufferings ended, and the fire and wrath of God were extinct.

[q] Such was Joſeph of Arimathæa, who took from the croſs without the city what the fire of God's wrath had left, and laid in a new tomb, and ſo in a clean place, and it became afterwards the water of life, or the *pure water*, Heb. x. 22.

that

that taketh up the aſhes of the heifer ſhall waſh his cloaths and be unclean till the evening; and it ſhall be a [r] ſtatute for ever to the children of Iſral, and to the ſtranger that ſojourneth among them.

11 He that toucheth the dead body of any human creature ſhall be [s] unclean
12 ſeven days; he ſhall purify himſelf with it on the third day, and on the ſeventh day he ſhall be clean; but if he do not purify himſelf with it on the third day, then he ſhall not be clean on
13 the [t] ſeventh; every one that toucheth the dead, the body of a man that is dead, and doth not purify himſelf, he defileth the [u] dwelling place of Jehovah; and that perſon ſhall be cut off from Iſral; becauſe he did not ſprinkle the water of ſeparation upon him; he is unclean; his uncleanneſs is yet upon him.
14 This *is* the law when a man dieth in the tent; every one that [w] cometh into the tent, and every one in the tent ſhall be
15 unclean ſeven days; and every [x] ornament that is engraved which hath not the bracelet ribband to it *is* unclean;
16 and whoever toucheth one who is [y] mortally wounded with the ſword in the open field, or who is dead, or the bone of a man, or the grave, ſhall be unclean ſeven days; and they ſhall take for the 17
unclean of the duſt of the burning of the ſin-offering, and put runnning water to it in a veſſel; and one that is clean 18
ſhall take hyſſop, and dip *it* in the water, and [z] ſprinkle the tent, and all the veſſels, and the perſons which are there, and him who hath touched a bone, or one mortally wounded, or one dead, or a grave; and the clean perſon ſhall 19
ſprinkle the unclean on the third day, and on the ſeventh day, and purify him on the ſeventh day, and he ſhall waſh his cloaths, and bathe in water, and be clean in the evening; and the man that 20
ſhall be unclean, and will not purify himſelf, that perſon ſhall be cut [a] off from among the congregation; becauſe he hath defiled the dwelling place of Jehovah; he hath not ſprinkled the water of ſeparation upon him, he *is* unclean; and it ſhall be a perpetual ſtatute unto 21
them, that [b] he who ſprinkleth the water of ſeparation ſhall waſh his cloaths; and he that toucheth the water of ſeparation ſhall be unclean till the evening; and whomſoever an unclean perſon ſhall 22
touch, he ſhall be unclean; and the perſon that toucheth *him* ſhall be unclean till the evening.

AND the children of Iſral, all the XX.

[r] To uſe this ſin-water, and aſcribe their purification, communicated to them by means of the water, to the virtue of the aſhes, or of what remained when the fire had burnt all it could burn in the ſacrifice. See Heb. ix. 13, 14.

[s] They that are dead in ſins and treſpaſſes, or partake with thoſe that are, are unclean or *dead* while they live, Luke viii. 14. 1 Tim. v. 6.

[t] If he doth not acknowledge and apply to himſelf by faith the *virtue* which the aſhes acquired on the third day, he ſhall not be clean on the ſeventh or laſt day. Act. iii. 26. The raiſing up of Jeſus on the third day and remiſſion of ſins through that faith is the ſum of the holy ſcriptures.

[u] Such the body of man is, 1 Cor. iii. 16, 17.

[w] 2 John ver. 11.

[x] Such as the gold plates that hung by a ribband of blue from their turbands, and other memorials that hung by the ribband from their hands, or were faſtened by a *twiſt* of gold to their ears and noſes; all ſuch were not defiled by the death that happened in the tent, though every thing elſe was: they were ſigns of the perſon, and of the hopes in their redeemer, which ſtill remain after ſin to the penitent. See Exod. xxviii. 37. Prov. iii. 3. vi. 21. Deut. vi. 8.

[y] חלל is not *ſlain* ſo much as *ſick* and ready to die, as Ahab complains, 1 King. xxii. 34.

[z] This was baptiſing them and waſhing away their ſins, as Act. xxii. 16. by faith in the ſacrifice, as now mixed with *living* water, or reſtored to life.

[a] Qu? put without the camp, and ſo excommunicated.

[b] He that preacheth to another muſt have the ſame faith and purity which he preacheth, he muſt *waſh his own cloaths* and own himſelf under ſin.

con-

congregation, came into the wilderneſs of Jin, in the firſt [c] month; and the people abode in Kades; and Miriam
2 died there, and was buried there. And there was no water for the congregation, and they gathered together againſt Mo-
3 ſes and Aerun. And the people quarrelled with Moſes, and ſpake, ſaying, O that we had died when our [d] brethren
4 died before Jehovah! and why have ye brought the congregation of Jehovah into this wilderneſs, that we and our cattle
5 ſhould die in it? and why didſt thou bring us up out of Egypt to bring us into this wretched place? it *is* not a place of ſeed, and fig-trees, and vines, and pomegranates, neither is there *any*
6 water to drink. And Moſes and Aerun came from the preſence of the aſſembly to the door of the tent of the congregation, and fell on their faces; and the glory of Jehovah appeared to them.

And Jehovah ſpake to Moſes, ſaying, 7
take the ſtaff, and gather the congrega- 8
tion, [e] thou and Aerun thy brother, and ſpeak to the rock before their eyes, that it may give forth it's water; and thou ſhalt bring them forth water out of the rock, and give the congregation and their beaſts drink. And Moſes took the 9
[f] ſtaff from before Jehovah as he commanded him. And Moſes and Aerun 10
gathered the congregation together before the rock, and ſaid to them, hear now, ye rebels, ſhall we fetch you forth water out of this [g] rock? And Moſes lift 11
up his hand and [h] ſmote the rock with his ſtaff twice; and much water came out, and the congregation drank, and their beaſts.

And Jehovah ſaid to Moſes and to 12
Aerun, [i] becauſe ye believed me not, to ſanctify me in the eyes of the children of Iſral, therefore ye ſhall not bring this

[c] "Viz. of the fortieth year after they were come of Egypt, as appears by ver. 28. with ch. xxxiii. 38." *Clark*. And this was the ſecond time of their murmuring for want of water, for that Exod. xvii. was before the end of the third month of their Exodus, at Repidim. They came to Alim, Exod. xv. 27. and thence on the fifteenth of the ſecond month to the wilderneſs of Sin, Exod. xvi. 1. where they murmured for bread and fleſh, and manna was given them; from Sin they came to Repidim, Exod. xvii. 1. and from Repidim they came in the third month of their Exodus to Sini, Exod. xix. 1. So Num. xxxiii. to Alim, ver. 9 to Sin. ver. 11. to Repidim, *where was no water for the people to drink* ver. 14. and to Sini, ver. 16. and *after many encampments* to Jin or Kades, ver. 36. So that this miracle, as well as that of the quails, was repeated; and the rock was ſmitten in the laſt year of their being in the wilderneſs, as well as in the firſt of their coming into it, and there is a myſtery in one as well as in the other; *that rock was Chriſt*, ſays St. Paul, 1 Cor. x. 4.

[d] Ch. xi. 35. and ch. xvi.

[e] The law and the prophets foretold the ſmiting of the rock, and that the living water for Jew and Gentile would flow from it.

[f] What ſtaff or rod? Mr. *Clark* ſays, that which Moſes wrought the miracles with: But Aerun's rod that budded was laid up *before Jehovah*, ch. xvii 10. and that is the *only one* mentioned to have been put there; that therefore was the rod or ſtaff here meant (the pledge of the reſurrection) with which the rock was opened: or, in other words, the rock iſſued it's water through him who died and roſe again, through the righteous branch that ſprung from David, Jer xxiii. 5.

[g] No; it was Jehovah who brought it forth by that rod or ſtaff in his hand, which had revived: it was not the law that could *give* life, though it *taught* the way to it. Moſes ſpake unadviſedly with his lips here, Pſal. cvi. 32, 3. in calling them *rebels* in anger, and ſaying, *Shall* WE *bring out the water?* the law could not give it, nor were the people *rebels* in thirſting after it.

[h] So did thoſe who ſat in Moſes's ſeat when the ſpiritual rock, the prince of life, came in perſon; they perſecuted him in his own perſon, and in his members; and hence the water was ſo plentiful as to flow into all lands, and the *beaſts* of the field drank of it. See John iv. 14. 1 Cor. x. 3.

[i] Moſes was guilty of a fault, no doubt, though the hiſtory of it was given as a parallel or allegory. *He ſpake unadviſedly*, he was angry and did not duly attend to the deſign of God and the allegory of the rock, through anger and paſſion, which was the very caſe of his ſucceſſors in the chair at laſt. Moſes did not *believe in God to ſanctify* him in the eyes of the people, *i. e.* to ſhew them how Jehovah himſelf was concerned in the miracle, as he had done in other places, ſee Exod. xv. 25. and it was anger and prejudice at *the rebels* that made him not ſee it at the time; not that Moſes was an infidel or diſbelieved God, but he did not think of what he ſhould have believed and explained at the time; it is not the *law* but *faith* that ſaves.

con-

congregation into the land which I have
13 given them. Theſe *are* the waters [k] of Meribeh, where the children of Iſral ſtrove with Jehovah, and he was ſanctified in [l] them.

14 And Moſes ſent meſſengers from Kades to the king of Edom, thus ſaith thy brother Iſral, thou knoweſt all the trou-
15 ble that hath come upon us; that our fathers went down into Egypt, and we dwelt in Egypt many days, and the Egyptians ill-treated us and our fathers,
16 and we cried to Jehovah, and he heard our voice, and ſent the [m] angel, and brought us out of Egypt; and behold, we *are* at Kades, on the outermoſt city
17 of thy borders; let us paſs, pray now, through thy country: we will not go through the field or through the vineyard, nor will we drink the well-water; we will go the king's *high* road; we will not turn aſide to the right hand or to the
18 left, till we have paſſed thy coaſts. And Edom ſaid to him, thou ſhalt not paſs by me, leſt I come out againſt thee with
19 the ſword. And the children of Iſral ſaid to him, we will go the high road, and if I or my cattle drink of thy water, I will pay for it; I will only paſs
20 with my foot. And he ſaid thou ſhalt not paſs: and Edom came out againſt him with much people, and with a ſtrong hand. And Edom refuſed to give 21
Iſral a paſſage through his coaſts, and Iſral turned from him.

And they marched from Kades, and 22
all the congregation of the children of Iſral came to mount [n] Eer. And Jeho- 23
vah ſpake to Moſes and Aerun at mount Eer, upon the border of the land of Edom, ſaying, Aerun ſhall be gathered 24
to his people; for he ſhall not come into the land which I have given to the children of Iſral; becauſe ye [o] rebelled againſt my word at the waters of Meribeh; take Aerun and Alozer his ſon, 25
and bring them up to mount Eer, and 26
ſtrip Aerun of his garments, and put them on Alozer his ſon; and [p] Aerun ſhall be gathered to his people. And 27
Moſes did as Jehovah commanded; and they went up into mount Eer in the eyes of all the congregation. And Moſes 28
ſtript Aerun of his garments, and put them upon Alozer his ſon; and Aerun died there on the top of mount Eer: and Moſes and Alozer came down from the mount. And all the congregation ſaw 29
that Aerun was dead; and all the houſe of Iſral mourned for Aerun thirty [q] days.

AND king Ored the Canonite, who XXI.
dwelt in the ſouth, heard that Iſral was coming by the [r] way of the ſpies; and he fought againſt Iſral, and [s] took cap-

[k] *i.e.* Of *ſtrife* or *contention*, and ſo the place is called, Exod. xvii. 7. and it was the ſame *ſpiritual* rock in both places, who was ſmitten in the types at their firſt coming out of Egypt, and in perſon at laſt, on their entering into a new ſtate of things.

[l] *i.e. In* or by *the waters*; He vindicated his own honour in ſhewing them he could and *would* make *the rock* give them water, and that it was not Moſes or the *law* that could put them in poſſeſſion of the promiſes made to the fathers, but he himſelf only: by Deut. xxxii 15. they thought not of *the rock of their ſalvation*, and this miracle was to remind them of him, and ſince Moſes or the law did not do it, Jehovah did it with his own mouth, and in perſon, as at laſt.

[m] So *Jehovah in a human form*, with or without the glory, is called throughout the ſcriptures.

[n] Ch. xxxiii. 37.

[o] It is certain that though many of the prieſts did believe in Chriſt, (ſee Act. vi. 7.) yet that moſt, eſpecially the chief, of them, did not, and that the Aaronical conſtitution was neceſſarily to be changed with moſt of it's rites, when the Meſſiah ſhould come and fulfil them.

[p] That the Levitical prieſthood was to be diſſolved appears from the nature of the law and from the prophets.

[q] Deut. x. 6.

[r] The way which the ſpies whom Moſes ſent had gone near forty years before, ſee ch. xiii. 21.

[s] "To teach them that they did not prevail by their own ſtrength, (Pſal. xliv. 3, 4. Deut. ix. 4.) and therefore they ſhould truſt in God and not in themſelves. Comp. ch. xiv. 45." *Clark.*

tives-

tives from them. And Iſral vowed a vow to Jehovah, and ſaid, if thou wilt aſſuredly give this people into my hand, then I will utterly deſtroy their cities. And Jehovah hearkened to the voice of Iſral, and gave up the Canonites, and they utterly deſtroyed them, and their cities, and called the name of the place [t] Hermeh.

And they marched from mount Eer by the way of the Red ſea, to go round the land of Edom; and the [u] ſoul of the people was grieved with the way. And the people ſpake againſt the Aleim, and againſt Moſes, why haſt thou brought us up out of Egyyt to die in the wilderneſs? for *there is* no bread nor water, and our ſoul [w] loathes this light bread. And Jehovah ſent fiery ſerpents among the people, and they bit the people; and much people of Iſral died.

And the people came to Moſes, and ſaid, we have ſinned, becauſe we ſpake againſt Jehovah, and againſt thee; pray to Jehovah, that he would remove the ſerpents from us: and Moſes prayed for the people. And Jehovah ſaid to Moſes, make thee a fiery ſerpent, and put it up for a banner; and it ſhall be that every one who is bitten, when he looketh upon it, ſhall recover [x]. And Moſes made a braſen ſerpent, and ſet it up for a banner; and when a ſerpent bit any man [y], he looked upon the braſen ſerpent, and recovered.

And the children of Iſral marched on, and encamped in Abet. And they marched from Abet, and encamped in [z] Oii-Eoberim, in the wilderneſs, which *is* before Moab, towards the ſun-riſing. From thence they marched, and pitched in the valley of Zered. From thence they marched, and pitched beyond Arnun, which *is* in the wilderneſs that endeth at the coaſt of the Amorites; for Arnun *is* the bounds of Moab, between Moab and the Amorites: as it is ſaid in the [a] book of the wars of Jehovah, Veb [b] with a whirlwind, and the brooks of Arnun, and the brook grounds that extend to the dwelling of Or, and lean on the border of Moab. And from thence *they marched* to Beer; that *is* the well

[t] *i.e. Utter Deſtruction*, namely, to all who oppoſed their entrance into Canon; and hereby they wiped off the diſgrace they had met with at this place, ch. xiv. 45; and by this vow they ſhewed a ſenſe of their own natural weakneſs, which they had preſumptuouſly forgotten when they would go up, though Moſes and the ark abode in the camp, ch. xiv. 44; it was binding themſelves by vow to be good and faithful ſoldiers in the heavenly war.

[u] Heb. their *breathing was ſhort*.

[w] So they did the true manna when it came, John. vi. 32. 1 Cor. x. 11. and many of the old murmurers, who probably ſtirred up the reſt, were yet living.

[x] Our Lord applies this to himſelf, John iii. 14. A writer of great ſenſe in his *Obſervations on divers Paſſages of Scripture*, p. 227, ſuppoſes the Iſraelites had no *flags* or *ſtreamers* in the wilderneſs; but ſo נס certainly ſignifies. And whether this *braſen* ſerpent hung on a pole, as a man on a croſs, or was placed horizontally on the top of it, as a ſtreamer flies in the air, it was a figure of *the light* [of which the ſerpent was an emblem] under the curſe which the God-man endured on the croſs; and he hung here as a malefactor, a ſerpent of the venomous kind. See Wiſd. xvi. 6.

[y] 2 King. xviii. 4. John iii. 14. "The ſerpents were not removed, but only a remedy provided, ſo neither our ſins nor our afflictions are entirely removed but only we receive grace and ſtrength againſt them, Zech. xii. 10." *Clark*.

[z] *The graves of luſt* are mentioned, ch xi. 34. and this is *the tumuli of the tranſgreſſors*; are they not the ſame place?

[a] This book is no where elſe mentioned, though it ſeems referred to ver. 27. and implies they had directions, *where*, as well as *when*, to begin to fall on the enemy, this being a war in which their own wiſdom could not guide, nor their own ſtrength ſupport them, without ſupernatural aſſiſtance. *Ar*, or in the Hebrew, *Or*, Deut ii. 9. was a city of Moab, and והב, by the article את before it, was the name of a place hereabout.

[b] Or, with its flags or reeds—or elſe the fourteenth verſe might be rendered thus; "wherefore it is ſaid in the memorial or book, the war of Jehovah with Veb in Supah, (ſee Deut. i. 1. in Heb.) and with the brooks of Arnon." *Editor*.

where

where Jehovah ſaid to Moſes, gather the people together, and I will give them water [c].

17 Then ſang Iſral this ſong [d], Spring up,
18 O fountain, ſing ye of it: the fountain, the princes digged for it [e]; the nobles of the people opened the ground for it with
19 their ſceptres, with their ſtaves. And from the wilderneſs *they marched* to Metaneh; and from Metaneh to Nehalal, and
20 from Nehalal to Bemut; and from Bemut to the riſing ground, which is in the country of Moab, to the top of [f] Piſgeh, which looketh towards Jeſimen.

21 And Iſral ſent meſſengers to Sihon
22 king of the Amorites, ſaying, let me paſs through thy land: we will not turn into the field nor into the vineyard; we will not drink the well-water; we will go in the king's *high* way, till we have
23 paſſed thy coaſts. But Sihon would not ſuffer Iſral to paſs through his coaſts; and Sihon gathered all his people, and went forth againſt Iſral into the wilderneſs, and came to Jehaje, and
24 fought againſt [g] Iſral. And Iſral ſmote him with the edge of the ſword, and poſſeſſed his land from Arnun to Jabek, to the children of Ammon; for Oz was the bounds of the children of Ammon.
25 And Iſral took all thoſe cities; and Iſral dwelt in all the cities of the Amorites, in Heſbun and in all it's dependencies;
26 for Heſbun *was* the city of Sihon the king of the Amorites, and he fought with the former king of Moab, and and took all his land from him unto
27 Arnun; therefore they that deal in proverbs [h] ſay, Come, let Heſbun be built, and the city of Sihon be [i] eſtabliſhed;
28 but a fire came out of Heſbun, a flame from the city of Sihon; it hath conſumed [k] Or of Moab with Boli Bemut
29 of Arnun: woe unto thee, Moab! thou art ruined, O people of [l] Chemos! his ſons were made fugitives and his daughters captives by Sihon the king of the
30 Amorites; their lamp is [m] deſtroyed, Heſbun with Dibon, and laid deſolate with Nopah, which reacheth unto Midebeh.

31 And Iſral dwelt in the land of the

[c] They had water from the rock at Horeb, Exod. xvii. 6. and from another near Kades, in Jen, Num. xx. 1. Which of the two is ſpoken of? they were both called *Meribeh*.

[d] Iſa. xii. 2. & ſeq.

[e] St. Paul ſays, the water followed them, and there is a tradition to this day, that a river once ran here; the water came out of a rock, a large granate ſtone, by twelve mouths, viſibly worn by the running of water. See *Shaw*'s and *Pocock*'s *Travels*. And the princes of the people *digging for it* was their marking out or tracing in the ground the channel the water ſhould flow in; and their ſceptres or ſtaves were the ſame enſigns of power which they carried in their hands and *leaned upon* (as משענת ſignifies) in walking or ſitting in judgement: this ſhews they underſtood the myſtery, when they bade *the well* or *fountain* ſpring up, and ſang of it. See Pſal. cxiv. 8. Iſa. xii. 3. Joel iii. 18. The rock was ſtruck at different times, but whether two different rocks, Qu? Some miſſionaries however, in 1722, ſay, they ſaw two rocks with the like marks of the miracle upon them. See *Entertaining Account of all Countries*, p. 404. and *Critica Hebræa*, by *J. Bate*, under סלע.

[f] *i. e. An obſervatory.*

[g] Encouraged by the like meſſage to Edom, and Iſral's turning from them, and by this means Sihon was hardened to his own ruin, and, no doubt, juſt puniſhment.

[h] The Iſralites ſay, proverbially, that though Sihon built and fortified Heſbun as his own city when he had taken it, yet it proved a curſe to him, and a further puniſhment to the reſt of the Moabitiſh country under Sihon; for as it lay in the way of Iſral they deſtroyed that whole country, and the reſt of the kingdom of Sihon too; ſo that proſperity begets adverſity, as Sihon's ſucceſs at Heſbun did, by it's proving the occaſion of his total ruin.

[i] Secure yourſelf how you will, yet miſchief will come and vengeance find out the murdering hero.

[k] *Or* and *Boli Bemut* were places, and the latter named from the images on the high grounds of Moab. See xxii. 41.

[l] This city having been taken from Moab by Sihon, and now from Sihon by Iſral.

[m] See Job. xviii. 5, 6. and one reaſon among others of this figure, is from lamps being conſtantly kept burning in all inhabited houſes, in countries where they build ſo as to exclude the ſun as much as poſſible.

32 Amorites. And Moſes ſent to ſpy out Jozer; and they [n] took *it* with it's dependencies, and drove out the Amorites that *were* there.

33 And they turned and went up by the way of Baſan; and Oug the king of Baſan came out againſt them, he and all his
34 people, to war at Adroi. And Jehovah ſaid to Moſes, fear him not, for I will give him into thy hand, and all his people, and his land; and thou ſhalt do to [o] him as thou didſt to Sihon king of the
35 Amorites, who dwelt in Heſbun. And they ſmote him, and his ſons, and all his people till they left him none remaining, and poſſeſſed themſelves of his land.

XXII. And the children of Iſral marched, and pitched in the commons of Moab, at the paſſage of Jordan *to* Jericho.

2 And Balak king of Moab ſaw all that
3 Iſral had done to the Amorites. And Moab was very much afraid of the people, for they *were* many; and Moab was diſtreſſed becauſe of the children of
4 Iſral. And Moab ſaid to the elders of Midin, now will this company lick up all *that is* round about us, as the bullock licketh up the graſs of the field. And Balak the ſon of Jepur was king of Moab
5 at that time; and he ſent meſſengers to Balom the ſon of Bour, to [p] Patur, which *is* by the [q] river, into the country of the children of his people, to call him, ſaying, behold, there is a people come out of Egypt; lo, they cover the [r] face of the earth, and they are abiding over againſt me: come, I pray thee, curſe me 6
this people, for they *are* too ſtrong for me; perhaps I may be able to beat them, and drive them out of the country; for I know whomſoever thou bleſſeſt is bleſſed, and whom thou curſeſt is curſed. And the elders of Moab, and the elders 7
of Midin went with the [s] preſents for diviners in their hand; and they ſpake to him the words of Balak. And he 8
ſaid to them, ſtay here this [t] night, and I will bring you word what Jehovah ſhall ſpeak to me; and the princes of Moab ſtaid with Balom. And the Aleim 9
came to Balom, and ſaid, who are theſe men with thee? And Balom ſaid to the 10
Aleim, Balak the ſon of Jepur, king of Moab, hath ſent to me, behold, *there* 11
is a people come out of Egypt, and they cover the [u] face of the earth; now, come, curſe me them; perhaps I may be able to fight againſt them, and drive them away. And the Aleim ſaid to 12
Balom, thou ſhalt not go with them; thou ſhalt not curſe the people; for they *are* bleſſed. And Balom aroſe in the 13
[w] morning, and ſaid to the princes of Balak, get you to your own country; for Jehovah refuſeth to let me go with you. And the princes of Moab aroſe and came 14
to Balak, and ſaid, Balom refuſes to come with us.

And Balak ſent again more princes, 15

[n] They rebuilt the city. See ch. xxxii. 25.

[o] Deut. iii. 11, 12. Pſal. cxxxv. 11.

[p] There was *Patræ*, in *Achaia*, and *Patara*, in *Lycia*, where *Apollo* had an oracle, and *Apollo*'s prieſts were called *Pateræ*, plainly derived from פתר *to expound* or *propheſy*; and no doubt Jehovah had an oracle at our *Patur*, which, by Deut. xxiii. 4, was in *Aram*, or *Meſopotamia*.

[q] The great river *Euphrates*, namely, ſee Gen. xv. 18. Joſh. xxiv. 2, 15. So *Targum Onkelos*—"To *Pethor of Aram*, (*Meſopotamia*) which is upon or near the *Euphrates*, the land of the children of his people." *Editor*.

[r] Heb. *eye*.

[s] Some preſents, if ever ſo ſmall, are, to this day, made to all men of note, at coming into their preſence on buſineſs. See 1 Sam. ix. 7.

[t] That he might conſult God in a dream, as many prophets, and ſome who were not prophets, had information from heaven in a dream by night.

[u] Heb. *eye*.

[w] From his dream.

and

16 and more honourable than them. And they came to Balom and ſaid to him, thus ſays Balak the ſon of Jepur, be not
17 withholden from coming to me; for I will promote thee to great [x] honour, and whatſoever thou ſhalt ſay to me, I will do; and come now, curſe me this peo-
18 ple. And Balom anſwered and ſaid to the ſervants of Balak, if Balak would give me his houſe full of ſilver and gold, I cannot go beyond the word of Jehovah
19 my Aleim, to do little or much; and now tarry ye alſo here this night, that I may know what Jehovah will ſay to me
20 more. And the Aleim came to Balom in the [y] night, and ſaid to him, [z] if the men are come to call thee, ariſe, go with them, only the word which I ſhall
21 ſpeak to thee, that ſhalt thou do. And Balom aroſe in the morning, and ſaddled his aſs, and went with the princes of Moab.

22 And the anger of the Aleim was [a] kindled becauſe he went: and the angel of Jehovah ſtood in the way to oppoſe him. And he was riding upon his aſs, and his two ſervants with him;
23 and the aſs ſaw the angel of Jehovah ſtanding in the way, and his ſword drawn in his hand. And the aſs turned out of the road, and went into the field; and Balom ſmote the aſs to turn her into
24 the road. And the angel of Jehovah ſtood in a [b] hollow road to the vineyards, a fence *being* on this ſide and a fence on
25 that. And the aſs ſaw the angel of Jehovah, and preſſed againſt the wall, and preſſed Balom's foot againſt the wall; and he ſmote her again. And the an- 26
gel of Jehovah went further on, and ſtood in a narrow place where there was no road to turn to the right hand or to the left. And the aſs ſaw the angel of 27
Jehovah, and fell down under Balom; and Balom's anger was kindled, and he ſmote the aſs with a ſtaff. And Jehovah 28
opened the mouth of the aſs, and ſhe ſaid to Balom, what have I done to thee that thou haſt ſmitten me theſe three times? And Balom ſaid to the aſs, be- 29
cauſe thou haſt mocked me: I would there were a ſword in mine hand, for now would I kill thee. And the aſs 30
ſaid to Balom, have not I been thine aſs which thou haſt ridden upon ſince I have been with thee unto this day? was I ever [c] wont to do ſo to thee? And he ſaid, no. And Jehovah opened the eyes 31
of Balom, and he ſaw the angel of Jehovah ſtanding in the way, and his ſword drawn in his hand; and he bowed down himſelf flat upon his face. And the 32
angel of Jehovah ſaid to him, why haſt thou ſmitten thine aſs theſe three times? behold, I myſelf came out to oppoſe *thee*, becauſe thy way is perverſe before me: and the aſs ſaw me, and 33
turned from me theſe three times; unleſs ſhe had turned from me, ſurely now I ſhould have killed thee, and ſaved her alive. And Balom ſaid to the angel of 34
Jehovah, I have ſinned; for I knew not that thou ſtoodeſt in the way againſt me: and now, if it be evil in thy ſight, I will

[x] Here ambition began to prevail, and his faith to fail; but as to his being an idolater and conjurer, that is againſt the plain face of the whole ſtory, 2 Pet. ii. 15.

[y] As Gen. xx. 3. and in many other places,

[z] Rather, "ſince the men are come, &c." See *Noldius*'s *Particles* in אם XIV. *Editor.*

[a] Not merely becauſe he went, but becauſe his intention was bad. See ver. 32. "But I ſhould rather render the words, "as he *was* going," for the Hebrew has הולך the participle, not הלך or התהלך the verb." *Editor.*

[b] At the foot of the hills the roads are hollow and deep.

[c] And wouldſt thou kill me, who am an irrational creature, for the firſt fault? and what doſt thou deſerve from God, whom thou knoweſt thou art now diſobeying? 2 Pet. ii. 16.

35 get me back again. And the angel of Jehovah ſaid to Balom, go with the men; but the word that I ſpeak to thee that ſhalt thou ſpeak. And Balom went with the princes of Balak.

36 And Balak heard that Balom was come, and he went out to meet him, at a city of Moab, which *is* upon [d] the border of Arnun, which is at the utmoſt

37 bounds. And Balak ſaid to Balom, did I not ſend earneſtly to thee, to call thee? why didſt thou not come unto me? am I not indeed able to pro-

38 mote thee to honour? And Balom ſaid to Balak, behold, I am come to thee: have I now any power at all to ſpeak any thing? the word that Jehovah ſhall put in my mouth, that muſt I

39 ſpeak. And Balom went with Balak, and they came to the city of Hajut.

40 And Balak ſacrificed oxen and ſheep, and ſent for Balom and the princes that

41 *were* with him And in the morning, Balak took Balom, and brought him up to the high places of Baol, and he ſaw from thence the utmoſt *part* of the people.

XXIII. AND Balom ſaid to Balak, build me here ſeven altars, and prepare me here [e] ſeven young bulls and ſeven rams.

2 And Balak did as Balom ordered; and Balak and Balom offered a young bull

3 and a ram on *each* altar. And Balom ſaid to Balak, ſtand by thy burnt-offerings, and I will go: perhaps Jehovah will come to meet me; and the word which he ſheweth me, I will tell to thee; and he went to the high [f] place. And 4

the Aleim came to [g] Balom, and he ſaid to him, I have ſet up ſeven altars, and offered a young bull and a ram on *each* altar. And Jehovah put a word in the 5

mouth of Balom, and ſaid, return to Balak, and thus ſhalt thou ſay. And he 6

returned to him, and behold, he ſtood by his burnt-offerings, he and all the princes of Moab. And he took up his 7

diſcourſe, and ſaid, Balak king of Moab hath brought me from Aram from the mountains of the Eaſt, come, curſe me Jacob, and come defy Iſral; how ſhall I 8

curſe whom Jehovah hath not curſed? and how ſhall I defy whom Jehovah hath not defied? for [h] on the top of the rocks 9

I ſee him, and on the hills do I behold him; lo, the people ſhall dwell [i] alone, and ſhall not reckon themſelves among the nations: who can [k] number the duſt 10

of Jacob, and count the fourth part of Iſral? let [kk] me die the death of the righteous, and let my latter end be like [l] his. And Balak ſaid to Balom, what 11

art thou doing to me? I fetched thee to curſe mine enemies, and behold, thou bleſſeſt *them* altogether. And he an- 12

ſwered and ſaid, muſt I not take care to

[d] So far Sihon had taken from Balak's immediate predeceſſor, and Iſral from Sihon.

[e] As a ſin-offering for Moab, that they might be preſerved, which Balak thought impoſſible, if Iſral proſpered, and therefore fooliſhly wanted to bring a curſe upon Iſral, which Balam wickedly, for gain, endeavoured, by ſacrifice and prayer, and ſucceeded by wicked policy afterwards. See 1 Chron. xv. 26. 2 Chron. xxix. 21. Job xl. 8. Mich. vi. 6.

[f] To pray at the door of the temple or tabernacle there, and burn incenſe, and do what was done in the tabernacle, for the altar was in the court.

[g] Exod. xxix. 12. They were not in the open field or on the naked top of a rock.

[h] Preſiding over all nations, their hills, and Gods, and eſtabliſhed as on a rock, Pſal. xxv. 5.

[i] Be a peculiar people, and diſtinguiſhed as the head from the members; and they continue diſtinct from all other nations to this day; but thoſe privileges or that *eminence* were verified only in Chriſt and his myſtical body.

[k] See Gen. xiii. 16.

[kk] Heb. *my ſoul*, or *animal frame*.

[l] Balom, of Padan-aram, muſt know the children of Iſral were children of Abrem too, and that the *bleſſing* was in their line, though gain made him ſo wicked as to wiſh to curſe thoſe whom God had bleſſed: very probably Balom was deſcended of Nahor.

ſpeak that which Jehovah putteth into
13 my mouth? And Balak ſaid to him, come with me, I pray thee, to another place, whence thou ſhalt ſee but the utmoſt part of them, and thou ſhalt not ſee them all; and curſe me them from thence.
14 And he took him to the field of [m] Jupim on the top of Piſgeh, and he built ſeven altars, and offered a young
15 bull and a ram on *each* altar. And he ſaid to Balak, ſtand here by thy burnt offering, and I will meet *Jehovah* yonder.
16 And Jehovah met Balom, and put a word in his mouth, and he ſaid, return
17 to Balak, and thus ſhalt thou ſay. And he came to him, and behold, he was ſtanding by his burnt-offerings, and the princes of Moab with him; and Balak ſaid to him, what doth Jehovah ſay?
18 And he took up his diſcourſe, and ſaid, ariſe Balak and hear; hearken to me thou
19 ſon of Jepur: the Lord *is* not a man, that he ſhould lie, nor the ſon of man that he ſhould repent: hath he ſaid, and will he not do it? or hath he [n] ſpoken, and
20 will he not make it good? behold, I have received a bleſſing, for he hath
21 bleſſed, and I cannot reverſe it; he hath not ſeen iniquity in Jacob, neither hath he perceived [o] perverſeneſs in Iſral; Jehovah his Aleim *is* with him, and the ſhout of a king *is* among them; Jehovah brought 22
him out of Egypt; he hath, as it were, the ſtatelineſs of the [p] ſtag; for *there is* no 23
[q] witchcraft againſt Jacob, neither *is there* any divination againſt Iſral: at this time will it be ſaid, [r] what hath Jehovah done for Jacob and for Iſral? be- 24
hold, the [s] people ſhall riſe up as a lion and lift up themſelves as a young lion that will not lie down till he hath eaten the prey and drunk the blood of the ſlain.

And Balak ſaid to Balam, neither 25
curſe them at all, nor bleſs them at all. And Balom anſwered and ſaid to Balak, 26
did I not tell thee, ſaying, all that Jehovah ſpeaketh, that I muſt do?

And Balak ſaid to Balom, come, I 27
pray thee, let me take thee to another place, perhaps it may be right in the eyes of the Aleim that thou ſhouldſt curſe me them from thence. And Ba- 28
lak took Balom to the top of [w] Pour that looketh towards Jeſimen. And Balom 29
ſaid to Balak, build me here ſeven altars, and prepare me here ſeven young bulls, and ſeven rams. And Balak did as Ba- 30
lom ordered, and offered a bull and a ram on *each* altar.

AND Balom ſaw that it was pleaſing XXIV.
in the eyes of Jehovah to bleſs Iſral, and he went not as before to meet with [x] omens, but ſet his face towards the wilderneſs.

[m] *Jupim* means thoſe who ſpy out or make obſervations, and *Piſgeh* is an obſervatory or place of obſervation.

[n] In all caſes which are not *conditional*, the word of God muſt ſtand; God had promiſed a ſeed of the woman ſhould come, and ſwore that that ſeed ſhould come of Jacob, which is what theſe queſtions refer to; and ſo Iſral muſt be bleſſed.

[o] *i. e.* Not ſufficient to reject him from being the holy line, as other families had been rejected, and therefore God was with him, and *the king*, whom all nations expected, was to come of them; and Jehovah was then their king. See Judg. viii. 23. 1 Sam. viii. 7. xii. 12.

[p] Whether there be any ſuch creature as an unicorn I know not, but by the compariſon, Pſal xxix. 6. the word means ſome ſpecies of the deer: our red deer is a formidable, lofty, and ſtately creature. Iſa. xxxiv. 7. Job. xxxix. 9.

[q] נחש is properly *playing the ſerpent*, and denotes a ſly, inſidious watching of an opportunity, when people are off their guard, and indeed the ſerpent puts it's prey off it's guard by it's quivering, dazzling eye, which is *faſcinating* or bewitching.

[r] *i. e.* How great things?

[s] See Gen. xlix. 9. Mich. v. 8. Iſa. xxxi. 4.

[w] Probably ſo called from the image of an *open-mouthed* Baol or *bull*, which was diſtinguiſhed from other Baols by the largeneſs or gaping of his jaws.

[x] Signs or tokens, intimations or glimpſes of hope from God, that he might ſafely curſe Iſral, which was wicked enough in all reaſon, as he knew who that people was; but there appears no idolatry or evil arts in divination, or magical and ſuperſtitious rites uſed here.

2 wilderneſs. And Balom lift up his eyes, and ſaw Iſral encamped according to their tribes, and the ſpirit of the Aleim
3 came upon him. And he took up his diſcourſe, and ſaid, Balom the ſon of Bour ſaith, even he ſaith whoſe eyes
4 were [y] ſhut; he ſaith, who hath heard the words of the Lord, who hath ſeen the viſion of the all-bountiful, being hum-
5 bled and having his eyes open; how beautiful are thy tents, O Jacob! thy
6 encampments, O Iſral! as vallies are they ſpread [z] forth, as gardens by the river's ſide, as the [a] aloes which Jehovah has planted, as [a] cedars by the waters;
7 the [b] water ſhall flow to his roots, and his ſeed *ſhall be* in many waters, and his king ſhall be exalted above [c] Agag, and
8 his kingdom be lifted up: Jehovah brought him out of Egypt; he hath, as it were, the ſtatelineſs of the ſtag; he ſhall conſume the nations *that are* his enemies, and break their bones to pieces,
9 and pierce deep with his arrows; he ſhall couch, he ſhall lie down as a young lion, and as an old lion: who ſhall rouſe him up? [d] bleſſed *are* they that bleſs thee, and curſed *are* they that curſe thee.
10 And Balak's anger was kindled againſt Balom, and he ſmote his hands together; and Balak ſaid to Balom, I called thee to curſe mine enemies, and behold, thou haſt altogether bleſſed *them* theſe
11 three times; and now, flee thou to thy place; I purpoſed to promote thee to great honour, and behold, Jehovah hath withholden thee from honour. And 12
Balom ſaid to Balak, did I not ſpeak to thy meſſengers whom thou ſenteſt to me, ſaying, if Balak would give me his 13
houſe full of ſilver and gold, I cannot go beyond the word of Jehovah to do good or bad of my own mind; what Jehovah ſhall ſay, that will I ſay; and 14
now, behold, I am going to my people; come, I will inform thee what this people will do thy people in the time to come.

And he took up his diſcourſe, and 15
ſaid, Balom the ſon of Bour ſays, and the man ſays whoſe eyes were ſhut; he 16
ſays, who hath heard the words of Jehovah, and received knowledge from the moſt high, who hath ſeen the viſion of the all-beneficent, being humbled, and having his eyes opened; I ſee 17
it but not at preſent, I behold it but not near: there cometh a ſtar out of Jacob, and a ſcepter ariſeth out of Iſral; and it ſhall ſubdue the coaſts of Moab, and confound all the children of oppoſition [e]. And Edom ſhall be a poſſeſſion, and 18
Soir ſhall be the poſſeſſion of his enemies; and Iſral ſhall have the pre-eminence. And [f] one that is of Jacob ſhall 19
have the dominion, and deſtroy every [g] remaining [h] enemy. And he looked 20
on Omelek, and took up his diſcourſe,

[y] By ambition and covetouſneſs.
[z] He ſpeaks of the beautiful diſpoſition of the camp.
[a] Looking, perhaps, at the ſeveral ſtandards, by which the different parties, who appeared like thriving and beautiful trees, were diſtinguiſhed.
[b] See ſuch another deſcription, Ezek. xxxi. 4. & ſeq.
[c] *Agag* was king of the Amalekites, 1 Sam. xv. who firſt oppoſed Iſral, and might have been the common name or title of their kings, and may ſtand in the prophetical ſtile here for every oppoſer; but the full completion of this is in Chriſt and his kingdom; Saul conquered Agag, but the kingdom was not eſtabliſhed in his ſeed.
[d] Gen. xii. 3.
[e] שת is *to ſet againſt, oppoſe.*
[f] See Iſa xi. 12.
[g] Heb the *ſhreds* or *ſcraps.*
[h] מעיר from ערה, one that *makes a ſtir,* as an enemy; ſo the propheſy ſays, that a deſcendant of Jacob ſhould at laſt deſtroy all oppoſition, every enemy whatever.

and

and ſaid, [i] Omelek *is* the chief of the nations, but his latter end *ſhall be* utter
21 deſtruction. And he looked on the [k] Kenites, and took up his diſcourſe, and ſaid, ſtrong is thy dwelling, and thy
22 neſt built in a rock; but yet [l] Keni ſhall be waſting until Aſſur carrieth thee away
23 captive. And he took up his diſcourſe, and ſaid, alas! who can proſper when
24 Jehovah [m] ſets himſelf againſt him? And ſhips *ſhall come* from the coaſt of [mm] Chittim and afflict Aſſur, and ſhall afflict [n] Heber, and he alſo ſhall utterly [o] periſh.
25 And Balom aroſe, and went, and returned to his [p] place, and Balak alſo went his way.

XXV. AND Iſral abode in Sittim, and the people began to commit whoredom with
2 the daughters of Moab. And they called the people to ſacrifices of their Aleim, and the people ate, and bowed
3 down to their Aleim. And Iſral was joined to [q] Baol-pour; and the anger of
4 Jehovah was kindled againſt Iſral. And Jehovah ſaid to Moſes, take all the heads of the people, and hang them up to Jehovah before the ſun, that the fierce anger of Jehovah may be turned away from Iſral. And Moſes ſaid to 5
the judges of Iſral, ſlay ye every one his own men that were joined to Baol-pour.

And behold, one of the children of 6
Iſral came, and brought to his brethren a Midinitiſh woman, in the ſight of Moſes, and in the ſight of all the congregation of the children of Iſral, as they *were* weeping at the door of the tent of the congregation. And Phinehas, the 7
ſon of Alozer, the ſon of Aerun the prieſt, ſaw it; and he aroſe from among the congregation, and took a javelin in his hand, and went after the man of Iſ- 8
ral into the inner tent, and thruſt both of them through, the man of Iſral, and the woman into her belly; and the plague was ſtayed from the children of Iſral. And thoſe that died in the plague 9
were twenty and four thouſand.

And Jehovah ſpake to Moſes, ſaying, 10
Phinehas, the ſon of Alozer, the ſon of 11
Aerun the prieſt hath turned away my

[i] This people was a tribe of Edom, but the moſt gallant and warlike of them all, and ſo fell the ſooneſt into that corruption of manners, which conqueſt and riches ſoon bring with them, and were the firſt that were utterly deſtroyed, as a people, of all the many little nations that dwelt round the country of Iſral: there ſeems a turn in ראשית and אחרית, that Omelek was beſt or *firſt* in condition now, but ſhould be the laſt or *worſt off* in that change which providence would bring on all theſe nations.

[k] Jethru was of this clan, whether they were Midinites or only lived under them, they favoured Iſral on Jethru's account, and were not involved in the deſtruction of the reſt of the Midinites; and Heber (Jud. iv. 11.) became a refugee, and left his own country, their religion being by that time corrupted.

[l] And they, we may ſuppoſe, were carried away by the *Aſſyrians*, when the kings of *Nineveh* made their expeditions into *Arabia*, *Judea*, and *Egypt*, 2 King. xv. & ſeq. Iſa. vii. 18.

[m] As God did againſt all theſe nations at the times Balom is propheſying of. See Jer. xxvii. 8. Iſa. lx. 12.

[mm] He was a ſon of Javan, Gen. x. 4. and named, no doubt, from the broken, disjointed, peninſular, or maritime coaſts his poſterity were to inhabit in *Greece* and *Italy*. *Greece* began, and *Italy* compleated, the ruin of the *Aſiatic* empire.

[n] The Hebrews.

[o] From being a nation; being to be vagabonds [*i. e.* the comparatively few of them that remain] till the end of the world.

[p] It was about ſeven days journey from *his place* or Haran to Gileod, as appears, Gen. xxxi. 23; though, perhaps, it might be performed much ſooner on horſes or camels. What brought Balom back when Balak diſmiſſed him and dropt his connections [as is plain] with the Midinites, is not mentioned; only we find him among the Midinites, after he had gone home from Balak; and what his prayers could not, his curſed policy did, *i. e.* bring a curſe on the Iſralites. See ch. xxxi. 16. Balom, in the preceding propheſies, ſeems confined to what ſhould happen to the Iſralites and their enemies [as all their neighbours in their turn were] till the *latter days*, or chriſtianity; and in *Aſſur* is comprehended the *Aſſyrian*, *Babyloniſh*, and *Perſian* empire, which fell a prey to the *Grecians* and *Romans*: nor does there ſeem any hint about the *Turks*, except that, ver. 19. *the ſhreds* or *remaining ſcraps* of the enemy ſhould fall before him that was to be of Jacob.

[q] Hoſ. ix. 10. Pſal. cvi. 29.

wrath

wrath from the children of Iſral, by his zeal for me among them, that I conſumed not the children of Iſral in my
12 jealouſy: therefore ſay, behold, I give
13 unto him my purification of peace, and he ſhall [r] have it, and his ſeed after him, even a purification of an everlaſting prieſthood, becauſe he was zealous for his Aleim, and made atone-
14 ment for Iſral. And the name of the man of Iſral that was ſlain, who was ſlain with the Midinite woman, *was* Zimri the ſon of Shalua, the [s] chief of a houſe of a father of the Simeonites.
15 And the name of the Midinite woman, who *was* ſlain, *was* Cozbi the daughter of Jur, the head of the families of the houſe of a father in Midin.
16 And Jehovah ſpake to Moſes, ſaying,
17 diſtreſs the Midinites, and ſmite them,
18 for they have diſtreſſed you with their wiles which they have contrived againſt you in the matter of Pour, and in the matter of Cozbi, the daughter of a chief man in Midin, their ſiſter, who was ſlain in the day of the plague on the account of Pour.

XXVI. AND after the plague, Jehovah ſpake to Moſes and to Alozer the ſon of Aerun
2 the prieſt, ſaying, take the ſum of all the congregation of the children of Iſral, from twenty years old and upwards, by the houſe of their fathers, of all that go
3 upon duty in Iſral. And Moſes and Alozer the prieſt ſpake to them in the deſerts of Moab by Jordan *near* Jericho,
4 ſaying, *take the ſum* from twenty years old and upwards, as Jehovah commanded Moſes, and the children of Iſral when [t] they came out of the land of Egypt.

Reuben the eldeſt ſon of Iſral; the 5
children of Reuben, Hanuch, *of whom cometh* the family of the Hanuchites; of
of Palua, the family of the Palaites; of 6
Hejren, the family of the Hejrenites;
of Carmi, the family of the Carmites.
Theſe *are* the families of the Reuben- 7
ites; and they that were muſtered of
them were forty and three thouſand and
ſeven hundred and thirty. And the ſons 8
of Palua, Aliab. And the ſons of Aliab, 9
Nemual, and Dathan, and Abiram; this
is that Dathan and Abiram *who were* called
to the aſſembly, who ſtrove againſt Moſes and againſt Aerun in the company of
Korah, when they ſtrove againſt Jehovah; and the earth opened her mouth, 10
and ſwallowed them up together with
Korah, when that company died, when
the fire devoured two hundred and fifty
men, and they became a ſign: notwith- 11
ſtanding the children of Korah died not.
The ſons of Simeon after their fami- 12
lies; of Nemual, the family of the Nemualites; of Imin, the family of the
Iminites; of Ichin, the family of the
Ichinites; of Zerah, the family of the 13
Zerahites; of Saul, the family of the
Saulites. Theſe *are* the families of the 14
Simeonites, twenty and two thouſand
and two hundred.
The ſons of Gad after their fami- 15
lies; of Jepun, the family of the Jepunites; of Hagi, the family of the
Hagites; of Suni, the family of the
Sunites; of Azni, the family of the 16
Aznites; of Ori, the family of the
Orites; of Arud, the family of the 17
Arudites; of Arali, the family of the
Aralites. Theſe *are* the families of the 18
children of Gad, according to thoſe that

[r] Confirmed to him by a ſolemn act; and it continued in his line to the captivity, ſee 1 Chron. vi. 4. Eccleſ. xlv. 24. And obſerve that not only mutual promiſes, but a promiſe on one ſide only was confirmed by ſacrifice.

[s] *i. e.* regularly deſcended from one of the ſons of the patriarch Simeon, each of whoſe ſons formed a houſe, Gen xlvi. 10. Exod. vi. 15. 1 Chron iv. 24.

[t] Heb. *coming out.* Num. i. 1,

were

were muſtered of them, forty thouſand and five hundred.

19 The ſons of Jeudeh *were* Or and Aunan; and Or and Aunan died in the
20 land of Canon. And the ſons of Jeudeh after their families were; of Seleh, the family of the Selenites; of Perej, the family of the Perejites; of Zereh, the
21 family of the Zerehites; and the ſons of Perej were; of Hejren, the family of the Hejrenites; of Hamul, the family of
22 the Hamulites. Theſe *are* the families of Jeudeh according to thoſe that were muſtered of them, ſeventy and ſix thouſand and five hundred.

23 The ſons of Iſſachar after their families; of Tulo, the family of the Tuloites; of Pueh, the family of the Pu-
24 nites; of Iſub, the family of the Iſubites; of Semren, the family of the
25 Semrenites. Theſe *are* the families of Iſſachar according to thoſe that were muſtered of them, ſixty and four thouſand and three hundred.

26 The ſons of Zebulun after their families; of Sered, the family of the Seredites; of Alun, the family of the Alunites; of Ihelal, the family of the Ihe-
27 lalites. Theſe *are* the families of the Zebelunites, according to thoſe that were muſtered of them, ſixty thouſand and five hundred.

28 The ſons of Joſeph after their fami-
29 lies *were* Menaſeh and Ephrim. The ſons of Menaſeh; of Machir, the family of the Machirites; and Machir begat Gelod; to Gelod *belong* the family of the
30 Gelodites. Theſe *are* the ſons of Gelod; *of* Aiozer, the family of the Aiozerites; *of* Helek, the family of the
31 Helekites; and *of* Aſrial, the family of the Aſrialites; and *of* Sechem, the fa-
32 mily of the Sechemites; and *of* Semido, the family of the Semidoites; and *of* Heper, the family of the Heperites.

And Jelpahad the ſon of Heper had no 33
ſons, but daughters; and the names of the daughters of Jelpahad *were* Meheleh and Noeh, Hegleh, Melcheh, and Terjeh. Theſe *are* the families of Menaſeh, 34
and thoſe that were muſtered of them *were* fifty and two thouſand and ſeven hundred.

Theſe *are* the ſons of Ephrim after 35
their families; of Suteleh, the family of the Sutelehites; of Becher, the family of the Bechrites; of Tahan, the family of the Tahanites. And theſe *are* 36
the ſons of Suteleh; of Oran, the family of the Oranites. Theſe *are* the 37
families of the ſons of Ephrim, according to thoſe that were muſtered of them, thirty and two thouſand and five hundred. Theſe *are* the ſons of Joſeph after their families.

The ſons of Benjamin after their fa- 38
milies; of Belo, the family of the Beloites; of Aſbel, the family of the Aſbelites; of Ahiram, the family of the
Ahiramites; of Supem, the family of the 39
Supemites; of Hupem, the family of the Hupemites. And the ſons of Belo 40
were Ared and Nomen; *of Ared*, the family of the Aredites; *and* of Nomen, the family of the Nomites. Theſe *are* 41
the ſons of Benjamin after their families; and they that were muſtered of them *were* forty and five thouſand and ſix hundred.

Theſe *are* the ſons of Dan after their 42
families; of Suhem, the family of the Suhemites. Theſe *are* the families of Dan after their families. All the fami- 43
lies of the Suhemites, according to thoſe that were muſtered of them, *were* ſixty and four thouſand and four hundred.

The ſons of Aſher after their fa- 44
milies; of Imeneh, the family of the Imeneh; of Iſui, the family of the

Iſuites; of Berioeh, the family of the
45 Berioites. Of the ſons of Berioeh; of
Heber, the family of the Heberites; of
Melchial, the family of the Melchia-
46 lites. And the name of the daughter
47 of Aſher *was* Sareh. Theſe *are* the fa-
milies of the ſons of Aſher, accord-
ing to thoſe that were muſtered of them,
fifty and three thouſand and four hun-
dred.

48 The ſons of Nepthali after their fa-
milies; of Ihejal, the family of the
Ihejalites; of Guni, the family of the
49 Gunites; of Ijer, the family of the Ije-
rites; of Selem, the family of the Sele-
50 mites. Theſe *are* the families of Nep-
thali according to their families; and
they that were muſtered of them *were*
forty and five thouſand and four hundred.
51 Theſe *were* muſtered of the children of
Iſral, ſix hundred thouſand and a thouſand
ſeven hundred and thirty.

52 And Jehovah ſpake to Moſes, ſaying
53 unto theſe ſhalt thou divide the land for
an inheritance, according to the number
54 of the names: to him that is moſt nu-
merous ſhalt thou give the larger inhe-
ritance, and to him that is few in num-
ber ſhalt thou give the leſs inheritance;
to every man ſhall his [u] inheritance be
given according to thoſe that are muſ-
55 tered of him: the land ſhall ſurely be
divided by lot; according to the names
of the [w] tribes of their fathers ſhall they
56 inherit: according to the lot ſhall the
poſſeſſion thereof be divided between the
more and the leſs numerous.

57 And theſe *are* thoſe that were muſtered
of the Levites, according to their fa-
milies; of Gerſun, the family of the
Gerſunites; of Ket, the family of the
Ketites; of Merari, the family of the
Merarites. Theſe *are* the families of
58 Levi; the family of the Libnites; the
family of the Hebrenites, the family of
the Mehalites, the family of the Mu-
ſites, the family of the Korahites. And
59 Ket begat Omram; and the name of
Omram's wife *was* Jucabed, a daughter
of Levi, who was born to Levi in
Egypt; and ſhe bare to Omram Aerun
60 and Moſes, and Miriam their ſiſter: and
to Aerun were born Nadab and Abieva,
61 Alozer and Aitemer; and Nadab and
Abieva died for their offering ſtrange
[x] fire before Jehovah. And they that
62 were muſtered of them were twenty and
three thouſand, all the males from a
month old and upwards; for they were
not muſtered among the children of Iſ-
ral, becauſe there was [y] no inheritance
to be given them among the children of
Iſral.

63 Theſe *are* they that were muſtered by
Moſes and Alozer the prieſt, who muſ-
tered the children of Iſral in the de-
ſarts of Moab by Jordan *near* Jericho.
64 And among theſe there was not a man of
them whom Moſes and Aerun the prieſt
muſtered, when they muſtered the chil-
dren of Iſral in the wilderneſs of Sini;
65 for Jehovah ſaid to them, they ſhould
ſurely die in the wilderneſs. And there
was not a man of them left, but Caleb

[u] It being a figure of that everlaſting inheritance in heaven, proportioned to the number that ſhall be ſaved.

[w] So there were twelve lots firſt, to each patriarch one; and by lot, as ſuch, it was the diſpoſal and gift of God; and then that lot was to be divided among each family in proportion to the number in it, that every *child of God* [for as ſuch they were all conſidered] might have his proper ſhare in the kingdom of his father.

[x] Together with ſtrange incenſe, which God had not appointed, and ſo they came not in his name out of whoſe hand the atonement only can be accepted, Rev. viii. 4.

[y] God was the inheritance of his prieſts; they were not to have it on earth: and as they were *a kingdom of prieſts, a holy nation*, Exod. xix. 6. heaven is here promiſed to all that were holy.

the

the ſon of Ipeneh, and Jehoſua [z] the ſon of Nun.

XXVII. AND there came the daughters of Jelpahad the ſon of Heper, the ſon of Gelod, the ſon of Machir, of the family of Menaſeh the ſon of Joſeph; and theſe *are* the names of his daughters, Meheleh, Noeh, and Hegleh, and Mel-
2 cheh, and Terjeh. And they ſtood before Moſes, and before Alozer the prieſt, and before the chief men, and all the congregation, at the door of the tent
3 of the congregation, ſaying, our father died in the wilderneſs, and he was not among the congregation that was gathered together againſt Jehovah in the congregation of Korah, but he died in
4 his [a] own ſin, and had no ſons; why ſhould the name of our father be cut off from his family becauſe he hath no ſon? give us a poſſeſſion among the bre-
5 thren of our father. And Moſes brought their cauſe before Jehovah.

6 And Jehovah ſpake to Moſes, ſaying,
7 the daughters of Jelpahad ſpeak right; thou ſhalt by all means give them the poſſeſſion of an inheritance among the brethren of their father; and thou ſhalt paſs their father's inheritance to them.
8 And thou ſhalt ſpeak to the children of Iſral, ſaying, if any man dieth, and hath no ſon, then thou ſhalt paſs his inhe-
9 ritance to his daughter; and if he hath no daughter, then ye ſhall give his in-
10 heritance to his brothers; and if he hath no brothers, then ye ſhall give his inheritance to the brothers of his father;
and if his father have no brothers, then 11
ye ſhall give his inheritance to his own fleſh that is neareſt to him of his own family, and he ſhall poſſeſs it; and it ſhall be to the children of Iſral a ſtatute of judgement, as Jehovah hath commanded Moſes [b].

And Jehovah ſaid to Moſes, go up 12
into this mountain of [c] Oberim, and [d] ſee the land which I have given to the children of Iſral. And thou ſhalt ſee it, 13
and be gathered to thy people alſo, as thy brother Aerun was gathered; becauſe 14
ye rebelled againſt my commandment in the wilderneſs of Jen, in the contention of the congregation, as to ſanctifying me by the waters in their ſight: that *was* the water of [e] Meribet Kades in the wilderneſs of Jen.

And Moſes ſpake to Jehovah, ſaying, 15
let Jehovah the Aleim of the ſpirits of 16
all fleſh, appoint a man over the congregation, who may go out before 17
them, and who may come in before them, and who may lead them out, and bring them in; leſt the congregation of Jehovah be as ſheep which have no ſhepherd.

And Jehovah ſaid to Moſes, take 18
thee Jehoſua the ſon of Nun, a man in whom is the ſpirit, and lay thine hand upon him, and ſet him before Alozer 19
the prieſt, and before all the congrega-

[z] It is remarkable, that as two only eſcaped death, and went into heaven alive, ſo two only eſcaped the wilderneſs, and went in their own perſons into Canaan, all the reſt riſing again, as it were, in their children; not even Moſes nor Aerun, prophet nor prieſt, but die and riſe again before they inherit the promiſes.

[a] Rom. v. 12.

[b] God would bleſs the children of his people as long as there were any to partake of it. Pſal. xii. 1, 2. What holds in a civil is to hold in a ſpiritual reſpect.

[c] On the top of Piſgeh, Deut. iii. 27. and called *Oberim* from the tranſgreſſions of Iſral here, Deut. xxxii. 49.

[d] The law *taught*, but could not *give* life; it gave a *ſight*, a proſpect of future happineſs, but not the title to it or poſſeſſion, Rom. iv. 14. And in this Chriſt was like Moſes, that he was to die before he could enter into his glory, and yet was to have a ſight of it beforehand to ſtrengthen his faith, Mat. xvii. 2. and the like proſpect is to animate every true believer.

[e] *i. e. Contention with the holy one*, or tempting of Chriſt, Exod. xvii. and Num. xx.

tion, and [f] give him a charge in their
20 ſight; and thou ſhalt put of thy [g] glory
upon him, that all the congregation of the
21 children of Iſral may be obedient; and he
ſhall ſtand before Alozer the prieſt, who
ſhall enquire for him after the [h] judge-
ment of Urim before Jehovah: at his
word ſhall they go out, and at his word
ſhall they come in, he, and all the
children of Iſral with him, even all
22 the congregation. And Moſes did as
Jehovah commanded him; and he took
Jehoſua and ſet him before Alozer the
prieſt, and before all the congregation,
23 and laid his hands upon him, and gave
him a charge, as Jehovah ſpake by
Moſes.

XXVIII. AND Jehovah ſpake to Moſes, ſaying,
2 command the children of Iſral, and ſay
unto them, ye ſhall take care to bring
to me my offerings, my bread for the
fire-offering of an appeaſing odour to me
3 in their ſeaſon; and ſay to them, this *is*
the offering by fire which ye ſhall bring
to Jehovah, two he-lambs, under a year
old, *that are* perfect, every day, *for* a con-
4 tinual burnt-offering; one lamb ſhalt
thou offer in the morning, and the other
lamb ſhalt thou offer in the twilight;
5 and a tenth of an aipheh of fine flower
for a bread-offering, mingled with the
6 fourth of a hin of ground oil; the daily
burnt-offering which was made at mount
Sini, for an appeaſing odour by fire to Je-
7 hovah; and it's drink-offering *ſhall be*
the fourth of a hin to one lamb; in the
holy [i] *place* ſhall the offering of ſtrong
liquor be poured out to Jehovah; and 8
the other lamb thou ſhalt offer in the
twilight; with the like bread-offering
as in the morning, and with the like
drink-offering ſhalt thou offer *it*, an
offering by fire for an appeaſing odour to
Jehovah.

And on the ſabbath day, two he- 9
lambs under a year old, *that are* perfect,
and two tenths of fine flower *for* a
bread-offering mingled with oil, and
and their drink-offering; the burnt- 10
offering for the ſabbath, every ſabbath,
beſides the daily burnt-offering and it's
drink-offering.

And on the firſt days of your months 11
ye ſhall offer for a burnt-offering to Je-
hovah two young bulls and one ram,
ſeven he-lambs under a year old that are
perfect, and three tenths of fine flower 12
for a bread offering, mingled with oil, to
one bull, and two tenths of fine flower
for a bread offering, mingled with oil, for
one ram, and a tenth of fine flower *for* 13
a bread-offering, mingled with oil, to
each lamb *for* a burnt-offering, *for* an
appeaſing odour by fire to Jehovah; and 14
their drink-offerings ſhall be half a hin
to a bull, and the third of a hin to a
ram, and the fourth of a hin to a lamb;
this *is* the burnt-offering for the month,
every month through the months of the
year; and one he-goat ſhall be offered for 15
a ſin-offering to Jehovah, and it's drink-
offering, beſides the daily burnt-offering.

And in the firſt month, on the four- 16
teenth day of the month *ſhall be* the

[f] Jeuſo or Jeſus, *i. e. the ſaviour*, was certainly a figure of Chriſt as captain in the war of God, who was to ſave his people and put them in poſſeſſion of the land of promiſe; and Chriſt appealed to the law of Moſes for his authority, and it was proved from thence in the face of the High Prieſt and all the council.

[g] Qu? what this preciſely means? was it putting the enſigns of authority, as the ſcepter, into his hand, the pendant at his forehead, or the like?

[h] *i. e.* The High Prieſt ſhould conſult God in his ephod, *i. e.* inveſted with the character of the mediator and interceſſor with God, having the church, or people of God, *at his heart* and *on his ſhoulders*, bearing their burthens, and carrying them next his heart. In this character God will forever hear the interceſſor, who himſelf owes his power of ſaving to his being prieſt and making atonement. Theſe two great powers were here but one *joint* authority; Joſhua could do nothing without the prieſt, nor the prieſt without him.

[i] *i. e.* On the altar in the court.

halt-

17 halt-ſacrifice to Jehovah. And on the
fifteenth day of this month *ſhall be*
the feaſt [k]: ſeven days ſhall unleavened
18 bread be eaten: on the firſt day *ſhall be*
a holy convocation; ye ſhall do no ſer-
19 vile work: and ye ſhall offer a ſacrifice
by fire, a burnt-offering to Jehovah, of
two young bulls, and one ram, and
ſeven he-lambs under a year old; they
20 ſhall be perfect to you [l]. And their
bread-offering *of* fine flour mingled with
oil; three tenths ſhall ye offer with one
21 bull, and two tenths with a ram: a
tenth ſhalt thou offer with each of the
22 ſeven lambs; and one he-goat *for* a ſin-
offering, to make atonement for you;
23 beſides the burnt-offering of the morn-
ing, which *is* a daily burnt-offering,
24 ye ſhall offer theſe: after this man-
ner ſhall ye offer every day of the ſe-
ven days; *it is* the bread of the offer-
ing by fire, the appeaſing odour to Jeho-
vah; beſides the daily burnt-ſacrifice,
and it's drink-offering, ſhall it be offer-
25 ed. And on the ſeventh day ſhall ye
have a holy convocation; ye ſhall do no
ſervile work.

26 And on the day of the firſt-fruits,
when ye bring the new bread-offering
to Jehovah, after your [m] weeks, ye ſhall
have a holy convocation; ye ſhall do
27 no ſervile work. And ye ſhall offer a
burnt-offering for an appeaſing odour to
Jehovah, of two young bulls, one ram,
28 ſeven he lambs under a year old; and
their bread-offering *of* fine flower min-
gled with oil, three tenths to one bull,
29 two tenths to one ram, a tenth to each
30 lamb of the ſeven lambs; one he-goat to
31 make atonement for you: ye ſhall offer
them beſides the daily burnt-offering
and it's bread offering, (they ſhall be
perfect to you) and their drink-offerings.

AND in the ſeventh month, on the XXIX.
firſt *day* of the month, ye ſhall have a
holy convocation; no ſervile work ſhall
be done; it ſhall be a day of [n] blowing
the trumpet to you. And ye ſhall offer 2
a burnt-offering, for an appeaſing odour
to Jehovah, *of* one young bull, one ram,
ſeven he-lambs under a year old, *that*
are perfect: and their bread-offering *of* 3
fine flower mingled with oil *ſhall be* three
tenths for the bull, two tenths for the
ram, *and* one tenth for each of the ſeven 4
lambs; and one he-goat *for* a ſin-offer- 5
ing, to make atonement for you; be- 6
ſides the burnt-offering of the month,
and it's bread-offering, and the daily
burnt-offering, and it's bread-offering,
and their drink-offerings, after their
manner, for an appeaſing odour, an of-
fering by fire to Jehovah.

And on the tenth *day* of the ſeventh 7
month ye ſhall have a holy convocation;
and ye ſhall [o] humble your bodies; ye
ſhall do no work. And ye ſhall offer a 8
burnt-offering to Jehovah, *for* an appea-
ſing odour, *of* one young bull, one ram,
ſeven he-lambs under one year old; they
ſhall be perfect to you; and their bread- 9
offering *of* fine flower mingled with oil
ſhall be three tenths to a bull, two tenths
to one ram, a tenth to each of the ſeven 10
lambs; one he-goat *for* a ſin offering; 11
beſides the ſin-offering of the atonement,
and the daily burnt-offering, and it's
bread-offering, and their drink-offerings.

And on the fifteenth day of the ſeventh 12
month ye ſhall have a holy convocation;

[k] Exod. xii. 18. and Lev. xxiii. 5, &c. *ſhall be, i. e.* ſhall begin with the fifteenth eccleſiaſtical day, *i. e.* in the evening of the fourteenth, for the eccleſiaſtical day began the evening preceding the civil day, which latter began in the morning.

[l] *i. e.* As far as you can ſee or judge.

[m] Exod. xxiii. 16. xxxiv. 22. Act. ii. 1. after ſeven weeks from the lifting up of the *reſurrection*-ſheaf, Lev. xxiii. 15.

[n] Prefiguring the laſt trump. Lev. xxiii. 24.

[o] *i. e.* By faſting.

ye

ye ſhall do no ſervile work; and ye ſhall
13 keep a feaſt to Jehovah ſeven days: And
ye ſhall offer a burnt-offering, an offer-
ing by fire *of* an appeaſing odour to Je-
hovah, *of* thirteen young bulls, two
rams, fourteen he-lambs under a year
14 old; they ſhall be perfect; and their
bread-offering *of* fine flower mingled
with oil *ſhall be* three tenths to each of
the thirteen bulls, two tenths to each of
15 the two rams, and a tenth to each of the
16 fourteen lambs; and one young goat *for*
a ſin-offering, beſides the daily burnt-
offering, it's bread—and it's drink-offer-
ing.

17 And on the ſecond day, twelve young
bulls, two rams, fourteen he-lambs un-
18 der a year old, *that are* perfect; and
their bread-offering and their drink-of-
ferings for the bulls, for the rams, and
for the lambs, according to their num-
19 ber, after the manner; and [p] one
he-goat *for* a ſin-offering, beſides
the daily burnt-offering, and it's bread-
offering, and their drink offerings.

20 And on the third day, eleven young
bulls, two rams, fourteen he-lambs un-
21 der a year old, that are perfect; and
their bread-offerings and their drink-
offerings to the young bulls, to the
rams, and to the he-lambs, according
22 to their number, after the manner; and
one he-goat *for* a ſin-offering, beſides the
daily burnt-offering, and it's bread-of-
fering, and it's drink offering.

23 And on the fourth day, ten young bulls,
two rams, fourteen he-lambs under a year
24 old, *that are* perfect; their bread-offerings
and their drink offerings, for the young
bulls, for the rams, and for the lambs,
according to their number, after the man-
ner; and one he-goat *for* a ſin-offering, 25
beſides the daily burnt-offering, it's bread-
offering, and it's drink-offering.

And on the fifth day, nine young 26
bulls, two rams, fourteen he-lambs un-
der a year, old *that are* perfect; their 27
bread-offerings and their drink-offerings,
for the young bulls, for the rams, and
for the he-lambs, according to their
number, after the manner; and one he- 28
goat *for* a ſin-offering, beſides the daily
burnt-offering, and it's bread-offering,
and it's drink offering.

And on the ſixth day, eight young 29
bulls, two rams, fourteen he-lambs un-
der a year old, *that are* perfect; and their 30
bread-offerings and their drink-offerings,
for the young bulls, for the rams, and
for the lambs, according to their number,
after the manner; and one he-goat *for* a 31
ſin-offering, beſides the daily burnt-
offering, it's meat-offering, and it's
drink offering.

And on the ſeventh day, [q] ſeven young 32
bulls, two rams, fourteen lambs under
a year old, *that are* perfect; and their 33
bread-offerings and their drink-offerings,
for the young bulls, for the rams, and
for the he-lambs, according to their
number, after the manner; and one he- 34
goat *for* a ſin-offering beſides the daily
burnt-offering, it's bread-offering and
it's drink-offering.

On the [r] eighth day ye ſhall have a 35
[s] ſolemn aſſembly; ye ſhall do no ſervile
work, and ye ſhall offer a burnt-offering, 36
an offering by fire *for* an appeaſing odour

[p] A young goat or kid is not yet vitious, though of that corrupt breed; and Chriſt, though in our ſinful nature, was yet innocent as the ſucking kid.

[q] The reaſon of the number of bull-calves decreaſing by one every day, till it comes to ſeven on the ſeventh day, ſeems to be that that great day of the feaſt might have *ſeven* of them ſacrificed on it. The reader muſt have obſerved the ſtreſs, *more hieroglyphico*, which is laid on *ſeven* in ſprinkling the blood, &c.

[r] Lev. xxiii. 36.

[s] *To be detained before the Lord*, ſee 1 Sam. xxi. 7. in the ſolemn offices of religion, in offering ſacrifices, attending the publick prayers and inſtructions.

to

to Jehovah, *of* one young bull, one ram, ſeven he-lambs under a year old, *that are*
37 perfect; their bread-offerings and their drink-offerings, to the bull, to the ram, and to the lambs, according to their num-
38 ber, after the manner; and one he-goat *for* a ſin-offering, beſides the daily burnt-offering, and it's bread-offering,
39 and it's drink-offering. Theſe ſhall ye offer to Jehovah at your ſet feaſts, beſides your vows and your free-will-offerings, for your burnt-offerings, and for your bread-offerings, and for your drink-offerings, and for your peace-offerings.
40 And Moſes ſpake to the children of Iſral according to all that Jehovah commanded Moſes.

XXX. AND Moſes ſpake to the heads of the tribes of the children of Iſral, ſaying, this *is* the thing which Jehovah hath
2 commanded: when a man ſhall vow a vow, or take an oath to bind himſelf under a bond, he ſhall not break his word; according to all that hath gone
3 out of his mouth ſhall he do. And when a woman voweth a vow to Jehovah, and cometh under a bond in her father's
4 houſe, in her [t] youth, and her father hath heard of her vow, and of the bond ſhe hath bound herſelf under, and her father ſhall ſay [u] nothing to her; then ſhall all her vows ſtand, and all that ſhe hath bound herſelf to ſhall ſtand:
5 but if her father diſannul it when he heareth of it, not any of her vows, or of the bonds ſhe hath brought herſelf under ſhall ſtand; and Jehovah will pardon her, becauſe her father diſannulled it. And if ſhe be married to a huſband 6
while her vows are upon her, or the ſentence from her lips which ſhe hath bound herſelf under, and her huſband 7
hear *of it*, and ſay nothing to her when he hears of it; then ſhall her vows ſtand, and her bonds which ſhe hath bound herſelf under ſhall ſtand: but if her 8
huſband, when he heareth *of it* ſhall diſannul it, then ſhall her vow, which is upon her, be [w] void and the ſentence from her lips which ſhe had bound herſelf under; and Jehovah will pardon her. But the vow of the widow, and of her that 9
is divorced, *with* every thing ſhe binds herſelf under, ſhall ſtand upon her. And 10
if ſhe vowed in her huſband's houſe, or bound herſelf under a bond by oath, and 11
her huſband heard *of it*, and ſaying nothing to her did not [x] diſannul it; then ſhall her vows ſtand, and every thing ſhe bound herſelf to ſhall ſtand; but if 12
her huſband did utterly diſannul them when he heard *of them*, all that went out of her lips in her vows, or in binding herſelf, ſhall not ſtand; her huſband diſannulled [y] them; and Jehovah will pardon her. Every vow, and every 13
binding oath to ſubject the ſoul, her huſband ſhall eſtabliſh it, or her huſband ſhall make it void; and if her huſband 14
ſhall continue ſaying nothing to her from day to day, then he eſtabliſheth all her vows, or all her obligations that *are* upon her; he eſtabliſheth them becauſe he ſaid nothing to her when he

[t] *When* and *where* ſhe is not abſolutely *ſui juris*, there is reaſon ſhe ſhould not be bound, becauſe that would be binding her father too.

[u] His conſent being then to be preſumed upon.

[w] For the ſame reaſon as before, becauſe ſhe not abſolutely *ſui juris*, but conditionally ſubject to her huſband, whoſe power over her no wife can encroach upon by any forehanded bargain in *foro conſcientiæ*; but theſe vows here diſannullable were not neceſſarily raſh ones, being conditional by ſuppoſition.

[x] *i. e.* In his life-time.

[y] Though now dead; and his abrogation ſhall ſtand after his death, it being impoſſible to pleaſe God without the full conſent of the whole heart and affections; and the vow here was partly another's.

heard

15 heard *of them:* but if he make them
void after he hath heard *of them,* then
16 he ſhall bear her [z] iniquity. Theſe *are*
the ſtatutes which Jehovah commanded
Moſes between a man and his wife,
between a father and his daughter, in
her youth at her father's houſe.

XXXI. AND Jehovah ſpake to Moſes, ſaying,
2 revenge the children of Iſral of the Mi-
dinites: afterwards thou ſhalt be ga-
3 thered to thy people. And Moſes
ſpake to the people, ſaying, make
ready *ſome* of you for war, and let them
go againſt the Midinites to inflict the
4 vengeance of Jehovah on Midin; a thou-
ſand out of every tribe of Iſral ſhall ye
5 ſend to the war; ſo twelve thouſand were
[a] ſent out equipt for the war out of the
thouſands of Iſral, a thouſand out of
6 a tribe. And Moſes ſent them, a thou-
ſand out of a tribe, them and Phinehas
the ſon of Alozer the prieſt, to the war,
with the holy [b] inſtruments, and the
trumpets to blow the [c] alarm in his
7 hand. And they made war againſt
Midin as Jehovah commanded Moſes;
8 and they killed every male. And the
kings of Midin they killed upon their
ſlain, Avi, and Rekem, and Jur, and
Hur, and Rebo, the five kings of Mi-
din; and they killed [d] Balom the ſon of
9 Bour with the ſword. And the chil-
dren of Iſral took captive the women of
Midin, and their little ones, and they
made ſpoil of all their beaſts, and of all
their cattle, and of all their ſubſtance;
and all their cities *which* they dwelt in, 10
and all their towns they burnt with fire;
and they took all the ſpoil, and all the 11
capture of man and beaſt, and brought to 12
Moſes, and to Alozer the prieſt, and to
the congregation of the children of Iſral,
the captives, and the capture, and the
ſpoil, to the camp in the deſerts of Mo-
ab, which *are* by Jordan, *againſt* Jericho.
And Moſes, and Alozer the prieſt, and 13
all the chiefs of the congregation, went
out to meet [e] them without the camp.
And Moſes was angry with the officers 14
of the army, the captains of the thou-
ſands, and the captains of the hun-
dreds, who came from ſerving in the
war. And Moſes ſaid to them, have ye 15
ſaved all the women alive? behold, they 16
were *ſet* againſt the children of Iſral by
the advice of Balom, to promote the
treſpaſs againſt Jehovah in the matter of
Pour, and there was a plague among the
congregation of Jehovah; now, there- 17
fore kill every male among the little
ones, and every woman who hath known
man by the lying of a male with her:
and every female child who hath not 18
known the lying of a male with her
ſhall ye ſave alive for yourſelves: and 19
abide ye without the camp ſeven days;
every one that hath killed a perſon, and
every one that hath touched him that
was killed ſhall purify yourſelves on the
third day and on the ſeventh, you and

[z] *i. e.* I preſume, ſhall anſwer for the breach of the vow, if he compel his wife to break it *after he heard of it* and did not diſannul it; there was no ſin in voiding the vow when he heard of it, but in voiding it *afterwards*; and the wife, not being *ſui juris*, was in no fault if he would not let her perform it, though he had not voided it when he might and ought, but he ſhould anſwer for it as to the ſin in breaking it; but what is the moral leſſon or myſtery in all this?

[a] מסר occurs only again at ver. 16. where it ſignifies to *promote*, or ſomething of that nature.

[b] The ephod to conſult God in, &c.

[c] Making this, and all their wars indeed, a figure of the final deſtruction of the enemy, or of the war againſt them, which will end in their deſtruction.

[d] There is no mention of his return from Aram after Balak diſmiſſed him, ch. xxiv. 25. but return he muſt, or juſt vengeance could not have met with him among the enemies of Iſral.

[e] Becauſe they could not come into the camp till they had been cleanſed from the pollution contracted in touching the dead and polluted perſons, &c.

your

20 your captives: and ye ſhall purify every garment, and every thing made of ſkin, and all work of goats' *hair*, and every veſſel of wood [f].

21 And Alozer the prieſt ſaid to the men of the army that went to the war, this *is* the ſtatute of the law which Jehovah
22 hath commanded Moſes; the gold, and the ſilver, the copper, the iron, and
23 the tin, and the lead, every thing that may be put in the fire, ye ſhall ſurely make *it* go through fire and it ſhall be clean, but it ſhall be purified with the water of ſeparation; and every thing that cannot be put into the fire, ye ſhall make *it* go
24 through water; and ye ſhall waſh your cloaths on the ſeventh day, and be clean, and afterwards ye ſhall come into the camp.

25 And Jehovah ſpake to Moſes, ſaying,
26 take the ſum of the capture of the captives in man and beaſt, thou and Alozer the prieſt, and the heads of the
27 fathers of the congregation; and thou ſhalt divide the capture between them who took *it in* the war, who went out on the ſervice, and between all the congre-
28 gation; and levy a tribute for Jehovah from the men of war, who went out on the ſervice, [ff] one out of five hundred, of the human kind, and of the bullcks, and of the aſſes, and of the ſheep;
29 from their half ſhall ye take *it*, and thou ſhalt give *it* to Alozer the prieſt; *it is*
30 Jehovah's [g] tribute: and from the half of the children of Iſral's, thou ſhalt take one portion out of fifty, of the human kind, of the bullocks, of the aſſes, and of the ſheep, of every kind of beaſt, and thou ſhalt give them to the [h] Levites who keep the charge of the tabernacle of Jehovah. And Moſes and 31
Alozer the prieſt did as Jehovah commanded Moſes. And the capture, the 32
remainder of the ſpoil which the people in the ſervice had taken, *was* ſix hundred and ſeventy five thouſand ſheep,
and ſeventy-two thouſand bullocks, and 33,34
ſixty-one thouſand aſſes; and the human 35
perſons of the females, who had not known a male by his lying with them, *were*, in all, thirty and two thouſand perſons: and the half, *which was* the 36
ſhare of thoſe who went out on the ſervice, was *in* number, of the ſheep, three hundred and thirty-ſeven thouſand and five hundred; and the tribute to Jehovah 37
from the ſheep was ſix hundred and ſeventy-five: and of the bullocks thirty 38
and ſix thouſand; and the tribute from them to Jehovah ſeventy-two: and of 39
the aſſes thirty thouſand and five hundred; and the tribute from them to Jehovah ſixty one: and of the human 40
perſons ſixteen thouſand; and the tribute from them to Jehovah thirty and two perſons. And Moſes gave the tri- 41
bute, *that was* levied for Jehovah to Alozer the prieſt, as Jehovah commanded Moſes. And from the children of 42
Iſral's half, which Moſes took from the men that went on the ſervice, (Now the 43
half for the congregation *was*, of the ſheep three hundred and thirty ſeven thouſand and five hundred, and of the 44
bullocks thirty and ſix thouſand, and 45
of the aſſes thirty thouſand and five hundred, and of the human perſons ſix- 46

[f] The cloaths, trunks, and other furniture of their tents, to cover them, make bread in, and travel with, which they had taken from the Midinites.

[ff] Heb. *one body*.

[g] So giving the whole to Jehovah in this quit-rent, and giving the heathen for a poſſeſſion to Jehovah as prieſt.

[h] Who were taken, inſtead of the people, to ſerve God, and who, themſelves, were but agents under the *High Prieſt*, in whom all centered.

47 teen thouſand;) Even of the half *that*
was the children of Iſral's Moſes took
one portion out of fifty, of man and of
beaſt, and gave them to the Levites who
kept the charge of the tabernacle of Je-
hovah, as Jehovah commanded Moſes.
48 And the officers which *were* over the
thouſands of the army, the captains of
thouſands, and the captains of hundreds,
49 came near to Moſes, and ſaid to Mo-
ſes, thy ſervants have taken the ſum of
the men of war that *were* under our
[i] command, and there is not a man of
50 them wanting; and we have brought an
offering to Jehovah, each of us, of what
he [k] hath, ornaments of gold, [l] bracelets,
and [m] twiſt, [n] rings, ear-rings, and
girdles, to make atonement for our lives
51 before Jehovah. And Moſes and Alozer
the prieſt took from them the [o] gold *of*
52 all the wrought ornaments: and all the
gold of the offering which they offered
to Jehovah from the captains of thou-
ſands, and the captains of hundreds,
was ſixteen thouſand ſeven hundred and
53 fifty ſhekels, *which* the men on the ſer-
vice had taken as ſpoil, each for himſelf.
54 And Moſes and Alozer the prieſt took
the gold of the captains of thouſands
and of hundreds, and brought it in-
to the tent of the congregation *for* a
memorial for the children of Iſral before
[p] Jehovah.

XXXII. AND the children of Reuben, and
the children of Gad had a very large
ſtock of cattle; and they looked
on the land of Jozer and the land
of Gelod [q]; and behold, the place *was* a
place *fit* for cattle. And the children 2
of Gad, and the children of Reuben
came, and ſpake to Moſes, and to
Alozer the prieſt, and to the chiefs of
the congregation, ſaying, Otherut, and 3
Diben, and Jozer, and Nimreh, and
Heſbun, and Aloleh, and Sebam, and
Nebu, and Bon, the country which 4
Jehovah hath ſmitten before the chil-
dren of Iſral, *is* a country for cattle, and
thy ſervants have cattle: and they ſaid, 5
if we have found favour in thine eyes,
let this land be given to thy ſervants
for a poſſeſſion; make us not paſs over
Jordan.

And Moſes ſaid to the children of 6
Gad and to the children of Reuben,
ſhall your brethren go to war, and ſhall
ye ſit here? and why do ye diſhearten 7
the children of Iſral from paſſing over
into the land which Jehovah hath given
them; thus did your fathers do when I 8
ſent them from Kades-barno to ſee the
land; and they went up into the valley 9
of [r] Aſhcul, and ſaw the land and diſ-
heartened the children of Iſral, that they
ſhould not go into the land which Je-
hovah had given them; and the anger 10
of Jehovah was kindled at that time,
and he ſware, ſaying, none of the men 11
that came up out of Egypt, from twenty
years old and upwards, ſhall ſee the land

[i] Heb. *hand*.
[k] Heb. *finds*.
[l] Worn upon the arms, 2 Sam. i. 10. and Iſa. iii. 20.
[m] צמיד is joined with פתיל, Numb. xix. 15. the gold twiſt having ſome pendant to it, as the ſignet on the wriſt, the plate at the turband, which hung from it on the forehead, and ſuch gold twiſt was uſed on each ſide of the breaſt-plate, Exod. xxviii. 28. xxxix. 21.
[n] Rings for the finger and rings for the ear admit of no diſpute, but what כומז was, is uncertain to me.
[o] Meaning, I ſuppoſe, that they broke the ornaments to pieces, or melted them down, and ſo took *the gold*, not the *things* themſelves.
[p] That God ſhould remember them by the token of the offering he had accepted for their atonement; and as this gold had probably ſerved for ornaments in the temples of the heathen gods, the bringing of it into the holy tabernacle of Jehovah was a proof of Iſral's putting themſelves under his protection, and Jehovah's accepting it as an offering, and permitting it to lie in the tabernacle implies a promiſe of his protection.
[q] Jer. l. 19. Mich. vii. 14.
[r] Ch. xiii. 23.

which

which I ſware to Abrem, to Iſaak, and to Jacob, becauſe they are not [s] wholly
12 after me, except Caleb the ſon of Ipeneh the Kenezite, and Jehoſua the ſon of Nun, for they were wholly after
13 Jehovah; and the anger of Jehovah was kindled againſt Iſral, and he made them wander in the wilderneſs forty years, till all the generation that did evil in the ſight of Jehovah was [t] gone;
14 and behold ye are riſen up in your father's ſtead, a brood of ſinful men, to increaſe further the anger of Jehovah
15 againſt Iſral, becauſe ye turn away from after him; and he will again leave them in the wilderneſs, and ye will deſtroy all this people.
16 And they came near to him, and ſaid, we will build ſheep-fences for our cattle
17 here, and cities for our little ones, and we will go ready armed before the children of Iſral, till we bring them to their place; and our little ones ſhall dwell in fortified cities becauſe of the inhabitants
18 of the land; we will not return to our houſes, till the children of Iſral ſhall every one of them have got his inheritance; for we will not inherit with them be-
19 yond Jordan and further on; becauſe our inheritance is come to us on this ſide Jordan, to the Eaſt.
20 And Moſes ſaid to them, if ye do this thing, if ye go prepared before Jehovah
21 for the war, and go all of you armed over Jordan before Jehovah, till he drive out his enemies from before him,
22 and the land be ſubdued before Jehovah, and afterwards return; then ſhall ye be guiltleſs before Jehovah, and before Iſral; and this land ſhall be your's for
23 an inheritance before Jehovah; but if ye do not do ſo, behold, ye ſin againſt Jehovah, and know ye that your ſin will find you out: build ye cities for your 24
little ones, and fences for your flocks, and do what hath proceeded from your own mouth. And the children of Gad 25
and the children of Reuben ſpake to Moſes, ſaying, thy ſervants will do as my lord commandeth; our little ones, 26
our wives, our cattle, and all our beaſts ſhall be there in the cities of Gelod, and thy ſervants will paſs over, all 27
armed for ſervice, before Jehovah to the war, as my lord ſaith. And Moſes 28
commanded Alozer the prieſt, and Jehoſua the ſon of Nun, and the heads of the fathers of the tribes of the children of Iſral concerning them; and 29
Moſes ſaid unto them, if the children of Gad and the children of Reuben paſs over Jordan with you, all armed for the war before Jehovah; when the land is ſubdued before you, then ye ſhall give them the land of Gelod for a poſſeſſion; but if they will not paſs over 30
with you armed, then they ſhall have poſſeſſions among you in the land of Canon. And the children of Gad and 31
the children of Reuben anſwered, ſaying, as Jehovah hath commanded thy ſervants, ſo will we do; we will paſs over 32
armed before Jehovah into the land of Canon, but for us, the poſſeſſion of our inheritance *ſhall be* on [u] this ſide Jordan. And Moſes gave to them, *even* 33
to the children of Gad, and to the children of Reuben, and to half of the tribe of Menaſeh, the kingdom of Sihon the king of the Amorites, and the kingdom of Oug the king of Baſan, the land with it's cities, to the borders of the cities of the country round about.

[s] Deut. xxx. 6. Mat. xxii. 37.
[t] Ch. xxvi. 64, 65.

[u] *i. e.* Without any ſhare on the other ſide.

34 And the children of Gad built [w] Diben,
35 and [x] Othert, and Oror, and [x] Othert-
36 Supen, and Jozer, and Igabeeh, and
[y] Bith-nimreh, and Bith-eran, fortified
37 cities, and fences for the ſheep. And
the children of Reuben built Heſbun,
38 and Alola, and Keritim, and Nebo,
and Baol-moun, Muſhabet-ſem, and
Sibmeh, and called by the ſame [z] names
39 the cities which they built. And the
children of [a] Machir the ſon of Menaſeh
went to Gelod, and took it, and drove
out the Amorites that *were* in it.
40 And Moſes gave Gelod to [a] Machir the
ſon of Menaſeh, and he dwelt in it.
41 And [b] Jair the ſon of Menaſeh went
and took their [c] Hutim, and called them
42 Hut-jair. And Nebah went and took
Kenet and it's dependences, and called
them Nebeh after his own name.

XXXIII. THESE *are* the marches of the
children of Iſral, who came out of
the land of Egypt by their armies, by
2 the hand of Moſes and Aerun. And
Moſes wrote down their ſtages according
to their marches, by the commandment
of Jehovah; and theſe *are* their marches
3 according to their ſtages. And they
marched from Romeſes in the firſt
month, on the fifteenth day of the firſt
month, on the [d] morrow after the halt-
ſacrifice, the children of Iſral went out
with a high hand, in the ſight of all
Egypt. And the Egyptians were bury- 4
ing all their firſt-born whom Jehovah
had ſmitten among them; and on their
Aleim did Jehovah execute [e] judgements.
And the children of Iſral marched from 5
Romeſes and pitched in Shucot. And 6
they marched from Shucot and pitched
in Atem, which *is* at the edge of the
wilderneſs. And they marched from 7
Atem and returned to the mouth of the
ſtraits which is before Baol-jepun, and
they pitched before the tower. And 8
they marched from the [f] ſtraits, and
paſſed through the midſt of the ſea into
the wilderneſs, and they went three
days journey in the wilderneſs of Atem,
and they pitched at Mareh. And they 9
marched from Mareh and came to
Ailem; and at Ailem were [g] twelve
fountains of water, and ſeventy palm-
trees; and they pitched there. And 10
they marched from Ailem, and pitched
by the [h] Red ſea. And they marched 11
from the Red ſea and pitched in the
wilderneſs of [i] Sin. And they marched 12
from the wilderneſs of Sin and pitched
in Dopikeh. And they marched from 13

[w] As דב is *to ſpeak* or *mutter*, poſſibly *Diben* had an *oracle* in it.

[x] Heb. עטרת, ſo called, perhaps, from ſome remarkable *crown* or *circle* of ſtars on the head or neck of the man or beaſt in the idol, for they were almoſt all compound images; and עטרת שופן may be *the crown on the ſnake*, as שפיפן is uſed for *a ſnake*.

[y] *The temple of the leopard*, and Bith-eran, *the temple of conception*.

[z] See Iſa. xvi. 8. theſe places bear the ſame names through the ſacred ſcripture. *Baol-moun* is the Baol *of the turret* or *tower*, the turret being, it is likely, on the head of the idol, to denote his being the *heavens above* and *tower of defence*. *Cybele* had a turret on her head. *Muſhabet-ſem* is either another city or a part of the name of this.

[a] Gen l. 23. *i. e.* to the eldeſt family of Machir.

[b] 1 Chron. ii. 24. the ſon of Segub, of the tribe of Jeudeh, by a daughter of Machir's; and Jair, in right of his mother, had theſe cities, and was reckoned a ſon of Menaſeh.

[c] I take the word to ſignify *ſchools* or places of inſtruction, from חוה *to make known*. See Deut. iii. 13, 14.

[d] They were all out before the morning of the fifteenth, Exod. xii. 17; and by ver. 42. they came out in the night.

[e] Exod. xii. 12.

[f] Strictly, *the opening* betwixt the ſea and the hills.

[g] By the number of the twelve patriarchs and the ſeventy ſouls of the church militant that went down into Egypt, one would think that this was a memorialof the promiſe to them, and left by them when they went down; and *fountain* is a well of running water, in diſtinction from pits of water, or other reſervoirs of rain water.

[h] Heb. *the ſea of reeds*.

[i] Named in all probability from the dwarf *palm-trees* which grew hereabouts.

Dopikeh

14 Dopikeh and pitched in Alus. And they marched from Alus and pitched in
[k] Repidim; and there was no water there
15 for the people to drink. And they marched from Repidim and pitched in the wilder-
16 neſs of [l] Sini. And they marched from the wilderneſs of Sini and pitched in [m] Ke-
17 brut-etaveh. And they marched from Kebrut-etaveh and pitched in [n] Hajerut.
18 And they marched from Hajerut and
19 pitched in Ritmeh. And they marched from Ritmeh and pitched in Rimen-
20 perej. And they marched from Rimen-
21 perej and pitched in Libneh. And they marched from Libneh and pitched in
22 Riſheh. And they marched from Riſ-
23 heh and pitched in Kelteh. And they marched from Kelteh and pitched in
24 mount Seper. And they marched from mount Seper and pitched in [o] Horideh.
25 And they marched from Horideh and
26 pitched in Mekelet. And they marched from Mekelet and pitched in Tahet.
27 And they marched from Tahet and
28 pitched in Tarah. And they marched from Tarah, and pitched in Mitkeh.
29 And they marched from Mitkeh, and
30 pitched in Haſmeneh. And they marched from Haſmeneh and pitched in Meſhe-
31 rut. And they marched from Meſherut
32 and pitched in [p] Beni-joken. And they marched from Beni-joken and pitched
33 in Her-egadgad. And they marched from Her-egadgad and pitched in Itheb-
teh. And they marched from Ithebteh 34
and pitched in Oberneh. And they 35
marched from Oberneh and pitched in
Ojiun-geber. And they marched from 36
Ojiun geber and pitched in the wilder-
neſs of Jen, that *is* [q] Kades. And they 37
marched from Kades and pitched in
mount Eer, on the border of the land
of Edom. And Aerun the prieſt went 38
up into mount Eer at the command-
ment of Jehovah, and died there, in the
fortieth year of the coming of the chil-
dren of Iſral out of Egypt, in the fifth
month, on the firſt *day* of the month [r].
And Aerun *was* an hundred and twenty- 39
three years old, when he died in mount
Eer. And king [s] Ored the Canonite, 40
who dwelt in the ſouth of the land of
Canon, heard of the coming of the chil-
dren of [s] Iſral. And they marched from 41
mount Eer, and pitched in Jalmeneh.
And they marched from Jalmeneh and 42
pitched in Punen. And they marched 43
from Punen and pitched in Abet. And 44
they marched from Abet and pitched
in Oii eoberim on the border of [t] Moab.
And they marched from Oiim, and 45
pitched in [u] Diben-gad. And they 46
marched from Diben-gad, and pitched
in Olmen dibletimeh. And they marched 47
from Olmen-dibletimeh, and pitched in
the mountains of [w] Eoberim, before
Nebu. And they marched from the 48
mountains of Eoberim, and pitched

[k] Exod. xvii. 1. where the rock in *Horeb* or in the plains near that mountain gave them water.

[l] Near or about mount Sini or Horeb: here the law was given.

[m] Num. xi. 4. *the graves of luſt*, ſo named to remind them that ungoverned deſires tend only to death and darkneſs; called alſo *Taboreh*.

[n] Num. xi. 35. and xiii. 1—3. in the wilderneſs of Paran; and here the ſpies were ſent out, and the people murmured, and they were ordered back again, and wandered above thirty-eight years before they came hither again. Num. xiii. and xiv.

[o] *i. e. Trembling*. See Num. xiv. 45.

[p] Deut. x. 6. they came a ſecond time hither, and Beni-joken lay in their way before they came to Meſhereh. Comp. Num. xx. 28. and ver. 38. of this chapter.

[q] Here the rock was ſmitten with a double blow, ch. xx 1, 11. and there ſeems no great reaſon to think it was not the ſame rock that was ſmitten on their firſt coming out, comp. ch. xx. 13. and Exod. xvii. 7.

[r] A. M. 2533.

[s] See ch xxi. 1.

[t] Ch. xxi. 11. & ſeq.

[u] Perhaps, *the oracle of Gad*, a name of the hoſt of heaven.

[w] Poſſibly *Eoberim* may mean here *the travellers* or *paſſengers*, theſe mountains being in the way to Egypt.

in

in the deſerts of Moab, by Jordan, *to-*
49 *wards* [x] Jericho. And they pitched by
Jordan from Beth-jeſimeth, *even* unto
Abel-ſhittim, in the deſerts of Moab.
50 And Jehovah ſpake to Moſes in the
deſerts of Moab, by Jordan, *towards*
51 Jericho, ſaying, ſpeak to the children
of Iſral, and ſay unto them, when ye
are paſſed over Jordan into the land of
52 Canon, then ye ſhall drive out all the
inhabitants of the land from before you,
and deſtroy all their carved [y] images,
and ye ſhall deſtroy all their molten
images, and ye ſhall raze all their high
53 places; and ye ſhall take poſſeſſion of
the land, and dwell in it, for I have
54 given you the land, to poſſeſs it; and
[z] ye ſhall give the land by lot for an in-
heritance to your families; to him that
is moſt numerous ſhalt thou give the
larger inheritance, and to him that is
few in number ſhalt thou give the leſs
inheritance; where the lot ſhall come
out to him, there ſhall he have *it*; ye
ſhall inherit according to the tribes of
55 your fathers. But if ye do not drive out
the inhabitants of the land from before
you, thoſe that ye ſuffer to remain of
them ſhall become pricks in your eyes
and thorns in your ſides, and they ſhall
diſtreſs you in the land wherein ye
56 dwell; it ſhall be that as I thought to do
to them I will do unto [a] you.

XXXIV. AND Jehovah ſpake to Moſes, ſaying,
2 command the children of Iſral, and ſay
to them, when ye are come into the
land of Canon, this *is* the [b] land which
ſhall fall to you for an inheritance of the
land of Canon, according to it's bounds;
and your ſouth quarter ſhall be from the 3
wilderneſs of Jen to the coaſts of Edom,
and your ſouth bound ſhall be the edge
of the ſalt ſea eaſtward; and your 4
bound ſhall turn round from the ſouth
to above Okerbim, and paſs on to Jen,
and it's going out ſhall be from the ſouth
of Kades-barno, and it ſhall go out at
Hajer-ader, and paſs on to Ojmen; and 5
the bounds ſhall come round from Ojmen
to the [c] valley of Egypt, and it's goings
out ſhall be weſtward. As *for* the weſtern 6
bound, the great ſea ſhall be your
[d] bound; for this border ſhall be your
bounds weſtward. And this ſhall be your 7
bound to the north; from the great ſea
ye ſhall draw a [e] line to mount Eer;
from mount Eer ye ſhall draw a line to 8
the entrance of Hameth, and the goings
out of the bound ſhall be at Jedad;
and the bound ſhall go on to Zepern, 9
and it's goings out *ſhall be* [f] Hajer-oinen;
this ſhall be your north bound. And 10
ye ſhall draw your line for the eaſtern
bound from Hajer-oinen to Sepem; and 11
the bound ſhall go down from Sepem
to Ribleh, eaſtward of [g] Oin; and the
bound ſhall go down and bruſh againſt
the ſide of the ſea of Cineret eaſtward;
and the bound ſhall go down to Jordan, 12
and it's goings out ſhall be at the ſalt
ſea: this ſhall be your land according
to it's bounds round about. And Moſes 13
commanded the children of Iſral, ſaying,
this *is* the land which ye ſhall inherit by

[x] Ch. xxii. 1.
[y] Made with the pencil or chiſſel.
[z] Ch. xxvi. 53, 54, 55.
[a] *i. e.* Drive you out of the land with all the horrors of war, famine, and peſtilence, which accordingly came to paſs. They let the heathens dwell with them, and learnt their manners, and then as juſtly ſuffered as their wicked neighbours. Sin and deſtruction always come hand in hand together; and *evil communications corrupt good manners.*
[b] Not all the country, but only ſo much of it.
[c] The valley, or the falling ground before you come to Egypt.
[d] This includes Paleſtine or the Philiſtines.
[e] *i. e.* Of the limits.
[f] *The tube* or *pipe for eyeing* or *ſpying with.* Qu?
[g] *The eye.*

lot

lot, which Jehovah hath commanded to be given to the nine tribes and the half
14 tribe; for the tribe of the children of the Reubenites, according to the houſe of their fathers, and the tribe of the children of the Gadites, according to the houſe of their fathers, and half the tribe of Menaſeh have received their
15 inheritance; two tribes and half a tribe have received their inheritance on this ſide Jordan, *againſt* Jericho eaſtward, to the ſun riſing.

16 And Jehovah ſpake to Moſes, ſaying,
17 theſe *are* the names of the men which ſhall divide the land unto you; Alozer the prieſt, and Jehoſua the ſon of Nun.
18 And ye ſhall take one prince of every tribe to divide the land by inheritance.
19 And the names of the men *are* theſe; of the tribe of Jeudeh, Caleb the ſon of
20 Ipeneh; and of the tribe of the children of Simeon, Semual the ſon of Omieud;
21 of the tribe of Benjamin, Alidad the ſon
22 of Cheſlun: and the prince of the tribe of the children of Dan, Beki the ſon
23 of Igli; the prince of the children of Joſeph, for the tribe of the children of Menaſeh, Hanial the ſon of Aped;
24 and the prince of the tribe of the children of Ephrim, Kemual the ſon of
25 Shepthen; and the prince of the tribe of the children of Zebulun, Alijepen
26 the ſon of Parnach; and the prince of the tribe of the children of Iſſachar,
27 Peltial the ſon of Ozen; and the prince of the tribe of the children of Aſher,
28 Ahieud the ſon of Shelmi; and the prince of the tribe of the children of Nephtali, Pedeal the ſon of Omieud.
29 Theſe *are they* whom Jehovah commanded to divide the inheritance unto the children of Iſral in the land of Canon.

XXXV. AND Jehovah ſpake to Moſes in the deſerts of Moab by Jordan, againſt Jericho, ſaying, command the chil- 2
dren of Iſral that they give to the Levites out of the inheritance of their poſſeſſion, cities to dwell in; and ye ſhall give to the Levites ſuburbs to the cities round about them; and the cities 3
ſhall be for them to dwell in, and their ſuburbs ſhall be for their beaſts, and for their labouring cattle, and for all their live ſtock. And the ſuburbs of the 4
cities which ye ſhall give to the Levites *ſhall be* a thouſand cubits round about from the wall of the city outward. And 5
ye ſhall meaſure from without the city on the eaſt ſide, two thouſand cubits, and on the ſouth ſide two thouſand cubits, and on the weſt ſide two thouſand cubits, and on the north ſide two thouſand cubits, and the city in the midſt; this ſhall they have for the ſuburbs of the [h] cities. And *to* the ſix 6
cities of refuge which ye ſhall appoint for the man-ſlayer to flee to, which ye ſhall give to the Levites; unto them ſhall ye add forty and two cities; all 7
the cities which ye give to the Levites *ſhall be* forty and eight cities, them and their ſuburbs; and *as for* the cities which 8
ye ſhall give out of the poſſeſſions of the children of Iſral, from *them that have* moſt ye ſhall give the more, and from *them that have* few, the fewer; every one in proportion to their inheritance which they ſhall have, ſhall give of their cities to the Levites.

And Jehovah ſpake to Moſes, ſaying, 9

[h] Two thouſand cubits in lines parallel to the cities, and one thouſand in diſtance from them, the cities lying between four parallellograms of twot houſand cubits by one; but ſee Mr. *Clark* here, who thinks they had three thouſand cubits round, one thouſand for out buildings, and the other two thouſand for ſowing and planting, but the text only ſays, one thouſand from the walls outward, aud two thouſand on each quarter.

ſpeak

10 ſpeak to the children of Iſral, and ſay to them, when ye are come over Jordan into the land of Canon, and ye have
11 gotten you cities; ye ſhall have cities of refuge, and the man-ſlayer ſhall flee thither who hath ſmitten any perſon
12 through inadvertence; and the cities ſhall be a refuge for you from the avenger, that the man-ſlayer die not till he hath ſtood [i]before the congregation in judgement.
13 And the cities which ye ſhall appoint for the cities of refuge to you ſhall be
14 ſix; three cities ſhall ye appoint on this ſide Jordan, and three cities ſhall ye appoint in the land of Canon, which ſhall be
15 cities of refuge; for the children of Iſral, and for the ſtranger, and for the ſojourner among you ſhall theſe cities be for refuge; for every one to flee to who ſmiteth
16 a perſon through inadvertence; but if he ſmite him with an inſtrument of iron that he die, he *is* a murderer; the
17 murderer ſhall ſurely die: and if he ſmite him with a ſtone in the hand which [k]he might die of, and he do die, he is a murderer; the murderer
18 ſhall ſurely die: or if he ſmite him with an inſtrument of wood in hand, which he might die of, and he do die, he *is* a murderer; the murderer
19 ſhall ſurely die; the avenger of blood, he ſhall put the murderer to death; when he meeteth with him, he ſhall put him to death: and if he thruſt at him in ha- 20
tred, or throw at him in treachery that he die, or if he ſtrike him in hatred 21
with his hand that he die, the ſmiter ſhall be put to death, he *is* a murderer; the avenger of blood ſhall put the murderer to death when he meeteth with him: but if he thruſt againſt him ſud- 22
denly, without hatred, or throw upon him any thing without treachery, or 23
with any ſtone which he might die by, without ſeeing *him*, and *it* fall upon him, and he dieth, and he was not his enemy, nor ſought his hurt; then ſhall the con- 24
gregation judge between the ſlayer and the avenger of blood, according to theſe rules; and the congregation ſhall de- 25
liver the man-ſlayer out of the hands of the avenger of blood, and the congregation ſhall reſtore him to the city of his refuge which he had fled to, and he ſhall dwell in in it till the death of the High Prieſt, who was anointed with the holy oil: but if the man-ſlayer go at all out 26
beyond the bounds of the city of his refuge which he fled to, and the avenger of blood find him without the bounds of the city of his refuge, and the avenger of 27
blood kill the man-ſlayer, no blood is upon [l]him; becauſe he ſhould have dwelt in the 28
city of his refuge till the death of the

XXX

[i] *i. e.* Before thoſe who have right to judge in public court; and ſo Mat. xviii. 17. *tell it to the church*, is tell it to that part of the church who have a right to hear and judge, or make your appeal to the courts of juſtice.

[k] And give a dangerous, or probably, a mortal wound.

[l] Cain's fear of being killed for his murder ſhews how antient this part of the law is, or that it was from the beginning; and it is ſo plain a figure of the power and office of Chriſt to avenge the death of man by deſtroying the deſtroyer, and reſtoring man to life and property again by or through his own death, that no words can make it plainer; and the releaſing *one priſoner* at the paſſover, by cuſtom, time immemorial, is a very remarkable particular, not founded on *written* revelation, and a ſpecimen of the releaſe of ſinful man at the feaſt, provided he continued in the city of refuge, the church of Chriſt, in his faith and under his protection, till the completion of that type; and now if he confeſſes that he owes his life to that death of his avenger and redeemer: but there is no protection out of *that city*, no ſhelter in any other refuge. Mr. *Clark* muſt ſurely be miſtaken in thinking that the avenger of blood, who killed the murderer when he found him out of the bounds of the city of refuge, was guilty of blood in the ſight of God though not of man. (See note on ver. 27. of our old tranſlation) for does not this power of the avenger beſpeak Chriſt's power to judge and puniſh in righteouſneſs the children of diſobedience who are not under the protection of this ſanctuary? Rom. iii. 4.

High

High Prieſt; and after the death of the High Prieſt, the man-ſlayer ſhall return to
29 the land of his poſſeſſion. And theſe ſhall be your ſtatutes of judgement through your generations, in all your dwellings;
30 every one that killeth a perſon, at the mouth of witneſſes ſhall the murderer be put to death, but one witneſs ſhall not teſtify againſt a perſon for death;
31 neither ſhall ye accept of any atonement for the life of the murderer who *is* guilty of death, for he ſhall ſurely be
32 put to death; neither ſhall ye accept any atonement for him that is fled to the city of his refuge, to return to dwell in the land till the [m] death of the High
33 Prieſt; that ye infect not the land ye *are* in, for that blood infecteth the land; and there ſhall be no atonement for the land, for the blood that is ſhed in it, but by the blood of him that ſhedeth it;
34 pollute not therefore the land wherein dwell, which I dwell in the midſt of; for I Jehovah your Aleim dwell among the children of Iſral.

XXXVI. AND the heads of the fathers of the family of the children of Gelod, the ſon of Machir, the ſon of Menaſeh, of the family of the ſons of Joſeph came near, and ſpake before Moſes, and before the chief men, the heads of the
2 fathers of the children of Iſral; and they ſaid, Jehovah commanded my lord, to give the land for an inheritance by lot to the children of Iſral; and my lord was commanded by Jehovah to give the inheritance of Jelpahad our brother
3 to his daughters; now ſhould they become wives to any of the men of the *other* tribes of the children of Iſral, then would their inheritance be taken away from the inheritance of our fathers, and be added to the inheritance of the tribe they marry into, and the lot of our inheritance would be diminiſhed; and when the jubilee of the 4
children of Iſral ſhall be, yet will their inheritance be added to the inheritance of the tribe into which they are *married*, and their inheritance will be taken away from the inheritance of the tribe of our father. And Moſes commanded 5
the children of Iſral according to the commandment of Jehovah, ſaying, the tribe of the children of Joſeph ſay right:
this *is* the thing which Jehovah hath 6
commanded concerning the daughters of Jelpahad, ſaying, let them become wives where it is good in their own ſight, only they ſhall marry into the
family of the tribe of their father; and 7
the inheritance of the children of Iſral ſhall not ſhift about from tribe to tribe, for the children of Iſral ſhall, every one of them, keep to the inheritance of the tribe
of their fathers; and every woman who 8
is heireſs to an inheritance among the tribes of Iſral, ſhall be wife to one of the family of the tribe of her father, that the children of Iſral may poſſeſs every one of them the inheritance of
his fathers, and the inheritance may 9
not ſhift about from tribe to tribe; for the tribes of the children of Iſral ſhall every one cleave to his own inheritance.
As Jehovah commanded Moſes ſo did 10
the daughters of Jelpahad; and Me- 11
haleh, Tirjeh, and Hogleh, and Milceh, and Noeh, the daughters of Jelpahad were married to the ſons of their
uncles; they married into the family of 12
the ſons of Menaſeh the ſon of Joſeph; and their inheritance continued in the
tribe of the family of their father. Theſe 13
are the commandments and rules which Jehovah gave in command by Moſes to the children of Iſral, in the deſerts of Moab, by Jordan, towards Jericho.

[m] God will accept of no other atonement but the death of the High Prieſt, of whoſe blood we are to ſhew ourſelves mindful by our obedience and likeneſs to him.

The FIFTH BOOK of MOSES

CALLED

DEUTERONOMY.

Moſes' ſpeech to Iſral CHAP. I. *in the fortieth year.*

I. THESE *are* the words which Moſes ſpake to all Iſral, beyond Jordan, in the wilderneſs, in the deſert over againſt Shup, between Paren, and Tapel, and Lebam, and Hajert, and Di-
2 -zeb; eleven [a] days from Horeb, by the way of mount Soir, to Kades-barno.
3 And it was in the fortieth year, in the eleventh month, on the firſt day of the month, *that* Moſes ſpake to the children of Iſral, according to all that Jehovah
4 gave him in command for them, after he had ſmitten Sihon the king of the Amorites, who dwelt at Heſbun, and Oug the king of Baſan, who dwelt at
5 [b] Oſtert in Adroi: beyond Jordan, in the land of Moab, Moſes undertook to declare
6 all this law, ſaying, Jehovah our Aleim ſpake to us at Horeb, ſaying, ye have dwelt long enough at this mountain;
7 turn you, and go get you to the mountain of the Amorites, and to all that dwell near it, in the deſert, in the hill, in the valley, and in the [c] ſouth, and on the ſea coaſt, *to* the land of the Canonite, and Lebanun, even to the great river, the
8 river Euphrates; behold, I ſet the land before you, go in and take poſſeſſion of the land which Jehovah ſware to your fathers, to Abrem, to Iſaak, and to Jacob, to give to them, and to their ſeed after them.

And I ſpake to you at that time, 9
ſaying, I am not able to bear you by myſelf alone; Jehovah your Aleim hath 10
multiplied you, and behold, ye are this day as the ſtars of heaven for multitude;
Jehovah the Aleim of your fathers add 11
to you a thouſand times as many, and bleſs you! how can I bear by myſelf 12
alone the fatigue of you, your burthen, and your contentions? ſet you out men 13
that are wiſe, and underſtanding, and experienced among your tribes, and I will make them heads over you: and ye 14
anſwered me and ſaid, the thing, which thou haſt ſpoken, *is* good to be done;
and I took the chief men of your tribes, 15
men wiſe and knowing, and made them heads over you, captains of thouſands, and captains of hundreds, and captains of fifties, and captains of ten, and officers in your tribes; and I commanded 16
your judges at that time, ſaying, hear between your brethren, and judge juſtly between each man and his brother, and
him that ſojourneth with him; [d] ye ſhall 17
not reſpect perſons in judgement; ye ſhall hear the little as *ye do* the great, ye ſhall not be afraid of any man, [e] for

[a] *i. e.* After eleven days journey from mount Horeb, round the land of Edom. See Num. xxi. 4.

[b] Named from the idol, remarkable for its *circle of ſtars* round the neck, horns, or &c. of the bull or other beaſt that attended the man in the idol or ſtatue.

[c] *i. e.* About Hebrun.

[d] Exod. xxiii. 3. Lev. xix. 15.

[e] *i. e.* Ye give it in the name of God, in whoſe name ye act.

the

the judgement is the Aleim's; and the cauſe which is too hard for you, bring to
18 me, and I will hear it; and I commanded you at that time all the things which ye ſhould do.

19 And we departed from Horeb, and went through all that great and terrible wilderneſs which ye ſaw in the way to the mountain of the Amorites, as Jehovah our Aleim commanded us, and we
20 came to Kades-barno; and I ſaid to you, ye are come to the mountain of the Amorites, which Jehovah our Aleim
21 hath given to us; behold, Jehovah our Aleim hath ſet the land before you, go up, take poſſeſſion, as Jehovah the Aleim of thy fathers hath ſaid to thee; fear not, nor be diſmayed.

22 And ye came near unto me, all of you, and ſaid, let us ſend men before us to ſearch out the land for us, and bring us word back which way we ſhall go up into it, and what cities we ſhall
23 come to; and the thing was good in my ſight; [f]and I took twelve men of
24 you, one man for a tribe; and they turned and went up to the mountain, and came to the valley of Aſhcul, and
25 ſearched it through; and they took of the fruit of the land in their hand, and came down to us, and brought us word, and ſaid, the land is good which Jeho-
26 vah our Aleim hath given us: but ye would not go up, and ye rebelled againſt the word of Jehovah your
27 Aleim, and ye murmured in your tents, and ſaid, becauſe Jehovah hated us, he brought us out of the land of Egypt, to deliver us into the hand of the Amo-
28 rites to deſtroy us: whither ſhall we go up? our brethren have made our hearts to melt, ſaying, the people is greater and taller than we; the cities *are* great and fortified to the heavens; and moreover, we ſaw the ſons of the [g]Onekim there; and I ſaid to you, be not 29
diſmayed, nor be afraid of them; Je- 30
hovah your Aleim who goeth before you, he will fight for you, according to all that he did for you in Egypt before your eyes, and in the wilderneſs, where 31
thou ſaweſt that Jehovah thy Aleim [h]carried thee, as a man carrieth his ſon, all the way which ye went till ye came to this place: but for all this ye would 32
not truſt in Jehovah your Aleim, who 33
went before you in the way, to ſearch you out a place to pitch in, in fire by night to ſhew you the way ye ſhould go, and in a cloud by day: and Jehovah 34
heard the voice of your words, and was wroth, and ſware, ſaying, none of the 35
men of this wicked generation ſhall ſee the good land which I ſware to give to their fathers, except Caleb the ſon of 36
Ipeneh, he ſhall ſee it, and to him will I give the land which he hath trodden upon, and to his children, becauſe he went fully after Jehovah: Jehovah was 37
angry with me alſo through you, ſaying, thou alſo ſhalt not go in thither; Jehoſua 38
the ſon of Nun that ſtandeth before thee, he ſhall go in thither; encourage him, for he ſhall put Iſral in poſſeſſion of it; and your little ones who you ſaid 39
would be a prey, and your children who know not as yet good or evil, they ſhall go in thither, and I will give it them, and they ſhall poſſeſs it; and 40
you, turn ye, and march into the wilderneſs, by the way of the Red ſea; and ye anſwered, and ſaid to me, we 41
have ſinned againſt Jehovah, we will go up and fight according to all that Jeho-

[f] Num xiii. 2, 3.
[g] Num. xiii. 28.

[h] Iſa. lxiii. 9. Hoſ. xi. 3. Comp. Exod. xix. 4.

vah cur Aleim hath commanded us; and ye girded on every one his armour for war, and preſented yourſelves to go
42 up the hill: and Jehovah ſaid to me, ſay to them, go not up, nor fight, for I *am* not among you, that ye be not
43 ſmitten before your enemies; and I ſpake to you, but ye would not hear, and ye rebelled againſt the command-ment of Jehovah, and went preſump-
44 tuouſly up the hill; and the Amorites that dwelt in that mountain came out againſt you, and chaſed you as bees do, and they beat you in Soir, *even* unto
45 Hormeh; and ye returned and wept before Jehovah, but Jehovah would not hearken to your voice, nor give ear to
46 you: and ye abode in Kades many days, according to the days ye abode *there*.

II. THEN we turned and marched into the wilderneſs by the way of the Red ſea, [i] as Jehovah ſpake to me, and we compaſſed mount Soir many days;
2, 3 and Jehovah ſpake to me, ſaying, ye
4 have compaſſed this mountain long enough, turn ye northward; and command the people, ſaying, ye *are* paſſing by the coaſts of your brethren the children of Eſau, who dwell in Soir, and
5 they will be afraid of you; be therefore very careful that ye meddle not with them, for I will not give you any of their land, even to ſet the ſole of the foot upon; for I have given mount
6 Soir to Eſau *for* a [k] poſſeſſion; ye ſhall buy food of them for money and eat, and even water ſhall ye buy of them for
7 money and drink; for Jehovah thy Aleim hath bleſſed thee in all the work of thy hand; he hath regarded thy going in this great wilderneſs the'e forty years; Jehovah thy Aleim hath been with
8 thee; thou haſt wanted nothing. And we paſſed from our brethren the children of Eſau, who dwelt in Soir, by the way of the deſert from Ailet, and from Ojin-geber; and we turned, and paſſed by the way of the wilderneſs of Moab;
9 and Jehovah ſaid to me, diſtreſs not the Moabites, nor meddle with them in war, for I will not give you any of their land *for* a poſſeſſion; for I have given Or to the children of Luth for a poſſeſ-
10 ſion: the Amim dwelt there at firſt, a people great and numerous, and tall as
11 the Onekim; they were alſo reckoned Repaim as the Onekim; and the Mo-
12 abites called them [l] Amim; and the Horim dwelt in Soir [m] at firſt, and the children of Eſau drove them out and deſtroyed them from before them, and dwelt in their ſtead, as Iſral did to the land of their poſſeſſion which Jehovah
13 gave them. Now riſe ye, and paſs over the brook Zered; and we paſſed over
14 the brook Zered; and the time we were coming from Kades-barno till we paſſed over the brook Zered *was* thirty and eight years; till all the generation of the men of war were conſumed out of the camp, as Jehovah ſware to them;
15 and the hand of Jehovah alſo was againſt

[i] Num. xiv. 25.

[k] Gen xxxvi. 8.

[l] Which of the ſons of Noah this people were deſcended from we know not: Japhet went eaſt and weſt, though weſt chiefly; and Shem ſtaid in *Armenia*; and the Amim were, moſt likely, ſome branch of Canon's family, as well as the Repaim and Onekim, the firſt called ſo from their remarkable ſtrength and robuſtneſs, the latter from the chains they wore about their necks, in which the Iſhmaelites imitated them; but what is אמים *Amim*, that the Moabites treated them as ſuch and called them ſo as by a proper name? They are called אימים *terrible ones*, Gen. xiv. 5, but the Moabites made them אמים, *i. e. common people*, changing their name to expreſs their change of condition by their conqueſt of them. The race of Cuſh and Canon very ſoon degenerated, and called down the vengeance of heaven upon them.

[m] Were the firſt inhabitants after the flood.

them

them to deſtroy them from out of the camp, till they were conſumed.

16 And when all the men of war were gone and dead from among the people,
17,18 Jehovah ſpake to me ſaying, thou art to paſs this day by the coaſt of Moab to
19 Or; and thou wilt come over againſt the children of Amun, diſtreſs them not, nor meddle with them; for I will not give any of the land of the children of Amun to thee for a poſſeſſion, for I have given it to the children of Luth *for*
20 a poſſeſſion: this alſo was reckoned the land of the Repaim, the Repaim dwelt in it at firſt, and the Amunites called
21 them [n] Zamzamin, a people great, and numerous, and tall as the Onekim; but Jehovah deſtroyed them from before them, and drove them out, and they
22 dwelt in their ſtead; as he did for the children of Eſau who dwell in Soir, when he deſtroyed the Horim from before them, and drove them out, and they have dwelt in their ſtead to this day;
23 and *as for* the [o] Ovim who dwelt in [p] Hajerim, *even* unto Gaza, the Capterim who came from [q] Capter deſtroyed them and dwelt in their ſtead.

24 Riſe ye, march, and paſs over the valley of Arnon; ſee, I have given into your hand, Sihon the Amorite, the king of Heſbun, and his land; begin taking poſſeſſion, and make war upon
25 him; this day will I begin to put the dread of thee, and the fear of thee upon all people under the whole heavens, who ſhall hear a report of thee, and they ſhall tremble and be in pain becauſe of thee.

And I [r] ſent meſſengers from the wil- 26
derneſs of Kedemut to Sihon king of Heſbun, in words of peace, ſaying, let 27
me paſs through thy land by the high way; I will go in the road, I will not turn aſide to the right *hand* or to the left; thou ſhalt ſell me food for money 28
and I will eat, and thou ſhalt give me water for money and I will drink, only let me paſs on foot; as the children of 29
[s] Eſau have done to me who dwell in Soir, and the Moabites who dwell in Or, till I paſs over Jordan into the land which Jehovah our Aleim hath given us; but Sihon king of Heſbun would 30
not let us paſs by him, for Jehovah thy [t] Aleim hardened his ſpirit, and made his heart reſolute, that he might deliver him into thy hand as at this day; and 31
Jehovah ſaid to me, ſee, I have begun to give Sihon and his land before thee, begin [u] poſſeſſing with the poſſeſſion of his land: and Sihon came out againſt us, 32
and all his people to war, to Jejeh; and 33
Jehovah our Aleim gave him up before us, and we ſmote him, and his ſon, and all his people; and we took all his 34
cities at that time, and utterly deſtroyed every city, *with* men, and women, and children, we left him none remaining; only the cattle we took for a prey to our- 35
ſelves, and the ſpoil of the cities which we had taken; from Oror, which *is* at 36
the edge of the valley of Arnun, and the city which *is* in the valley, even to

[n] *i. e. Imaginers* or *freethinkers*, of the race of Canon or Cuſh.

[o] *Perverſe.*

[p] See Iſa. xlii. 11. in Heb. and perhaps the word means here *villages.*

[q] See Gen. x. 14. a ſon of Mejrim, who gave name to Egypt. Qu?

[r] Num. xxi. 21, 22.

[s] Some part of their country, it is pretty certain, they muſt paſs over as they went along, and that they traded with them for proviſions.

[t] The meſſages to Edom and the Iſralites *ſneaking* behaviour on their coming out againſt them in arms, Num. xx. 21. made the Amorites reſolute to put on the ſame undaunted appearance.

[u] This was the firſt land they kept poſſeſſion of.

Gelod there was not a city which was too high for us; Jehovah our Aleim
37 gave up every thing to us: but thou cameſt not into the land of the children of Amun, *with* all the coaſt of the valley of Jabek, and the cities of [w] Eer, and all that Jehovah our Aleim gave us command about.

III. AND we turned, and went up by the way of Baſan; and Oug the king of Baſan came out againſt us, he and all
2 his people, to war at Adroi; and Jehovah ſaid to me fear him not, for I will deliver him, and all his people, and his land, into thine hand; and thou ſhalt do to him as thou didſt to Sihon king of the Amorites, who dwelt at Heſbun;
3 and Jehovah our Aleim delivered into our hand Oug king of Baſan alſo, and all his people, and we ſmote him till
4 we left him none remaining; and we took all his cities at that time, there was not a city which we took not from them of the ſixty cities, the whole region of Argab, the kingdom of Oug
5 in Baſan; all theſe cities *were* fortified with high walls, with gates and bars,
6 beſides the villages very many; and we utterly deſtroyed them, as we did to Sihon king of Heſbun, deſtroying every city, men, women, and chil-
7 dren; and all the beaſts, and the ſpoil of
8 the cities, we took to ourſelves; ſo we took at that time out of the hand of two kings of the Amorites the land which *is* on this ſide Jordan, from the
9 valley of Arnun to mount Hermun, (the Sidonians call Hermun Serin, and the Amorites call it Senir) all the cities of 10
the plain, and all Gelod, and all Baſan to Shalkeh and Adroi, cities of the kingdom of Oug in Baſan; for only 11
Oug king of Baſan was left of the remainder of the [x] Repaim; behold, [y] his bed is a bed of iron; *is* it not [z] in Rabet of the children of Amun? nine cubits it's length, and four cubits it's breadth, after the cubit of a man; and this land 12
which we took poſſeſſion of at that time, from Oror, which *is* by the valley of Arnun, and half mount Gelod, and the cities thereof, I gave to the Reubenites and to the Gadites; and the remainder 13
of Gelod, and all Baſan, the kingdom of Oug, I gave to half of the tribe of Menaſeh; all the region of Argab, with all Baſan, that was called the land of the Repaim; Jair the ſon of Menaſeh 14
took all the region of Argab to the coaſts of the Geſurites and the Mocatites, and called them after his own name, Baſan-hut-jair, unto this day; and to Machir 15
I gave [a] Gelod; and to the Reubenites 16
and to the Gadites I gave from Gelod even to the valley of Arnun, *to* the midſt of the valley and [b] Gebal, and to the [c] mouth of the valley, at the border of the children of Amun; and the de- 17
ſert, and Jordan, and [d] Gebal from Cineret, and to the ſea of the deſert, the ſalt ſea, under the ſprings of Piſgeh to the Eaſt.

And I commanded you at that time, 18
ſaying, Jehovah your Aleim hath given

[w] The word ſeems to me a proper name.

[x] Then the *Repaim* were of the ſame ſtock with the Amorites, for theſe two kings, *i. e.* Oug and Baſan, are called Amorites.

[y] His monument, we may ſuppoſe, or *bed of death*, was at Rabet, where he was buried.

[z] הלה rendered *is it not?* Qu? and *cubit of a man*, Qu? unleſs there were *cubits* of different lengths, according to what was meaſured with them; that Oug himſelf was fourteen or fifteen feet high, or that it was neceſſary his bed ſhould be of that length, is hardly credible.

[a] Num. xxxii. 40.

[b] A country, Joſh. xiii. 5. Pſal. 83. 7.

[c] Heb. *where it emptied itſelf out*, from בקע.

[d] *i. e.* That part of Gebal near Geneſeret.

you

you this land to poſſeſs it; ye ſhall all of you that are [e] able men paſs over armed before your brethren the children of
19 Iſral; but your wives, and your little ones, and your cattle, (I know that you have much cattle,) ſhall abide in your
20 cities which I have given you, till Jehovah ſhall have given a ſettlement to your brethren as well as to you, and they alſo ſhall poſſeſs the land which Jehovah your Aleim hath given them beyond Jordan; *then* ye ſhall return, every one to his inheritance which I have given you.

21 And I commanded Jehoſua at that time, ſaying, thine eyes ſaw all that Jehovah your Aleim did to theſe two kings; ſo will Jehovah do to all the kingdoms to which thou art paſſing
22 over; be not afraid of them, for Jehovah your Aleim, he will fight for you;
23 and I beſought Jehovah at that time,
24 ſaying, Lord Jehovah, thou haſt begun to ſhew thy ſervant thy greatneſs and thy mighty hand; for what Lord *is there* in the heavens or in the earth who can do according to thy deeds, and according
25 to thy mightineſs? let me paſs over I pray thee, and ſee the good land which *is* beyond Jordan, [f] that goodly moun-
26 tain and Lebanon; but Jehovah was wroth with me on your account, and and would not hearken to [g] me; and Jehovah ſaid to me, thou takeſt too much upon thee; ſpeak no more to me about this matter; go up to the top of Piſgeh, 27
and lift up thine eyes weſtward and northward, and ſouthward, and eaſtward, and ſee *it* with thine [h] eyes, for thou ſhalt not paſs over this Jordan; but 28
charge Jehoſua, and encourage [i] him, for he ſhall paſs over before this people, and he ſhall give them the land in poſſeſſion which thou ſhalt ſee; and we 29
abode in the valley over againſt the temple of Pour.

AND now, O Iſral, hearken to the IV.
ſtatutes and to the rules which I am teaching you to do, that ye may live, and go in, and poſſeſs the [k] land which Jehovah the Aleim of your fathers hath given you; ye ſhall not add to the word 2
which I am giving you in command, and ye ſhall not diminiſh from it, that ye may keep the commandments of Jehovah your Aleim which I *am* commanding you; your eyes ſaw what Je- 3
hovah did becauſe of Baol-pour; for all the men that followed Baol-pour, Jehovah thy Aleim hath deſtroyed them from among you; and ye that did 4
cleave to Jehovah your Aleim are all of you alive this day; behold, I have 5
taught you ſtatutes and rules, as Jehovah my Aleim commanded me, that ye ſhould do ſo in the land, whither ye are going to poſſeſs it; take heed therefore, 6
and do *them*, for this *is* your wiſdom and

[e] Heb. *men of ability*, חיל nearly anſwering to *virtus* in Latin.

[f] Mount Zion. Here is a myſtery in this earneſt requeſt of Moſes, and God's denial of it: is it the proneneſs of men, and of that people in particular, to reſt in types and ceremonies, and the external part of religion? which was the caſe with the Jew, with regard to the law, at laſt.

[g] The Jewiſh people, had they not rejected their Meſſiah, and perſiſted in their infidelity, might have continued the *firſt* people of God, or his head church, but their apoſtaſy from the faith of their anceſtors deſtroyed their city and temple.

[h] The law was to *teach*, not to *give*, life; it was to *ſhew* the way to heaven, but was not the *way* itſelf; not being even the *image*, but a *ſhadow* only of the good things promiſed to all mankind *in One*, who was to be born a Jew. We know with what blind zeal they contended for the letter of the law againſt the *ſpirit* of it; in much the ſame furious ſpirit as ſome others ſince have abuſed the law, by ſuppoſing it a mere *dead letter*. Moſes, from the top of Piſgeh, could ſee only the ſhadow of the land, have a certainty, indeed, that the land had a being, but yet obtain only an indiſtinct view of it, like what the ſhadow gives of the body.

[i] Heb. xii. 2.

[k] The earneſt of a better.

your

your underſtanding in the eyes of the peoples which ſhall hear of all theſe ſtatutes, and they ſhall ſay, ſurely this great nation *is* a [l] wiſe and underſtanding
7 [l] people; for what great nation *is there* which *hath* the Aleim ſo near to them, as Jehovah our Aleim in all *things* we
8 call upon him for? and what great nation hath ſtatutes and rules *ſo* righteous as all this law which I am ſetting before
9 you this day? only take heed to thyſelf and keep thy ſoul diligently, leſt thou forget the things which thine eyes have ſeen, and leſt they depart from thine heart all the days of thy life; and thou ſhalt teach them to thy children, and to
10 thy children's children. The day when thou ſtoodeſt before Jehovah thy Aleim at Horeb, when Jehovah ſaid to me, gather the people to me, and I will make them hear my words, which they ſhall learn, that they may fear me all the days which they ſhall live upon the
11 earth, and teach their children; and ye came near, and ſtood under the mount, and the mount burnt with fire to the midſt of heaven in [m] darkneſs, cloud
12 and thick darkneſs; then Jehovah ſpake to you from the midſt of the fire, (ye heard the voice of the words, but ye ſaw not the [n] ſimilitude, only *there was* a voice) and he declared to you the 13
terms of his purification which he commanded you to do, the ten commandments, and wrote them upon two ſlabs of ſtone.

And Jehovah commanded me at that 14
time to teach you ſtatutes and rules, that ye might do them in the land which ye are going over to poſſeſs it: take heed therefore to yourſelves, for ye 15
ſaw no ſimilitude on the day *that* Jehovah ſpake to you in Horeb out of the midſt of the fire; leſt ye corrupt yourſelves, and 16
make to you a graven image, the ſimilitude of any [o] Samel, the model of male or female, the model of any [p] beaſt 17
that is on the earth, the model of any winged fowl that flieth in the air, the 18
model of any thing that crawleth on the earth, the model of any fiſh that *is* in the waters under the earth; and leſt 19
thou lift up thine eyes to the heavens, and ſee the ſun, and the moon, and the ſtars, all the hoſt of the heavens, and be driven to worſhip them, and ſerve them, which Jehovah thy Aleim hath imparted to all the peoples who are under the whole heavens: and Jeho- 20
vah took you, and brought you out from the [q] furnace of iron, from out of Egypt, to be a people for an inhe-

[l] Job xxviii. 28. 2 Tim. iii. 15.

[m] The fire was in the cloud or darkneſs; fire cannot ſubſiſt without the groſſer and denſer part of the air to feed and ſuſtain it.

[n] There was ſimilitude or *perſonal* appearance of God there, though they ſaw it not, for Moſes did, Num. xii. 5,—8.

[o] I know not what סמל is, ſays the author in a note, and accordingly he had here left a break for it in his tranſlation, but in his *Critica Hebræa*, by a compariſon of 2 Chron. xxxiii. 7. with 2 King. xxi. 7. he has ſhewn, that whatever be the preciſe idea of the word, סמל, as an idol, was equivalent to אשרה or *the bleſſer*, and conſequently was a female deity, the mother of the expected ſaviour, the deſire of *all nations*. From this *Samel*, it is very probable, that the *Greeks* had their *Semele*, the mother of *Bacchus*, whom ſhe bare to *Jupiter*, and many of whoſe characters carry a very ſtriking reſemblance to thoſe of the *Meſſiah*. (See *Boyſe*'s *Pantheon*. p. 101, &c. and *Spearman*'s *Letters on the Septuagint*, p. 41, &c.) In the *Orphic* Hymn to *Semele* ſhe herſelf is ſtiled Παμβασιλεια, *the Univerſal Queen*; and *Apollodorus*, Lib. III. ſays, that *Semele*, after her death, was ranked among the Gods under the name of *Thyone*, and that her ſon *Bacchus*, having *deſcended into hell, had fetched her from thence, and aſcended into heaven*. *Editor*.

[p] The cherub had the faces of a bull, a lion, a man, and an eagle; and it is amazing how prodigiouſly the heathens had multiplied their hieroglyphical ſtatues by this time or within a few years of it; ſo luxuriant is imagination.

[q] See 1 King. viii. 5. Jer. xi. 4. There is a great propriety in this expreſſion to denote the *ſharpeſt afflictions*, ſince iron requires the *ſtrongeſt fire* of all metals to fuſe it. *Editor*.

ritance

ritance to himself, as *it is* this day[r];
21 and Jehovah was wroth with me on your account, and sware that I should not pass over Jordan, and that I should not go into the good land which Jehovah thy Aleim hath given thee for an
22 inheritance; but I must die in this land, I must not pass over Jordan; but ye are to go over and possess that good land:
23 take heed to yourselves lest ye forget the purification of Jehovah your Aleim, which he cut off with you, and ye make for yourselves a graven image, the likeness of any *thing* which Jehovah thy
24 Aleim hath forbidden thee; for Jehovah thy Aleim is a consuming fire, a [s]jealous Lord.
25 When thou shalt have begotten children, and children's children, and ye shall have been long in the land, and be corrupted, and make a graven image after the likeness of any *thing*, and do [t]evil in the sight of Jehovah thy Aleim to provoke
26 him; I call the heavens and the earth to witness against you this day, that ye shall soon utterly perish from off the land which ye are passing over Jordan to possess it; ye shall not prolong the days upon it, but shall be utterly destroyed;
27 and Jehovah will scatter you among the peoples, and ye shall be left few in number among the nations whither Je-
28 hovah shall drive you; and there ye shall serve Aleim, the work of men's hands, wood and stone, which see not, nor hear, nor eat, nor smell; and if 29
from thence ye shall seek Jehovah thy Aleim, thou shalt find *him*, if thou seek him with all thine heart, and with all thy soul: in thy distress, when all these 30
things are come upon thee in the latter days, if thou return to Jehovah thy Aleim, and be obedient to his voice,
(for Jehovah thy Aleim is a mereiful 31
Lord) [u]he will not forsake thee nor destroy thee, neither will he forget the purification with thy fathers which he
sware to them: for ask now of the 32
days which were before thee, from the day that the Aleim created man upon the earth, and from *one* extremity of the heavens even to the *other* extremity of the heavens, whether there hath been such a great thing as this, or hath been heard like it? hath any people heard the 33
voice of the Aleim speaking out of the midst of the fire as thou hast heard it, and
lived? hath the Aleim attempted to go 34
and take to himself a nation from the midst of *another* nation, with temptations, with signs, and with wonders, and with war, and with a mighty hand, and with an outstretched arm, and with great [w]terrors, according to all that Jehovah your Aleim did for you in Egypt before your eyes?
thou wast shewed it, that thou mightest 35
know that Jehovah he *is* the Aleim; that *there is* none besides him; from the 36

[r] Here are two designs of a distinct nature plainly supposed in the six last verses: one, that images were to form a representation of that person of Jehovah who was to come in flesh; the other, that they were to describe *the powers of heaven* as objects of worship. Whoever looks into *Montfaucon* will be abundantly convinced that the heathen world never entirely lost sight of the *Son of God*, who was *the Desire of all nations*. The *sun*, *moon*, and *stars* are words for the *streams* of light from the orbs, not for those orbs themselves, which have no more virtue in them than a mere *caput mortuum*; the *vis vivida* of nature being in that vast body of fluid that fills all the spaces between the solar orb and the utmost boundaries of matter.

[s] And like a jealous husband or master, will not admit of the least step or advance towards another object of love or affection.

[t] All manner of evil was licenced, nay become sacred in the heathen *divine* service; cruelty, and lusts of every kind, were sanctified and deemed pleasing to their Gods, and honourable in themselves.

[u] This was verified at the return of the Jews from the captivity, and doth not seem to have any relation to any other future call of the scattered remains of that people.

[w] See ch. xxvi. 8. xxxiv. 12. and Exod. ix. 20, 27. x. 7. xii. 30.

heavens he made thee to hear his voice, that he might inſtruct thee; and upon the earth he ſhewed thee his great fire, and thou heardeſt his words out of the
37 midſt of the [x] fire: and becauſe he loved thy fathers, therefore he choſe their ſeed after them, and brought thee forth with his [y] preſence, by his great ſtrength, out
38 of Egypt, to drive out from before thee, nations greater and mightier than thee, to bring thee in, to give thee their land for an inheritance, as at this
39 day: know therefore this day, and [z] bring *it* back to thine heart, that Jehovah, he *is* the Aleim; in the heavens above and in the earth beneath *there is*
40 no other; and thou ſhalt keep his ſtatutes and his commandments, which I command thee this day, that it may be well with thee, and with thy children after thee, and that thou mayſt [a] prolong the days upon the land which Jehovah thy Aleim giveth thee for ever.

41 Then Moſes ſeparated three cities beyond Jordan, towards the riſing of the
42 ſun, that the ſlayer who ſhould kill his neighbour without deſigning it, and who had not hated him beforehand, ſhould flee
43 to one of thoſe cities and live; namely [b] Bejer in the wilderneſs in the plain country, *belonging* to the Reubenites; and Ramet in Gelod, *belonging* to the Gadites; and Gulan in Baſan, *belonging* to the Menaſites.

44 And this *is* the law which Moſes ſet
45 before the children of Iſral; theſe *are* the teſtimonies, and the ſtatutes, and the rules which Moſes ſpake to the children of Iſral when they were come out of
46 Egypt, beſide Jordan, in the valley over againſt Pour, in the land of Sihon the king of the Amorites, who dwelt in Heſbun, whom Moſes and the children of Iſral ſmote when they were come out
47 of the land of Egypt; and they took poſſeſſion of his land, and of the land of Oug king of Baſan, two kings of the Amorites, who *were* beſide Jordan to the
48 ſun riſing; from Oror, which *is* on the edge of the valley of Arnun, even to the mountain of Sian, which *is* Hermun,
49 and of all the deſert beſide Jordan to the Eaſt, even to the ſea of the deſert under the ſprings of [c] Piſgeh.

V. AND Moſes called to all Iſral, and ſaid to them, hear, O Iſral, the ſtatutes and the rules which I ſpeak in your ears this day, and learn them, and take care
2 to perform them: Jehovah our Aleim
3 [d] cut a purification with us at Horeb, not with our fathers did Jehovah cut this purification, but with us, who *are* all of
4 us alive here this day: face to [e] face did Jehovah talk to you out of the midſt of
5 the fire, (I ſtood [f] between Jehovah and

[x] Exod. xix. 9, & ſeq.

[y] Being in *perſon* in the cloud, for *the agent* in the cloud was of Jehovah, not a creature. See Exod. xxxiii. 14.

[z] *i. e.* Remember, recollect. *Editor.*

[a] This is not ſpoken to individuals, as if each perſon, in proportion to the goodneſs of his life, ſhould live the longeſt, but to the nation, that their continuance, *as a people*, ſhould be longer or ſhorter according as they adhered to the law; and it promiſes perpetual happineſs to *the people* of God, or as long as their love and faith laſt, even *all* the *days*, or *for ever*, though a modern Writer hath brought this as an argument to prove the contrary.

[b] Joſh. xx. 8. 1 Chron. vi. 78.

[c] Ch. iii. 17.

[d] *To cut a purification* is a phraſe taken from *cutting a calf aſunder*, and paſſing between the parts, and being ſprinkled and purified with the blood. See Exod. xxiv. 5—8.

[e] *Face to face*, becauſe they themſelves heard the voice of God directed to them, the face of God being turned towards the people he ſpake to, though they ſaw not that *face* or perſon, as Moſes is ſaid not to have ſeen the face of God, who talked to him face to face; but Moſes ſaw more than the people did, Exod. xx. 21. for he ſaw *a perſonal form*, called the agent or angel of God, as Abrem did in more perſons than one. Gal. iii. 19. *angels*.

[f] See Exod. xxiv. 5, 8. as *mediator* and a figure of Jeſus Chriſt the *one mediator* between God and man, Gal. iii. 19, 20.

you at that time, to declare the word of Jehovah to you; for ye were afraid of the fire, and went not up into the mount) saying,

6 I *am* Jehovah your Aleim, who brought you out of Egypt from the
7 house of bondage; thou shalt have no
8 other Aleim in my presence. Thou shalt not make to thyself a graven image of any form which *is* in the heavens above, or which *is* in the earth beneath, or which *is* in the water [g] beneath the earth;
9 thou shalt not bow down thyself to them, for I Jehovah thy Aleim *am* a jealous Lord, visiting the iniquity of the fathers upon the children, and upon the third and [h] fourth *generation* of them that
10 hate me, and shewing mercy unto the [i] thousandth generation of them that love me, and of them that keep my
11 commandments. Thou shalt not take the name of Jehovah thy Aleim in vain; for Jehovah will not hold *him* guiltless
12 who taketh his name in vain. Keep the sabbath day to sanctify it, as Jehovah thy Aleim hath commanded thee;
13 six days shalt thou labour, and do all
14 thy work; but the seventh day *is* the sabbath of Jehovah thy Aleim; thou shalt not do any work, thou and thy son, and thy daughter, and thy man-servant, and thy woman-servant, and thy bullock, and thine ass, and all thy beasts, and the stranger that *is* within thy gates, that thy [k] man-servant and thy woman-
15 servant may rest as well as thou; and thou shalt remember that thou wast a servant in the land of Egypt, and Jehovah thy Aleim brought thee out from thence with a mighty hand, and with an out-stretched arm; therefore Jehovah thy Aleim commandeth thee to keep the [l] sabbath day.

16 Honour thy father and thy mother, as Jehovah thy Aleim hath commanded thee; that thy days may be prolonged, and that it may be well with thee in the land which Jehovah thy Aleim hath
17 given thee. Thou shalt do no murder.
18 Neither shalt thou commit adultery.
19,20 Neither shalt thou steal. Neither shalt thou bear false witness concerning thy
21 neighbour. Neither shalt thou desire thy neighbour's wife; neither shalt thou covet thy neighbour's house, his field, or his man-servant, or his woman-servant, his ox or his ass, or any thing that *is* thy [m] neighbour's.

22 These words Jehovah spake to all your assembly, at the mount, out of the midst of the fire, of the cloud, and of the thick darkness, with a loud voice; and added not; and he wrote them upon two tables of stone, and gave them to
23 me; and when ye heard the voice out of the midst of the darkness, and the mountain burnt with fire, ye came near to me, all the heads of your tribes, and

[g] *Beneath* the earth are the largest fish in the deepest waters, such as the heathen made emblems of.

[h] In the course of the divine providence, the sins of the fathers come upon the children; as the common effects of a degeneracy of manners do, within a few generations, fall upon a nation.

[i] I put in *generation* here, as the meaning requires it, as well as after *third* and *fourth*, in Heb. *threes* and *fours*. God never forsakes a people whose sins do not drive his presence from them, no not to the *thousandth* generation, but always visits in some form or other, by war, by sickness, by famine, but at last by extirpation, when their sins are ripe for it.

[k] Being the children of God as well as themselves.

[l] Gen. ii. 2. Heb. iv. 4. Exod. xxxi. 17. The sabbath was appointed as a memorial, that as God rested from his work, so men should, like God, *eternally* rest also from their work on the *seventh*, or at the *full*, perfect, *compleat* age of the world; and it is here enjoined in memory of the deliverance out of Egypt, because they were claimed and delivered as the *children*, not the *slaves* or hireling servants, of God.

Qu? On what day of the week the Exodus or the passover fell that year? was it the seventh? as our Exodus in Christ, from the grave and power of death.

[m] This necessarily extends to all mankind, for we cannot hurt those whom we know nothing of, nor ever saw or heard of, and all we have any dealings with, are then our neighbours and associates, as רע signifies.

24 your elders; and ye ſaid, behold, Jehovah hath ſhewn us his glory and his greatneſs, and we have heard his voice out of the midſt of the fire; this day have we ſeen that God hath talked with
25 man, and he hath lived; and now, why ſhould we die, for this great fire will conſume us? if we hear any more the voice of Jehovah our Aleim, we ſhall
26 die; for who *is there* of all fleſh, who hath heard the voice of the living Aleim ſpeaking out of the midſt of the fire,
27 as we *have*, and lived? go thou near, and hear all that Jehovah our Aleim ſhall ſay; and [n] ſpeak thou to us all that Jehovah our Aleim ſhall ſpeak to thee,
28 and we will hear, and do *it:* and Jehovah heard the voice of your words when ye ſpake to me, and Jehovah ſaid to me, I have heard the voice of the words of this people, which they have ſpoken to thee; they have well ſaid all
29 they have ſaid; Oh that this heart were to be in them, to fear me, and to keep all my commandments always, that it might be well with them and with their
30 children for ever! go, bid them return to
31 their tents again; but ſtand thou here by me; and I will ſpeak to thee all the commandments, and the ſtatutes, and the rules which thou ſhalt teach them to do in the land which I have given
32 them to poſſeſs it: take care therefore to do as Jehovah your Aleim hath commanded you; ye ſhall not turn aſide
33 to the right *hand* or to the left; in all the way which Jehovah your Aleim hath commanded you ſhall ye walk, that ye may live, and *that it may be* well with you, and *that* ye may prolong the days in the land which ye ſhall poſſeſs.

VI. NOW theſe are the commandments, the ſtatutes, and the rules, which Jehovah your Aleim hath commanded to teach you to do in the land whither ye
2 are paſſing to poſſeſs it; that thou mayſt fear Jehovah thy Aleim, to keep all his ſtatutes and his commandments, which I command thee, thou and thy ſon, and thy ſon's ſon all the days of thy life; and that thy days may be prolonged.

3 Hear therefore, O Iſral, and take care to do *them*, that it may be well with thee, and that ye may increaſe exceedingly, as Jehovah the Aleim of thy fathers hath promiſed thee, *in* a land that floweth
4 with milk and honey; hear, O Iſral, Jehovah our Aleim *is* Jehovah [o] alone;
5 and thou ſhalt love Jehovah thy Aleim with all thy heart, and with all thy ſoul, and with all thy might: and theſe
6 words which I command thee this day, ſhall be in thine heart; and thou ſhalt
7 repeat them to thy children, and talk of them when thou ſitteſt in thine houſe, and when thou walkeſt by the way, and when thou lieſt down, and when
8 thou riſeſt up; and thou ſhalt bind them for a token upon thine hand; and they ſhall be for [p] pendants between
9 thine eyes; and thou ſhalt write them upon the [pp] poſts of thine houſe, and upon

[n] Gal. iii. 24. John i. 18. iii. 17. xxi. 28.

[o] "*One* in eſſence, (yet Three in perſons) and the only object of our worſhip." *Clark.* But I apprehend that the text ſays that Jehovah, their ſworn allies, *only* was Jehovah; that he only had exiſtence and power in himſelf; "and thus the Scribe, in Mark xii. 32, underſtood the text, and that, with our bleſſed Lord's approbation, ver. 34." (*Editor.*) what other nations called *Aleim*, and ſuppoſed to be their ſworn friends and allies were only creatures; and *as Gods*, nothing in the world. As long as Hebrew is Hebrew, Jehovah *ſingular* and *Aleim plural*, and the oath of God to the heirs of ſalvation is remembered, ſo long will theſe two words, *Jehovah* our *Aleim*, prove a *Trinity in Unity*, the co-equality of the perſons, and that the law of Moſes taught every child who underſtood his own language, that there was to be a *reſurrection* of the body.

[p] Hanging from their turbands or caps, ſee Exod. xiii. 9, 16. none might wear ſuch a plate as the High Prieſt's, but others of the like kind they did, hanging on their foreheads.

[pp] Iſa. lvii. 8.

thy

10 thy gates: and when Jehovah thy Aleim
ſhall have brought thee into the land
which he ſware to thy fathers, to Abrem,
to Iſaak, and to Jacob, to give thee; great
and goodly cities which thou didſt not
11 build, and houſes full of all good *things*,
which thou didſt not fill, and [q] wells
hewn out which thou didſt not hew, vine-
yards and olive-yards which thou didſt
not plant, and thou ſhalt have eaten and
12 be full; *then* take heed to thyſelf leſt thou
forget Jehovah who brought thee out of
the land of Egypt, out of the houſe of
13 bondage: thou ſhalt fear Jehovah thy
Aleim, and ſerve him, and ſwear by his
14 name: ye ſhall not go after other Aleim,
of the Aleim of the people which are
15 round about thee, for Jehovah thy Aleim
in the midſt of thee is a jealous Lord;
leſt the anger of Jehovah thy Aleim be
kindled againſt thee, and he deſtroy
thee from off the face of the earth.
16 Ye ſhall not tempt Jehovah your
17 [r] Aleim as ye tempted *him* at Maſeh; ye
ſhall ſtrictly keep the commandments of
Jehovah your Aleim, and his teſtimo-
nies, and his ſtatutes which he hath
18 commanded thee, and do *that which is*
right in the ſight of Jehovah, that it may
be well with thee, and thou mayſt go in
and poſſeſs the good land which Jehovah
19 ſware to thy fathers, to drive out all
thine enemies from before thee, as Je-
hovah hath ſpoken.

When thy ſon aſketh thee hereafter, 20
ſaying, what *mean* the teſtimonies, and
the ſtatutes, and the cuſtoms which Je-
hovah our Aleim hath commanded us? 21
then thou ſhalt ſay to thy ſon, we were
ſervants to Pharoeh in Egypt, and Je-
hovah brought us out of Egypt with a 22
mighty hand; and Jehovah wrought
ſigns and wonders, great and grievous,
on the Egyptians, on Pharoeh, and on all
his houſe, in our ſight; and he brought 23
us out from thence, that he might bring
us in, and give us the land which he 24
ſware to our [s] fathers; and Jehovah com-
manded us to do all theſe ſtatutes, to
fear Jehovah our Aleim, for our good;
always, that he might preſerve us alive 25
as at this day; and it ſhall be our juſti-
fication if we take care to perform all
this [t] commandment before Jehovah our
Aleim, as he hath commanded us.

WHEN Jehovah thy Aleim ſhall have VII.
brought thee into the land whither thou art
going to poſſeſs it, and ſhall have caſt out
great nations from before thee, the Het-
tites, and the Gergaſites, and the Amo-
rites, and the Canonites, and the Peri-
zites, and the Hivites, and the Jebu-
ſites, ſeven nations greater and mightier
than thee; and Jehovah thy Aleim ſhall 2
have delivered them up before thee; then
ſhalt thou ſmite them, thou ſhalt utterly
deſtroy them; thou ſhalt cut no puri-
fication for them, nor ſhalt thou have

[q] Reſervoirs hewn out in rocks.

[r] Exod. xvii. 2. they murmured for want of water, and their ſin was either not procuring it for themſelves when they might, or diſtruſting the care and goodneſs of God, by whoſe directions they came into that want, and therefore might be ſure that if they did their beſt, God would make a way for the ſupply of it; and their caſe here is made a picture of our diſtruſt or neglect of means of ſalvation.

[s] As Chriſt was the ſubſtance of what the law was the ſhadow, the ſlavery in Egypt, and the tyranny of Pharoeh and his people, the deliverance from it, their paſſage through the wilderneſs and entrance into Canon muſt be figures and ſhadows alſo; or elſe the cuſtoms and rites of the law could not be enforced on thoſe accounts; and faith, which includes obedience and it's rewards, are exhibited as a Drama, upon the ſtage, in the hiſtory of the children of Iſral, which abounds with exemplifications and pledges of the divine promiſe to all the people of God, to his church through all ages. See 1 Cor. x. 11.

[t] Namely to fear or love God, obſerving the ceremonies as leſſons of inſtructions only; the love of God being the end of the law: and they want faith moſt wretchedly who ſuppoſe the Jews wanted faith, becauſe they had a law.

mercy

3 mercy on them; neither ſhalt thou make marriages with them; thy daughter thou ſhalt not give to his ſon, nor ſhalt thou
4 take his daughter to thy ſon; for they will turn away thy ſon from following me, and they will ſerve other Aleim, and the anger of Jehovah will be kindled againſt you, and will deſtroy you ſoon:
5 but thus ſhalt thou do to them; ye ſhall throw down their altars, and break their ſtatues, and cut down their [u] Aſherim, and burn their graven images
6 with fire; for thou *art* a holy people to Jehovah thy Aleim; Jehovah thy Aleim hath choſen thee to be a [w] peculiar people to himſelf, above all the peoples that
7 are upon the face of the earth; Jehovah did not ſet his love upon you, and chuſe you becauſe ye were more in number than all other peoples, for ye *were* fewer
8 than all peoples; but becauſe Jehovah loved you, and becauſe he would [x] keep the oath which he made to thy fathers, hath Jehovah brought thee out with a mighty hand, and redeemed thee out of the houſe of bondage, from the hand of Pharoeh king of Egypt.
9 Know therefore that Jehovah thy Aleim, he *is* the [y] Aleim, the faithful Lord, who keepeth the [z] purification, and mercy with them that love him and keep his commandments, to the thou-
10 ſandth generation, and repayeth them that hate him to their face, to deſtroy them; he will not be ſlack to him that hateth him, he will repay him to his
11 face; therefore keep the commandments, and the ſtatutes, and the cuſtoms which I command thee this day to do them.
12 And in conſequence of your hearkening to theſe cuſtoms, and keeping, and doing them, Jehovah thy Aleim will obſerve to you the [z] purification and the kindneſs which he ſware to thy fathers;
13 and will love thee, and bleſs thee, and multiply thee, and will bleſs the fruit of thy womb, and the fruit of thy ground, thy corn, and thy wine, and thine oil, the increaſe of thy cattle, and the young of thy flocks in the land, which he ſware to thy fathers, to give
14 thee; thou ſhalt be bleſſed above all peoples; there ſhall not be male or female barren among you, or among your
15 cattle; and Jehovah will keep off from thee all ſickneſs, and all the evil diſeaſes of Egypt which thou knoweſt; he will not put them upon thee, but will
16 lay them upon all that hate thee; and thou ſhalt conſume all the peoples which Jehovah thy Aleim ſhall deliver up to thee; thine eyes ſhall not pity them, neither ſhalt thou ſerve their Aleim, for
17 that *would be* a ſnare to thee. When thou ſhalt ſay in thine heart, theſe nations *are* more than I, how can I diſpoſſeſs
18 them? be not afraid of them; thou ſhalt well remember what Jehovah thy Aleim did to Pharoeh, and to all Egypt;
19 the great trials which thine eyes ſaw, the ſigns, and the wonders, and the mighty hand, and the out-ſtretched arm, wherewith Jehovah thy Aleim brought thee out; ſo ſhall Jehovah thy Aleim do to all the peoples of whom
20 thou art afraid; and Jehovah thy Aleim will alſo ſend the hornet againſt them, till he have deſtroyed thoſe that remain,
21 and are hidden from thee; thou ſhalt not be affrighted at them, for Jehovah thy Aleim *is* among you, a Lord great
22 and terrible; and Jehovah thy Aleim

[u] See on Exod. xxxiv. 13.
[w] Exod. xix. 5. 1 Pet. ii. 9.
[x] By Heb. vi. 17, & ſeq. this is the oath of God to the heirs of ſalvation, to deliver them out of the hand of all מצרים, or *enemies*; ſee alſo Luke i. 71.
[y] Evidently meaning that he is the *ſaviour* and *deliverer*.
[z] The promiſes made and ratified by it.

will caſt out theſe nations from before thee by little and little; thou muſt not conſume them haſtily, leſt the beaſt of
23 the field multiply upon thee; but Jehovah thy Aleim will deliver them up before thee, and ſend great confuſion upon them, till he have deſtroyed them;
24 and he will give their kings into thine hand; and thou ſhalt deſtroy their name from under the heavens: there ſhall not a man ſtand before thee till thou haſt de-
25 ſtroyed them; the graven images of their Aleim ſhall ye burn with fire; thou ſhalt not deſire the ſilver and the gold *that is* [a] upon them, or take *it* to thee, leſt thou be enſnared by it; for it *is* an abomination to Jehovah thy Aleim;
26 and thou ſhalt not bring an abomination into thy houſe, and be accurſed like it; thou ſhalt utterly deteſt it, and altogether abominate it; for it *is* an accurſed thing.

VIII. EVERY commandment which I command thee this day ſhall ye take care to perform, that ye may live and multiply, and go in and poſſeſs the land which Jehovah ſware to thy fathers;
2 and thou ſhalt remember all the way Jehovah thy Aleim hath led thee theſe forty years in the wilderneſs, to humble thee, to try thee, to know what *was* in thine heart, whether thou wouldſt keep
3 his commandments or not: and he humbled thee, and ſuffered thee to hunger, and fed thee with manna, which thou kneweſt not, neither did thy fathers know; that he might make thee to underſtand that man ſhall not live upon bread only, but that upon any *thing* that proceedeth out of the mouth of [b] Jehovah ſhall man live: thy raiment wore 4
not out upon thee, neither did thy foot [c] ſwell forth theſe forty years: and thou 5
knoweſt in thy heart, that as a father chaſtiſeth his ſon, Jehovah chaſtiſed thee: thou ſhalt therefore keep the 6
commandments of Jehovah thy Aleim to walk in his way, and to fear him;
for Jehovah thy Aleim is bringing thee 7
into a good land, a land of torrents of water, of fountains, and pools that
come out of the valley and the hill; a 8
land of wheat, and barley, and vines, and fig-trees, and pomegranates; a land
of oil-olive, and honey; a land in 9
which thou wilt not eat [d] bread from the ſtore-houſe; thou wilt want nothing in it; a land whoſe ſtones *are* iron, and out of whoſe hills thou mayſt dig copper;
and thou ſhalt eat and have enough, and 10
bleſs Jehovah thy Aleim for the good land which he hath given thee. Take 11
heed to thyſelf leſt thou forget Jehovah thy Aleim, in not keeping his commandments, and his cuſtoms, and his ſtatutes which I command thee this day;
leſt thou eat and be full, and build 12
goodly houſes, and dwell *in them*, and 13
thy cattle and ſheep multiply, and thy ſilver and gold grow plentiful with thee, and all that thou haſt be multiplied;
and thy heart be lifted up, and thou 14
forget Jehovah thy Aleim who brought thee out of the land of Egypt, from the

[a] The images were carved of wood or ſtone, and covered with metal, gold or ſilver in ſheet, which ſuited the ſhape like the ſkin.

[b] Our Lord cites this paſſage againſt the tempter, Mat. iv. 4. [who would have had him ſhew his divine power in commanding the ſtones to become bread] in proof that God had made man capable of living without bread, or any earthly ſupport, it having proceeded out of the mouth of God, or he having decreed it that man ſhould live, in time, upon what he had ordered or prepared for him; ſo that this is ſaying, *Manna* is an earneſt of the bread of heaven, on which ye are to live for ever; and our Lord had that bread in himſelf, and gives us an earneſt of it in the ſacrament of his body.

[c] *i. e.* Through the ſhoe, from it's being worn out.

[d] Heb. ב, *by means of.*

houſe

15 houſe of bondage; who led thee through that great and terrible wilderneſs, *among* fiery ſerpents, and ſcorpions, and drought, where *there was* no water; who brought thee water out of the rock of [e] flint; who
16 fed thee with manna in the wilderneſs, which thy fathers knew not, that he might humble thee, and that he might try thee, to do thee good in thy latter
17 [f] end; and thou ſay in thine heart, my ſtrength, and the might of my hand
18 have gotten me this wealth; but thou ſhalt remember Jehovah thy Aleim, that *it is* he which giveth thee power to get wealth, that he may perform the purification which he ſware to the fathers, as
19 *it is* this day. But if thou forget Jehovah thy Aleim, and go after other Aleim, and ſerve them, and bow down thyſelf to them, I teſtify to you
20 this day, that ye ſhall ſurely periſh; as the nations which Jehovah deſtroyed before you, ſo ſhall ye periſh; becauſe ye would not be obedient to the voice of Jehovah your [g] Aleim.

IX. HEAR, O Iſral, thou *art* at this time to paſs over Jordan, to go and poſſeſs nations greater and mightier than thyſelf, cities great and fortified to the
2 heavens, a people great and tall, the children of the Onekim whom thou [h] knoweſt, and *of whom* thou haſt heard *ſay*, who can ſtand before the children
3 of Onek? know, therefore, this day, that Jehovah thy Aleim, he will paſs over before thee, a conſuming fire; he will deſtroy them, and he will bring them down before thee, and thou ſhalt drive them out and deſtroy them quickly, as Jehovah hath ſaid to thee; ſpeak not 4
in thine heart, when Jehovah hath driven them away from before thee, ſaying, for my righteouſneſs did Jehovah bring me in to poſſeſs this land, when for the wickedneſs of theſe nations Jehovah doth drive them out from before thee; not for thy righteouſneſs, nor 5
for the uprightneſs of thy heart doſt thou go in to poſſeſs their land; but for the wickedneſs of theſe nations doth Jehovah thy Aleim drive them out from before thee, and that he may perform the word which Jehovah ſware to thy fathers, to Abrem, to Iſaak, and to Jacob: know then, that Jehovah giveth 6
thee not this good land to poſſeſs it for thy righteouſneſs, for thou *art* a ſtiff-necked [i] people.

Remember, forget not that thou pro- 7
vokedſt Jehovah thy Aleim in the wilderneſs; from the day that thou cameſt out of the land of Egypt till ye came to this place ye have been rebellious againſt Jehovah: and in Horeb ye pro- 8
voked Jehovah, and Jehovah was angry with you to have deſtroyed you: when 9
I went up into the mount to fetch the tables of ſtone, the tables of the purification which Jehovah had cut with you, and abode in the mount forty days and

[e] It was a red granate.

[f] *i. e.* Afterwards, or hereafter, by teaching them to truſt in God, from the experience of his mercy in their extremities.

[g] And this regards Chriſtian nations now, as much as it did the people of God then; the having other *mediators* than Chriſt Jeſus, either ſaints or ourſelves, as the Papiſts, Deiſts, and Socinians, &c. have; or other *Gods*, as they have who reject the Jehovah Aleim of the ſcriptures, and *ſuppoſe*, under the term of *demonſtrating*, that there is but one perſon in the eſſence, and much more open and unchecked blaſphemy and ridicule of the word of God,—theſe things will bring down like vengeance on any nation as it did on the people of Iſral; a corruption of manners will infallibly keep pace with the corruption of the faith.

[h] Num. xiii. 22, 28, 32, 33.

[i] Is not this caſe between the fallen angels and thoſe of us men, who ſhall be put in poſſeſſion of heaven? not for our own merits, but for their wickedneſs, and for the ſake of Chriſt the great father of the faitful, will any be admi ted, through his ſtrength, without which ours would be of no more uſe than the Iſralites', at Hormeh, Num. xiv. 45.

forty

forty nights, I did eat no bread nor drink
10 water; and Jehovah gave me the two tables of ſtone, written with the finger of the Aleim; and on them *was written* according to all the words which Jehovah ſpake to you in the mount, out of the midſt of the fire, in the day of the
11 aſſembly: and at the end of the forty days and forty nights, Jehovah gave me the two tables of ſtone, the tables of the
12 purification; and Jehovah ſaid to me, ariſe, go down quickly from hence, for thy people whom thou broughteſt out of Egypt is corrupted; they have haſtily turned aſide from the way which thou commandedſt them; they have made
13 them a molten image: and Jehovah ſaid to me, I ſee this people, that be-
14 hold, it *is* a ſtiff-necked people; let me alone and I will deſtroy them, and blot out their name from under heaven; and I will make thee a nation mightier and
15 greater than them: and I turned, and came down from the mount, and the mount burned with fire, and the two tables of the purification *were* in my two
16 hands. And I looked, and behold, ye had ſinned againſt Jehovah your Aleim, *and* made you a molten calf: ye had quickly turned aſide from the way which Jehovah had commanded you.
17 And I took the two tables, and threw them out of my two hands, and [k] brake
18 them before your eyes. And [l] I fell down before Jehovah as at firſt, forty days and forty nights; I ate no bread nor drank water, becauſe of all your ſins which ye ſinned in doing evil in the ſight of Jehovah to provoke him; for I 19
was afraid of the heat and fury with which Jehovah was wroth againſt you to deſtroy you; and Jehovah hearkened to me at that time alſo. Jehovah was 20
very angry with Aerun alſo to have deſtroyed him; and I prayed for Aerun alſo at that time. And I took your ſin, 21
the calf which ye had made, and burnt it with [m] fire, and wore it to pieces, grinding *it* very ſmall, till it was ſmall as duſt; and I threw the duſt of it into the brook that cometh down from the mount. And at Taboreh, and at Maſeh, 22
and at Kebrut-etaveh, ye provoked Jehovah to anger. And when Jehovah ſent 23
you to Kades-barno, ſaying, go up and poſſeſs the land which I have given you, then ye rebelled againſt the commandment of Jehovah your Aleim, and would not truſt in him, nor hearken to his voice: ye have been rebellious againſt 24
Jehovah from the day that I knew you. And I fell down before Jehovah the forty 25
days and the forty nights as I had fallen down *at the firſt*, for Jehovah thought to have deſtroyed you; and I prayed to Je- 26
hovah, and ſaid, Lord Jehovah, deſtroy not thy people and thine inheritance whom thou haſt redeemed by thy greatneſs, whom

[k] There is a myſtery here. The people had broken their part or terms on which the purification was cut between God and them, in making an image, which, though ſacred to Jehovah, was ſtill of their own deviſing; and this ſhewed that all ſuch imaginations are inconſiſtent with the terms of acceptance, and predicted not only the apoſtaſy of that church in forming ſuch a notion of the Meſſiah, as their pride led them into, and in crucifying him becauſe he did not ſet up a worldly kingdom, but the like apoſtaſy in too many of the Chriſtian church, who have much the ſame notions of the Meſſiah as the Jews and Mahometans have; but the law here tells them they forfeit the grace of God by it; *it breaks the tables*, the terms of ſalvation. The law alſo was to be abrogated by it's own teſtimony.

[l] Exod. xxxii. 31.

[m] It hath been a queſtion how Moſes did this, but gold may be grated, rubbed, or worn to pieces. The calf was of wood covered with a ſkin of ſheet-gold; and it was burnt to reduce the wood to aſhes, and the gold grated or ground to a powder.

thou broughteſt out of Egypt with a
27 mighty hand: remember thy [n] ſervants
Abrem, Iſaak, and Jacob; regard not
the ſtubbornneſs of this people, and
28 their wickedneſs, and their ſins, leſt the
land whence thou haſt brought them out
ſay, becauſe Jehovah was not able to
bring them into the land which he had
promiſed them, and becauſe he hated
29 them, he brought them out to kill
them in the wilderneſs; but they *are*
thy people and thine inheritance, whom
thou broughteſt out by thy great ſtrength,
and by thine out-ſtretched arm.

X. AT that time Jehovah ſaid to me,
hew thee two tables of ſtone like the
former, and come up to me into the
mount, and thou ſhalt make thee an ark
2 of wood; and I will write upon the tables
the words which were upon the former
tables which thou brakeſt, and thou ſhalt
3 put them into the ark. And I made an
ark *of* ſiteh wood, and hewed two tables
of ſtone like the former, and went up
into the mount with the two tables in
4 my hands. And he wrote upon the ta-
bles, according to the former writing,
the ten ſentences which Jehovah ſpake
to you in the mount, from the midſt of
the fire, on the day of the aſſembly; and
5 Jehovah gave them to me. And I turned
and came down from the mount, and put
the tables in the ark which I had made,
[o] that they might be there, as Jehovah
commanded me.

6 And the children of Iſral marched
from the wells of Beni-joken to Muſhe-
reh; there Aerun died, and was buried
there; and Alozer his ſon miniſtered in
his ſtead: from thence they marched 7
to [p] Egadgad; and from Egadgad to
Ithebteh, a country of ſtreams of wa-
ter.

At that time Jehovah ſeparated the 8
tribe of Levi, to bear the ark of the pu-
rification of Jehovah, to ſtand before
Jehovah to miniſter to him, and to bleſs
in his name to this day: therefore [q] Levi 9
hath no ſhare nor inheritance with his
brethren; Jehovah he *is* his inheritance,
as Jehovah thy Aleim ſaid to him. And 10
I ſtaid in the mount according to the
former days, forty days and forty nights,
and Jehovah hearkened to me at that
time alſo; Jehovah was not willing to
deſtroy thee. And Jehovah ſaid to me 11
ariſe, go, [r] march on before this people,
and let them go in and poſſeſs the land
which I ſware to their fathers to give
them.

And now, O Iſral, what doth Jeho- 12
vah thy Aleim require of thee, but to
fear Jehovah thy Aleim, to walk in all
his ways, and to love him, and to ſerve
Jehovah thy Aleim [s] with all thy heart,
and with all thy ſoul, to keep the com- 13
mandments of Jehovah, and his ſtatutes,
which I command thee this day for thy
good? Behold, the heavens, and the 14
[t] heaven of heavens, the earth, and all
that *is* in it, are Jehovah's thy Aleim;
[tt] only Jehovah had a delight in thy fa- 15
thers to love them, and he choſe their
ſeed after them, *even* you, above all

[n] The oath, or promiſe on oath to them was but one and the ſame, though repeated to each of them ſeparately, that *in their ſeed all the nations of the earth ſhould be bleſſed*, ſo that "remember Abrem, Iſaak, and Jacob"—and the like phraſes—are the ſame as what we mean by concluding our prayers in the name of Chriſt Jeſus, and begging pardon of our ſins through him.

[o] To be kept there as a ſummary of the law, and which He only, of whom the ark was a memorial, could keep for them; namely He, on whom the cherubs, *i. e.* the covenant, ſtood.

[p] Num. xxxiii. 32, & ſeq.

[q] Num. xviii. 20.

[r] Heb. *on the journey* or *march*.

[s] Mat. xxii. 37.

[t] *i. e.* All the different climates or parts of the heavens.

[tt] Though God be father of all mankind, he choſe Iſral for their father's ſake to be the repoſitories of the holy ſeed.

peoples,

16 peoples, as at this day: circumciſe therefore the foreſkin of your heart, and be
17 no more ſtiff necked; for Jehovah your Aleim, he *is* Aleim of [u] Aleim, and Lord of Lords; the great Lord, mighty and terrible, who will not accept per-
18 ſons, nor take a bribe; who executeth the judgement of the fatherleſs and the widow, and loveth the [w] ſtranger to give
19 him bread and raiment; and ye ſhall love the ſtranger, for ye were ſtrangers
20 in the land of [x] Egyyt. Thou ſhalt fear Jehovah thy Aleim; him ſhalt thou ſerve, and to him ſhalt thou adhere, and
21 by his name ſhalt thou ſwear; he *is* thy glory, and he *is* thy Aleim, who did for thee thoſe great and terrible things
22 which thine eyes have ſeen: thy fathers went down into Egypt in ſeventy perſons, and now Jehovah thy Aleim hath made thee as the ſtars of heaven for multitude.

XI. THEREFORE thou ſhalt love Jehovah thy Aleim, and keep his charge, and his ſtatutes, and his cuſtoms, and
2 his commandments always: and know ye this day, for *I ſpeak* not to your children, who know not, and who have not experienced the diſcipline of Jehovah your Aleim, his greatneſs, his mighty hand, and his out-ſtretched arm,
3 and his ſigns, and his deeds which he did in the midſt of Egypt to Pharoeh
4 king of Egypt, and to all his land; and what he did to the army of Egypt, to their horſe and to their charioteers, whom he made the water of the Red ſea to overflow when they were purſuing after you, and hath deſtroyed [y] them unto this day; and what he did to you in the 5
wilderneſs, till ye came to this place; and what he did to Dathan and to Abi- 6
ram, the ſons of Aliab, the ſon of Reuben, whom the earth opened her mouth and ſwallowed up, and their families, and their tents, and all the ſtock that *was* at their [z] feet, in the midſt of all Iſral; 7
for your eyes ſaw all the great work of Jehovah which he did; ye ſhall 8
therefore keep all the commandments which I command thee this day, that ye may be ſtrong, and go in, and poſſeſs the land which ye are paſſing to poſſeſs; and that ye may prolong the 9
days upon the land which Jehovah ſware to thy fathers to give them, and to their ſeed, a land flowing with milk and honey.

For the land whither thou art going 10
to poſſeſs it, *is* not like the land of Egypt, whence ye are come out, where thou ſowedſt thy ſeed and wateredſt *it* [a] at thy foot like a garden of herbs; but the 11
land whither ye are paſſing over to poſſeſs it, *is* a land of hills and vallies, it drinketh water of the rain of heaven; a land 12
which Jehovah thy Aleim [b] watcheth over continually; the eyes of Jehovah thy Aleim *are* upon it from the entering in of the year to the end of it.

[u] In property; *i.e.* owner or maſter of thoſe called Aleim, though they were not ſo; and really *Aleim* of thoſe men whoſe ſtation in life entitles them to that name.

[w] *i. e.* the ſtranger who had joined himſelf to Iſral for the love of the God of Iſral; of which ſort there were numbers, who had been convinced by the miracles of Moſes, that Jehovah only was *Aleim*.

[x] And God delivered you, therefore ye ſhall help others in diſtreſs for God's ſake. See Eph. v. 1, 2.

[y] "The benefit of which you enjoy to this day, in that they durſt never after attempt any thing againſt you." *Clark*.

[z] Their cattle, ſheep eſpecially, followed the ſhepherd like a dog at one's heels; (comp. John x. 3. 4.) and it would be loſing an antient cuſtom to paraphraſe the words.

[a] By rills of water conducted to every plot of ground from the ſtreams of the *Nile*, which muſt require labour and continual care.

[b] This refers to the regular ſeaſons, dews, and rains, and the nature of the climate, which produceth ſomething all the year round. See ch. viii. 7, & ſeq.

13 And it ſhall be if ye hearken diligently to my commandments which I command you this day, to love Jehovah your Aleim, and to ſerve him with all your heart, and
14 with all your ſoul, that I will give *you* the rain of your land in it's due [c] ſeaſon, the ſpearing rain and the gathering rain; and thou ſhalt gather in thy corn and
15 thy wine, and thy oil; and I will ſend graſs in thy fields for thy beaſts, and
16 thou ſhalt eat and be full. Take heed to yourſelves leſt your heart be deceived, and ye turn aſide and ſerve other Aleim,
17 and bow down yourſelves to them, and the anger of Jehovah be kindled againſt you, and he ſhut up the heavens that there be no rain, and the ground yield not it's fruit, and ye periſh quickly from off the good land which Jehovah giveth you.
18 And [d] ye ſhall lay up theſe my words in your heart, and in your ſoul, and bind them for a ſign upon your hand, and they ſhall be for pendants between
19 your eyes; and ye ſhall teach them to your children, talking of them when thou ſitteſt in thine houſe, and when thou walkeſt in the way, and when thou lieſt down, and when thou riſeſt up;
20 and thou ſhalt write them upon the poſts of thine houſe, and upon thy
21 gates; that thy days may be multiplied, and the days of thy children, upon the land which Jehovah ſware to your fathers to give them, [e] as the days of the heavens over the earth.
22 For if ye carefully keep all theſe commandments which I command you to do, to love Jehovah your Aleim, to walk in all his ways, and to adhere to
23 him, then will Jehovah drive out all theſe nations from before you, and ye ſhall diſpoſſeſs nations greater and mightier than yourſelves;
24 every place which the ſole of your foot ſhall tread upon ſhall be your's; from the wilderneſs and Lebanun, from the river, the river Euphrates, even unto the [f] weſtern ſea, ſhall
25 be your bounds; there ſhall not a man ſtand before you; the fear of you and the dread of you will Jehovah your Aleim put upon every country ye ſhall tread upon, as he hath ſaid unto you.
26 Behold, I ſet before you this day a bleſſing and a curſe;
27 the bleſſing, that ye may hearken to the commandments of Jehovah your Aleim, which I command you this day;
28 and the curſe, if ye hearken not to the commandments of Jehovah your Aleim, but turn aſide out of the way which I command you this day, to go after other Aleim which ye know not.
29 And when Jehovah hath brought thee into the land whither thou art going to poſſeſs it, thou ſhalt put the bleſſing upon [g] mount Gerizim, and the curſe upon mount Oibel: *are* they not
30 beyond Jordan, beyond the road, to the going down of the ſun, in the land of the Canonites, who dwell in the common over againſt Gilgal, near the oaks of Moreh?
31 for ye are paſſing over Jordan to go in to poſſeſs the land which Jehovah your Aleim hath given you, and ye ſhall poſſeſs it, and dwell in it;
32 and ye ſhall take care to perform all the ſtatutes, and the cuſtoms which I ſet before you this day.

XII. THESE *are* the ſtatutes and the cuſtoms which ye ſhall take care to per-

[c] This part of the world depends as much upon the regular rains about ſpring and autumn, as Egypt upon the overflowing of the Nile.

[d] Ch. vi. 6—9.

[e] *i. e.* As long as there are days.

[f] Heb. *backward* or *on the back*, as the *Mediterranean* is to them who look to קדם the Eaſt or *foremoſt* part of the heavens.

[g] *Gerizim*, thoſe who are ſeparated or cut off from others, and *Oibel*, the heaps of Bel.

form

form in the land which Jehovah the Aleim of your fathers giveth you to poſſeſs it, all the days that ye live upon the
2 earth. [h] Ye ſhall utterly deſtroy all the places wherein the nations, whom ye drive out, ſerved their Aleim, upon the high mountains, and upon the hills, and
3 under every green tree; and ye ſhall throw down their altars, and break their ſtatues, and burn their Aſherim with fire, and the graven images of their Aleim ſhall ye cut down, and de-
4 ſtroy their name from that place. Ye ſhall not do ſo to Jehovah your Aleim;
5 but to the place which Jehovah your Aleim ſhall chuſe out of all your tribes, to put his name there, to his dwelling ſhall ye ſeek, and thither ſhalt thou come,
6 and thither ſhall ye bring your burnt-offerings, and your ſacrifices, and your tithes, ard the offerings of your hand, and your vows, and your free-will-offerings, and the firſtlings of your herds and
7 of your flocks; and ye ſhall eat there before Jehovah your Aleim, and rejoice in all that ye put your hands unto, ye and your houſholds, wherein Jehovah your
8 Aleim hath bleſſed thee: ye ſhall not do according to all that we do here this day, every man that which *is* [i] right in
9 our own eyes; for ye are not yet come to the reſting place, and to the inheri-
/ tance which Jehovah thy Aleim hath
10 given thee. And ye ſhall paſs over Jordan, and dwell in the land which Jehovah your Aleim is giving you for an inheritance; and he will give you reſt from all your enemies round about, and ye ſhall dwell ſafely: and there will be 11
a place which Jehovah thy Aleim will chuſe for his name to dwell in, thither ſhall ye bring all that I command thee, your burnt-offerings and your ſacrifices, your tithes and all the [k] choice things of your vows which ye vow to Jehovah; and ye ſhall rejoice before Jehovah your 12
Aleim, ye, and your ſons, and your [l] daughters, and your men-ſervants, and your women-ſervants, and the Levite who *is* within thy gates, for he hath no portion or inheritance with thee.
Take heed to thyſelf that thou offer not 13
thy burnt-offerings in every place which thou ſeeſt; but in the place which Je- 14
hovah ſhall chuſe in one of thy tribes, there ſhalt thou offer thy [m] burnt-offerings, and there ſhalt thou do all that I command thee. Notwithſtanding, thou 15
mayſt kill and eat fleſh in all thy gates, after the deſire of thy ſoul, according to the bleſſing of Jehovah thy Aleim, which he hath given thee; the unclean and the clean ſhall eat it, as the roe-buck and the [n] hart; but ye ſhall not 16
eat the blood; ye ſhall pour it out upon the ground as water.

Thou muſt not eat within thy gates 17
the tithe of thy corn, and of thy wine, or of thy oil, or the firſtlings of thy herd, or of thy flock, or any of thy vows, or of the offerings of thy hand; but thou ſhalt eat them before Jehovah 18
thy Aleim, in the place which Jehovah thy Aleim ſhall chuſe; thou, and thy ſon,

[h] Ch. vii. 5. Exod. xxxiv. 13.
[i] Jud. xvii. 6. xxi. 25.
[k] They were not at liberty to offer any thing but the beſt, as a vow. Mal. i. 8. Lev. xxii. 18, & ſeq.
[l] Exod. xxiii. 17. mentions the males appearing three times in a year before Jehovah at the tabernacle or temple, but ſays nothing of the other ſex, though they attended too.
[m] They all referred to the one ſacrifice of Chriſt, and ſo were confined principally to that one place where all was to be compleated; and the integrity of the law was preſerved as to the letter by the inſpection of the prieſts, though the ſenſe of it was loſt by degrees, and ſo far at laſt that the inſtruction and authority of the prieſts, which had been the means to preſerve the law, did then become the means of fulfilling it.
[n] They might eat as freely of their tame cattle as of their wilder beaſts, only acknowledging the forfeiture of their lives through ſin, by abſtaining from the blood, the life of the body.

and

and thy daughter, and thy man-ſervant, and thy woman-ſervant, and the Levite who *is* within thy gates; and thou ſhalt rejoice before Jehovah thy Aleim in all
19 that thou putteſt thy hands unto: beware that thou [o] forſake not the Levite all thy days upon thy land.
20 When Jehovah thy Aleim ſhall have enlarged thy border, as he hath promiſed thee, and thou ſhalt ſay I will eat fleſh, becauſe thou haſt a deſire to eat fleſh; after all the deſire of thy ſoul thou ſhalt
21 eat fleſh. If the place be too far from thee, which Jehovah thy Aleim ſhall chuſe to place his name in, then thou ſhalt kill of thine herd, and of thy flock, which Jehovah thy Aleim hath given thee, as I have commanded thee, and thou ſhalt eat in thy gates whatſoever
22 thy ſoul deſireth; even as the roe-buck, and as the hart is eaten, ſo ſhalt thou eat it; the unclean and the clean ſhalt
23 eat it alike; only be ſure not to eat the blood, for the blood *is* the life, and thou ſhalt not eat the life with the fleſh;
24 thou ſhalt not eat it, thou ſhalt pour it
25 upon the ground as water; thou ſhalt not eat it, that it may be [p] well with thee, and with thy children after thee, when thou doeſt *that which is* right in the ſight
26 of Jehovah: but thy holy things which thou haſt, and thy vows, ſhalt thou take, and go to the place which Jehovah ſhall
27 chuſe, and make thy burnt-offerings of the fleſh and of the blood, upon the altar of Jehovah thy Aleim; and the blood of thy ſacrifices ſhall be poured upon the altar of Jehovah thy Aleim; and thou ſhalt eat of the [q] fleſh. Obſerve and hear 28
all theſe words which I command thee, that it may be well with thee and with thy children after thee for ever, when thou doeſt that *which is* good and right in the ſight of Jehovah thy Aleim.

When Jehovah thy Aleim ſhall have 29
cut off from before thee the nations which thou art going in to poſſeſs, and thou ſhalt poſſeſs them, and dwell in their
land; take heed to thyſelf that thou be 30
not ſnared [qq] by following them, after they are deſtroyed from before thee, and that thou enquire not after their Aleim, ſaying, how did theſe nations ſerve their Aleim? that I may do ſo likewiſe. Thou 31
ſhalt not do ſo to Jehovah thy Aleim; for every abomination to Jehovah, which he hateth, have they done to their Aleim; for even their ſons and their daughters have they burnt in the fire to their Aleim.
What thing ſoever I command you, that 32
ſhall ye obſerve to do; thou ſhalt not [r] add to it nor diminiſh from it.

IF there ariſe among you a prophet, XIII.
or dreamer of a dream, and he appoint thee a ſign or a wonder; and 2
the ſign or the wonder come to paſs of which he ſpake to thee, ſaying, let us go after other Aleim, whom ye know not, and ſerve them; thou ſhalt not 3
hearken to the words of that prophet, or to that dreamer of a dream, for Jehovah your Aleim trieth you, to know

[o] Ch. xiv. 22. xviii. 4.

[p] A bleſſing is here entailed on abſtinence from blood, beſides that which attends a firm faith in the redemption of Chriſt: and there muſt be phyſical reaſons for not eating blood, it being too rich and hot a diet; the fierceſt and moſt ſavage of beaſts and birds only delighting in it: and what hurts or vitiates the conſtitution of the parent, muſt hurt or vitiate that of the child alſo.

[q] Lev. vii. 15.

[qq] Heb. *after them.*

[r] One would think that ſuch ſtrong warnings and abſolute commands from God, might deter the Clergy, at leaſt, from that preſumptuous imagination of *giving light and confirmation to revelation itſelf by the light of nature*, as if revelation were not ſufficient *in theſe inquiſitive days*, and *the weak argument of it's divine authority* ought not to ſtop the mouth of a gainſayer, though it did the mouth of the devil himſelf.

whether

[s]whether ye love Jehovah your Aleim with all your heart and with all your
4 ſoul: ye ſhall walk after Jehovah your Aleim, and him ſhall ye fear, and his commandments ſhall ye keep, and to his voice ſhall ye [t]hearken, and him ſhall ye ſerve, and to him ſhall ye adhere;
5 and that prophet or that dreamer of a dream ſhall be put to death, becauſe he hath adviſed apoſtaſy from Jehovah your Aleim, who brought you out from the land of Egypt, and [u]redeemed thee from the houſe of bondage, to drive thee out of the way which Jehovah your Aleim commanded thee to walk in; and thou ſhalt take away the evil from the midſt of thee.

6 If thy brother, the ſon of thy mother, or thy ſon, or thy daughter, or the wife of thy boſom, or thy friend, who is as thine own ſoul, entice thee ſecretly, ſaying, let us go and ſerve other Aleim, which thou knoweſt not, thou nor thy
7 fathers; of the Aleim of the peoples which *are* round about thee, near to thee, or far off from thee, from one end of the earth even to the other end of the earth,
8 thou ſhalt not conſent to him, nor hearken to him; neither ſhall thine eye pity him; neither ſhalt thou ſpare nor conceal
9 him; but thou ſhalt ſurely kill him; thine hand ſhall be upon him firſt to put him to death, and afterwards the hand of all the people; and thou ſhalt 10
ſtone him with ſtones that he die; becauſe he ſought to drive thee away from Jehovah thy Aleim, who brought thee out of the land of Egypt from the houſe of [x]bondage; and all Iſral ſhall hear and 11
fear, and do no more any ſuch wicked thing as this among you.

If thou hear of any of thy cities which 12
Jehovah thy Aleim hath given thee to dwell in, ſaying, *ſome* men, ſons of Beliol, 13
have gone out from among you, and have driven the inhabitants of their city, ſaying, let us go and ſerve other Aleim, whom ye know not, then ſhalt thou en- 14
quire and make ſearch, and aſk diligently; and behold, *it is* truth, a certain thing, *that* ſuch abomination is committed among you; thou ſhall ſurely 15
ſmite the inhabitants of that city with the edge of the ſword, utterly deſtroying it, and all that *is* therein, and the cattle thereof, with the edge of the ſword; and thou ſhalt gather all the 16
ſpoil of it into the midſt of it's ſtreet, and burn the city with fire, and all the ſpoil of it wholly to Jehovah thy Aleim; and it ſhall be a heap for ever, it ſhall never be built more; and there ſhall not 17
any of the accurſed thing ſtick to thy hand, that Jehovah may turn from the fierceneſs of his anger, and that his bowels [y] may yearn upon thee, and he may have mercy

upon

[s] Or whether a latent diſtruſt of the wiſdom and goodneſs of God, and of his care for mankind, be not at the bottom of thoſe *pious fears* for the ſouls of men when left to *his revelation*, and to *the imperfect light* he has been pleaſed to give us: by which pretences ſome make themſelves not only *wiſer*, but *kinder* to man than God is; and the metaphyſical reveries of a *Clarke*, a *Hobbes*, or a *Spinoſa*, are permitted for the ſame end as the dreams of the doting Jew here.

[t] And deem any other voice, the voice not of the ſhepherd, but of the wolf, though his hands have the prophetic dreſs upon them.

[u] And it is chiefly againſt the doctrines of redemption, ſatisfaction, and ſanctification, and the divinity of the redeemer and ſanctifier, that the metaphyſical jargon of the preſent age is levelled; and but for that ignis fatuus of *natural religion*, neither *Clarke*, nor *&c.* had fallen into the gulph of infidelity.

[x] The known figure of mankind in bondage to Satan, ſin, and death; and that temporal deliverance was an earneſt of the ſpiritual deliverance.

[y] Heb. *make* or *let his bowels* or *yearning of the bowels be to thee* or *upon thee*. The ſeverity to *apoſtates* as above, would have been mercy, the greateſt of mercies, to the nation in general, as it would have prevented all the horrors of the ſword, famine, and peſtilence, which at laſt deſtroyed them as a nation; but this cannot with any parity of reaſon be extended to the behaviour of one party of Chriſtians towards another.

upon thee, and multiply thee, as he
18 ſware to thy fathers, if thou wilt hearken
to the voice of Jehovah thy Aleim, to keep
all his commandments which I command
thee this day, to do *that which is* right in
the eyes of Jehovah thy Aleim.

XIV. YE *are* the [z] children of Jehovah your
Aleim: ye ſhall not cut yourſelves, nor
make any baldneſs between your eyes
2 for the [a] dead; for thou *art* an holy
people to Jehovah thy Aleim; and Je-
hovah hath choſen thee to be a peculiar
people to himſelf above all the peoples
which *are* upon the face of the earth.
3 Thou ſhalt not eat any abominable
4 thing. Theſe *are* the beaſts which ye ſhall
5 eat; the ox, the ſheep, and the goat, the
hart, and deer, and antelope, and the wild
goat, and the goat-deer, and the wild ox,
6 and the chamois [b]. And every beaſt that
parteth the hoof, and divideth it altogether
into two claws, *which* cheweth the cud
7 among the beaſts, ſhalt thou eat; neverthe-
leſs theſe ſhall ye not eat of them that chew
the cud and part the hoof aſunder; the ca-
mel, the hare, and the rabbit; for they chew
the cud, but they part not the hoof; they
8 *are* unclean to you: and the ſwine, for
it parteth the hoof, but doth not chew
the cud; it *is* unclean to you; ye ſhall
not eat of their fleſh nor touch their dead
[c] carcaſe.

9 Theſe ſhall ye eat of all that *are* in
the waters; every thing that hath fins
10 and ſcales ſhall ye eat; and whatever
hath [d] no fins nor ſcales ye ſhall not eat;
it is unclean to you.

11,12 All clean birds ye ſhall eat, but theſe
are what ye ſhall not eat of; the eagle,
13 and the oſſifrage, and the [e] oſprey, and
the hawk, and the kite, and the vulture
14 after it's kind; and every raven after it's
15 kind; and the owl, and the ſcreech-
owl, and the cuckow, and the ſparrow-
16 kind; the bittern, and the twilight-
17 birds, and the cormorant, and the pe-
lican, and the rehemeh, and the plun-
18 geon, and the ſtork, and the heron after
it's kind, and the hoop and the bat:
19 and every creeping thing that flieth *is*
unclean to you, they ſhall not be eaten;
20 every clean one that flieth ye ſhall eat.

21 Ye ſhall not eat any thing that [f] died
of itſelf; thou ſhalt give it to the ſtranger
that *is* within thy gates, and he ſhall eat
it, or thou ſhalt ſell it to a foreigner, for
thou *art* an holy people to Jehovah thy
Aleim. [ff] Thou ſhalt not dreſs a kid with
22 it's mother's milk. Thou ſhalt truly
[g] tithe all the increaſe of thy ſeed that

[z] And did they know this, and yet not know that their father was immortal, and conſequently that they were ſo too? See *Divine Legation*, and comp. Eph. v. 1. and 1 Pet. i. 3. And indeed, the conſideration of our being become *ſons of God* by our relation to Jeſus Chriſt the ſon of God is what the *New Teſtament* founds all our hopes of an hereafter upon, and all it's arguments for love and obedience.

[a] Extravagant mourning but ill becoming the ſons of God, for them that ſleep in him, Lev. xix. 28. and xxi. 5.

[b] See Mr. *Parkhurſt's Hebrew* and *Engliſh Lexicon* on the names of the beaſts here.

[c] Whatever effects the qualities of the creatures we feed upon may have on our bodies, yet all this was to be conſidered in a moral way, as teaching them to avoid the ill qualities of the creatures they were forbidden to partake of. Comp. ch. x. 12. in proof that their juſtification was not by the law, any farther than as it taught them what the love of God and his will was, See ch. xi. 1. and on Lev. xi.

[d] They either lie in the mud or are rapacious.

[e] See note *(y)* on Lev. xi. 13.

[f] See Lev. xi. 39.

[ff] See on Exod. xxiii. 19.

[g] "There were three ſorts of tithes to be paid from the people (beſides thoſe from the Levites to the prieſts, Num. xviii. 26—28): 1ſt. to the Levites for their maintenance, Lev. xxvii. 30—33. Deut. xviii. 1. Num. xviii. 21. which were to be eaten where they dwelt, ver. 31. (and therefore to be paid there too, comp. Neh. x. 37.). 2d. For the Lord's feaſts and ſacrifices to be eaten by the offerers at *Jeruſalem*, mentioned here. 3d. Beſides theſe two, there was to be every third year (reckoning from the ſeventh or ſabbatical year) a tithe for the poor, &c. to be eaten at their own dwellings, ver. 28, 29." *Clark*. But Qu? Did this third ſpecies of tithe differ from the ſecond in any other reſpect but that this was to be conſumed at home every third year, with the poor, &c. whereas the other was to be eaten at *Jeruſalem* the other two years?

cometh out of thy field year by year,
23 and thou ſhalt eat before Jehovah thy Aleim, in the place which he ſhall chuſe for his name to dwell in, the tithe of thy corn, of thy wine, and of thy oil, and the firſtlings of thine herd, and of thy flock, that thou mayſt learn to fear Je-
24 hovah thy Aleim for ever [h]. And if the journey be too much for thee, ſo that thou canſt not carry it, becauſe the place is too far off from thee, which Jehovah thy Aleim hath choſen to put his name in, when Jehovah thy Aleim hath bleſſed
25 thee; then ſhalt thou give *it* in money, and thou ſhalt bind up thy money in thy hand, and go to the place which
26 Jehovah thy Aleim hath choſen; and thou ſhalt lay out the money in whatſoever thy ſoul ſhall [i] deſire, in oxen, or in ſheep, or in wine, or in ſtrong drink, or in any thing thy ſoul ſhall require; and thou ſhalt eat there before Jehovah thy Aleim, and rejoice, thou
27 and thy houſe, and the Levite which *is* within thy gates; thou ſhalt not forſake him, for he hath no part nor inheritance with thee.
28 At the end of three years thou ſhalt bring out all the tithe of thine increaſe that year, and lay *it* up within thy gates:
29 and the Levite, becauſe he hath no part nor inheritance with thee, ſhall come, and the ſtranger, and the fatherleſs, and the widow, which *are* within thy gates, and they ſhall eat and be ſatisfied, that Jehovah thy Aleim may bleſs thee in all the work of thy hand which thou doeſt.

XV. AT the end of ſeven years thou ſhalt
2 make a releaſe: and this *is* the manner of the releaſe; let every creditor releaſe his brother from what he hath lent him; he ſhall not exact *it* of his neighbour, or of his brother when the releaſe, of Jehovah is [k] proclaimed. Thou mayſt
3 exact of a foreigner, but what thou haſt with thy brother thy hand ſhall [l] releaſe,
4 that there may be no [m] poor among you, when Jehovah hath greatly bleſſed you, in the land which Jehovah thy Aleim hath given thee for an inheritance to poſſeſs
5 it; only, if thou continually hearken to the voice of Jehovah thy Aleim, to take care to perform all this commandment,
6 which I command thee this day; for Jehovah thy Aleim will bleſs thee as he hath ſaid unto thee; and thou ſhalt lend to many nations, but thou ſhalt not borrow [n]; and thou ſhalt rule over many nations, but they ſhall not rule over thee.
7 If there be among you a poor man of one of thy brethren in any of thy gates which Jehovah thy Aleim hath given thee, thou ſhalt not harden thy heart, nor ſhut thy hand from thy poor bro-
8 ther; but thou ſhalt open thy hand wide to him, and ſhalt ſurely lend him

[h] The *teaching prieſt* as he is called, 2 Chron. xv. 3. was not wanting there, and they had nothing elſe to do at thoſe ſolemn times but to enquire about religion.

[i] *i. e.* As neceſſary for the ſacrifices they partook of, ſuch as free-will-offerings, vows, &c.

[k] This year the land was to reſt. Lev. xxv. 2,—4. Exod. xxiii. 11. They had ſomething depoſited in hand by way of pledge or pawn, which was to be returned in the ſeventh year; and בעל משה ידו joined with as here, is *a pawnbroker*, who made poſſibly ſome advantage of his pawn, or was to be paid for the time it lay *in his hand*: but it was to be returned and a releaſe given, when the *acceptable year* of the Lord, and a memorial of the general releaſe of debts to God was proclaimed, as it was by ſound of trumpet.

[l] Let go the pledge, pawn, or ſecurity.

[m] None oppreſſed by poverty. Every one that is *poor* [according to the myſtery of the leſſon here] *in ſpirit*, or truly ſenſible of his debt, will be forgiven and made rich by the grace of our Lord; but the alien from the commonwealth of Iſral hath no title to that mercy.

[n] Deut. xxviii. 12, 44. Prov. xxii. 7.

ſufficient for his need which he laboureth
9 under°. Take heed to thyſelf leſt there
be a wicked thought in thine heart,
ſaying, the ſeventh year, the year of
releaſe is near, and thine eye be evil to
thy poor brother, and thou giveſt him
not, and he call to Jehovah againſt thee,
10 and it be ſin to ᵖthee: thou ſhalt ſurely
give to him, and thy heart ſhall not
grieve when thou giveſt to him; for be-
cauſe of this thing will Jehovah thy
Aleim bleſs thee in all thy works, and
11 in all thou putteſt thy hand unto; for
the poor will never ceaſe out of the land;
therefore I command thee, ſaying, ᑫthou
ſhalt open thy hand freely to thy bro-
ther, to thy poor, to thy needy, in thy
land.

12 If thy brother, an Hebrew man, or
an Hebrew woman, be ſold to thee,
then he ſhall ſerve thee ſix years, and in
the ſeventh year thou ſhalt let him go
13 free from thee; and when thou letteſt
him go free from thee, thou ſhalt not
14 ſend him away empty; thou ſhalt ʳfur-
niſh him liberally from thy flock, and
from thy floor, and from thy wine-
preſs; what Jehovah thy Aleim hath
bleſſed thee with, thou ſhalt give unto
ʳhim: and thou ſhalt remember that 15
thou waſt a ſervant in the land of
ˢEgypt, and Jehovah thy Aleim re-
deemed thee, therefore I command thee
this thing this day. But if he ſay to 16
thee, I will not go out from thee, be-
cauſe I love thee and thy houſe, becauſe
he is happy with thee; then thou ſhalt 17
take an awl, and put *it* through his ear
into the door, and he ſhall be a ſervant
to thee for ever[t]: and to thy ᵘwoman-
ſervant alſo ſhalt thou do in like man-
ner: let it not ſeem hard in thy ſight, 18
when thou letteſt him go free from thee,
that with ʷdouble the advantage of
an hired ſervant he hath ſerved thee
theſe ſix years; and Jehovah thy Aleim
will bleſs thee in all that thou doeſt.

Every firſtling that cometh of thy herd 19
and of thy flock, that is a male, ſhalt
thou ſanctify to Jehovah thy Aleim;
thou ſhalt not make the ˣfirſtling of thy
bullock to ſerve, nor ſhalt thou ſhear
the firſtling of thy ſheep; thou ſhalt eat 20
it before Jehovah thy Aleim year by
year, in the place which Jehovah ſhall
chuſe, thou and thy houſe; and if 21

° Jam. ii. 16. 1 John iii. 17.

ᵖ Pſal. xxxiv. 16.

ᑫ This is a goſpel duty.

ʳ The labourer is worthy of his hire, and they were *God's ſervants*, (Lev. xxv. 42.) and the redeemed of Jehovah, who are to be loaded with good things at the end of their ſervice.

ˢ The known figure or type of ſpiritual ſlavery: and, politically, this merciful proviſion not only comforted the poor ſlave during his ſlavery, but encouraged a diligent and faithful ſervice to the maſter, and they both regarded each other as ſervants of the ſame Lord, whoſe mercy is over all his creatures, and who under the earneſt of the land of Canon had promiſed them heaven.

ᵗ Having *the ear* fixed to the door was vowing obedience to the maſter of the houſe, Exod. xxi. 5. but by Lev. xxv. 40, 41, he was to go out at the jubilee; and at the laſt jubilee the ſervant of God will become *a brother*, ceaſing to be a ſervant, John xx. 17. To this cuſtom Pſal. xl. 6, alludes "mine ears haſt thou opened," Heb. *cut*, *i. e.* bored with the awl, or accepted me as thy bond ſervant for ever. This is cited Heb. x. 5. in words that explain the meaning; a body haſt thou prepared me;" *i. e.* that of a ſlave to *bear the ſtripes of the children of men*, and which thou haſt promiſed to accept inſtead of the ſacrifices of the law.

ᵘ There is no difference of ſex in heaven.

ʷ So far was God from directing them to look on worldly happineſs, or their long continuance in the land, as the reward they were to expect, that he here promiſes them a double reward for ſerving him freely and for nought; for by this law, it is not to appear hard to God, *fully* to reward his ſervants at the end of their ſervice, if they receive not *wages* in the mean time.

ˣ It was the figure of him who was the perfect, entire ſervant of God, ſubſervient to no man's will but as it was the will of God; and whom they were to live *by* or *upon* as the true meat, the lamb and bread of God, and not to uſe as their ſervant: and whoever ſerves religion for worldly ends only, breaks the commandment, and ſo they would have done had they been ſuch fools as they have been repreſented. See Exod. xiii. 2. Num. iii. 13.

there be a blemiſh in it, *be it* lame or blind, any bad [y] blemiſh, thou ſhalt not
22 ſacrifice it to Jehovah thy Aleim; thou mayſt [z] eat it within thy gates, the unclean and the clean alike, as the roe-
23 buck and as the hart; only the blood of it thou ſhalt not eat; thou ſhalt pour it upon the ground as water.

XVI. OBSERVE the month of Abib, and keep the halt-ſacrifice to Jehovah thy Aleim; for in the month of Abib Je-
2 hovah brought thee out of the land of Egypt by night; and thou ſhalt ſacrifice the halt-ſacrifice to Jehovah thy Aleim, [a] the ſheep and the bullocks in the place which Jehovah ſhall chuſe for
3 his name to dwell there: thou ſhalt eat no leavened bread with it; ſeven days ſhalt thou eat the unleavened bread of affliction with it, becauſe thou cameſt out of the land of Egypt in haſte; that thou mayſt remember the day of thy coming out from the land of Egypt all
4 the days of thy life: and there ſhall no leaven be ſeen in all thy coaſts ſeven days: neither ſhall any of the fleſh which thou killeſt in the evening on the firſt day, [b] remain all night till the
5 [c] morning. Thou mayſt not ſacrifice the halt-ſacrifice in any of thy gates which
6 Jehovah thy Aleim giveth thee; but in the place which Jehovah thy Aleim ſhall chuſe for his name, to dwell there, ſhalt thou ſacrifice the halt-ſacrifice; in the [d] evening, about the going down of the ſun, at the ſet time of thy coming out of Egypt: and thou ſhalt roaſt and 7
eat *it* in the place which Jehovah thy Aleim ſhall chuſe; and thou ſhalt turn in the morning, and go into thy [e] tents.
Six days ſhalt thou eat unleavened bread, 8
and on the ſeventh day *there ſhall be* a ſolemn aſſembly to Jehovah thy Aleim; thou ſhalt do no work.

Seven weeks ſhalt thou number to 9
thee; from the ſickle's beginning upon the corn ſhalt thou begin to number the ſeven weeks [f]; and thou ſhalt keep the 10
feaſt of weeks to Jehovah thy Aleim with a [g] tribute of the free-will-offering of thy hand, which thou ſhalt give, according as Jehovah thy Aleim hath bleſſed thee: and thou ſhalt rejoice be- 11
fore Jehovah thy Aleim, thou and thy ſon, and thy daughter, and thy man-ſervant, and thy woman-ſervant, and the Levite that *is* within thy gates, and the ſtranger, and the fatherleſs, and the widow, that *are* among you, in the place which Jehovah thy Aleim ſhall chuſe for his name to dwell there: and 12
thou ſhalt remember that thou waſt a

[y] It's prototype had no blemiſh of any kind in him, John. viii. 46.

[z] It was fit for the food of man, though not fit or able *to make atonement* for him.

[a] The Vulgate has made a miſtake here, not countenanced by the LXX, though followed by our Tranſlation; but the command is general, that all ſacrifices ſhould be at the temple: Mr. *Clark* thinks that other ſacrifices had the name of פסח, of which there is no evidence; and *the Jews eating the paſſover a day after Chriſt* did (comp. Luke xxii. 7, 14, 15, &c. with John xviii. 28.) was owing to their miſreckoning a day, by dating the paſchal new moon from it's appearing, and not from it's conjunction with the ſun.

[b] Exod. xii. 10.

[c] All of them got out of Egypt that night. The lamb was Chriſt, and the church is his myſtical body.

[d] *i. e.* In the twilight, at or during which time they began their march, and at which time Chriſt was taken from the croſs.

[e] They were all night a coming out, and by the morning, not one of them was in Egypt.

[f] On the third day from the paſſover, a ſheaf of green corn was lifted up to Jehovah as a figure of him who was the firſt fruits of them that ſlept, and at the end of ſeven weeks, or on the fiftieth day from thence this feaſt began, called Pentecoſt, Act. ii. our Whitſunday, Num xxviii. 26.

[g] This tribute is expreſſed to be a free-will-offering, and, I think, prefigured thoſe who became *willing* converts to Chriſt in the day of his power, after the effuſion of the holy ſpirit. See Pſal. cx. 3. Act. ii. 41, 47. iv. 4. v. 14. *Editor.*

ſervant in Egypt; and thou ſhalt take care and do all theſe [h] ſtatutes.

13 The feaſt of tabernacles ſhalt thou keep ſeven days, when thou haſt gathered in from thy floor and from thy
14 preſs; and thou ſhalt [i] rejoice when thou keepeſt it, thou and thy ſon, and thy daughter, and thy man-ſervant, and thy woman-ſervant, and the Levite, and the ſtranger, and the fatherleſs, and the widow, that *are* within thy gates:
15 ſeven days ſhalt thou keep it to Jehovah thy Aleim, in the place which Jehovah ſhall chuſe, for Jehovah thy Aleim will bleſs thee in all thine increaſe, and in all the work of thy hands; and thou ſhalt do nothing but rejoice.

16 Three times in a year ſhall all thy males appear before Jehovah thy Aleim, in the place which Jehovah ſhall chuſe; at the feaſt of unleavened [k] bread, and at the feaſt of [l] weeks, and at the feaſt of [m] tabernacles; and they ſhall not ap-
17 pear before Jehovah empty; every one ſhall give [n] as he can afford, according to the bleſſing of Jehovah thy Aleim, which he hath given thee.

18 Judges and officers ſhalt thou make thee in all thy gates which Jehovah thy Aleim giveth thee, through thy tribes; and they ſhall judge the people with righteous judgement. Thou ſhalt not 19
wreſt judgement; thou ſhalt not reſpect perſons; neither ſhalt thou take a bribe; for bribery will blind the eyes of the wiſe, and pervert the words of the [o] righteous; [p] that only which is righteous 20
ſhalt thou follow, that thou mayſt live and inherit the land which Jehovah thy Aleim giveth thee.

Thou ſhalt not [q] plant a grove of any 21
trees near the altar of Jehovah, which thou ſhalt make thee: neither ſhalt thou 22
ſet up a [r] ſtatue, which Jehovah thy Aleim hateth.

XVII. THOU ſhalt not ſacrifice to Jehovah thy Aleim, bullock or ſheep in which there is a [s] blemiſh, *or* any bad thing; for that *is* an abomination to Jehovah thy Aleim.

2 If there be found among you in any of thy gates, man or woman who hath done evil in the eyes of Jehovah thy
3 Aleim, to tranſgreſs his purification, and hath gone and ſerved other [t] Aleim, and bowed himſelf down to them, and to the ſolar light, or to the light of the moon, or to [u] any of the hoſt of the hea-
4 vens, which I have not commanded; and it be told thee, and thou hear *it*, and

[h] The holy ſpirit was given at this feaſt to the firſt Chriſtians, as an earneſt of that fullneſs of the ſpirit which is to eterniſe the dead bodies of all true Chriſtions at the reſurrection, Rom. viii. 23. Gal. iv. 5, 6.

[i] At the harveſt of the world, all the people of God will rejoice and have nothing elſe to do; of that joy is the joy here enjoined a figure and earneſt; and it equally belongs to the loweſt as the higheſt. See Lev. xxiii. 34. &c.

[k] For redemption.

[l] For the holy ſpirit.

[m] For glory and immortality.

[n] Heb. *according to the power of his hand to give.*

[o] *i e.* who would otherwiſe be righteous, as before, *of the wiſe, i. e.* who would otherwiſe be wiſe; but bribery naturally blinds men's eyes, and makes them twiſt and twine their words gradually from what they would have ſaid; and every government that rules by it, is preparing a rod for their own back; it will be in vain to preach up *duty* when they have bought the people out of their *conſcience.*

[p] Heb. *righteous righteous*, or *juſt juſt.*

[q] Qu?

[r] *Any* ſtatue, ſuch as Lev. xxvi. 1. for worſhip, or which others worſhip.

[s] This law, beſides pointing out the perfection of the ſacrifice of Chriſt, requires us to worſhip God with a perfect heart, and ſerve him upon upright and proper motives.

[t] The images are called Aleim or *Gods*, as pictures are by the name of what they repreſent; and thoſe images were of two ſorts; one to repreſent the God-man, *the deſire of all nations*, and the great truths relating to his nature and ſufferings, (moſt wretchedly mixed and confounded at laſt); and the other, *the powers of that air*, fire, light, and the operative impulſe of the heavens.

[u] 2 King. xvii. 16.

make

make thorough enquiry, and behold, *it is* truth, the thing is certain, *that* ſuch abo-
5 mination hath been done in Iſral; then thou ſhalt bring forth that man or that woman who have done this wicked thing in thy gates, the man or the woman, and ſhalt ſtone them with ſtones
6 to death. At the mouth of two witneſſes or of three witneſſes ſhall he that dieth be put to death; he ſhall not be put to death at the mouth of one wit-
7 neſs; the hand of the witneſſes ſhall firſt be upon him to put him to death, and the hand of all the [w] people afterwards, that thou mayſt put away the evil from among you.

8 If a matter be too hard for thee in judgement, between blood and blood, between plea and plea, and between ſtroke and ſtroke, *in* the matters of conteſt within thy gates; then thou ſhalt ariſe, and come up to the place which Jehovah thy
9 Aleim ſhall chuſe; and thou ſhalt come to the [x] prieſts, the Levites, and to the judge which ſhall be in thoſe days, and enquire; and they ſhall ſhew thee the
10 matter in judgement; and thou ſhalt do according to the word which they of that place, which Jehovah hath choſen, ſhall tell thee; and thou ſhalt take care to do accord-
11 ing to all that they ſhall direct thee; according to the law which they ſhall teach thee, and according to the judgement which they ſhall pronounce to thee ſhalt thou do; thou ſhalt not decline from the thing which they ſhall tell thee, to the
12 right hand or to the left; and the man that ſhall be ſo preſumptuous as not to hearken to the prieſt who ſtands to miniſter there before Jehovah thy Aleim, or to the judge, even that man ſhall die, and thou ſhalt
13 put away the evil from Iſral: and all the people ſhall hear, and be afraid, and be preſumptuous no [y] more.

14 When thou ſhalt come into the land which Jehovah thy Aleim hath given thee, and ſhalt poſſeſs it, and dwell in it, and ſhalt ſay, I will ſet a king over me, like the nations which *are* round
15 about me; thou ſhalt ſet a king over thee, whom Jehovah thy Aleim ſhall chuſe; from among thy brethren ſhalt thou ſet a king over thee; thou mayſt not ſet a foreigner over thee, one who
16 is not thy [z] brother. But he ſhall not multiply [a] horſes to himſelf, nor let the people return into Egypt to multiply horſes; for Jehovah hath ſaid to you, ye ſhall
17 go back that way again no more; neither ſhall he multiply [a] wives to himſelf, that his heart be not turned away; neither ſhall he greatly multiply to himſelf ſilver and gold. And when he ſitteth upon
18 the throne of his kingdom, he ſhall write for himſelf a copy of this law, according to a book [b] from before the prieſts,

[w] That they might be the more ſenſible of the warning, by being the executioners of the ſentence.

[x] The prieſts muſt be ſuppoſed not only moſt zealous for the law, but the beſt judges of it, it being their employment and livelihood; and the civil and religious polity, laws, and maxims, were ſo interwoven, every law having a *myſtery* in it, that the prieſts were the propereſt perſons for *lawyers* and judges: beſides there was an oracle at the place where the ark was, which the High Prieſt in his robes might conſult in the moſt difficult caſes.

[y] Mat. x. 14.

[z] Their king, the Meſſiah, was to be a brother, לא זר, *no ſtranger*. See Job xix. 27.

[a] The wiſdom of Solomon could not ſecure him againſt theſe temptations; and he that ſets his heart on the riches and pleaſures of Egypt will ſoon be in that ſlavery out of which God delivered Iſral. They were not to return to the *ſpiritual* Egypt, and ſo were not to luſt after the riches, power, and glory of the natural Egypt. And whatever king hath too large a revenue, and a ſtanding army, will one time or other deſtroy himſelf and the fooliſh people that lead him into the temptation.

[b] *i. e.* From ſome copy of the law uſed in the publick ſervice of the church, not from any private copies, ſuch as Dr. *Kennicott* is conſulting, in order to introduce various readings againſt the *printed copy* taken from the publick MSS. or thoſe uſed publickly in the ſynagogues. *A book from before the prieſts* muſt be ſuch as the prieſts uſed in reading to the people, or *their Church Bibles*.

the

19 the Levites; and it ſhall be with him, and he ſhall read in it all the days of his life; that he may learn to fear Jehovah his Aleim, to keep all the words of this
20 law, and theſe ſtatutes to do them; that his heart be not lifted up above his brethren, and that he turn not aſide from what is commanded, to the right hand or to the left, to the end that he may prolong the days in his kingdom, [c] he and his ſons, in the midſt of Iſral.

XVIII. THE prieſts, the Levites, the whole tribe of Levi, ſhall not have any portion or inheritance with Iſral; they ſhall eat the things offered by fire to Jehovah,
2 and his inheritance; and he ſhall have no inheritance among his brethren; Jehovah he *is* [d] his inheritance, as he hath ſaid to him.

3 And this ſhall be the prieſt's right from the people, from them that offer ſacrifice, whether *it be* bullock or ſheep; and they ſhall give to the prieſt the ſhoulder, and the cheeks, and the
4 [e] breaſt; the firſt of thy corn, of thy wine, and of thine oil, and the firſt of the ſhearing of thy flock ſhalt thou give
5 to him; for Jehovah thy Aleim hath choſen him out of all thy tribes to miniſter in the name of Jehovah, he and his ſons for ever.

6 And if a Levite ſhall come [f] from any of thy gates out of all Iſral, where he hath ſojourned, and come with all the deſire of his ſoul to the place which Je-
7 hovah ſhall chuſe, then he ſhall miniſter in the name of Jehovah his Aleim, like the reſt of his brethren the Levites, who
8 ſtand there before Jehovah; they ſhall have the like portion to eat, beſides his ſales, according to the fathers.

9 When thou ſhalt come into the land which Jehovah thy Aleim hath given thee, thou ſhalt not learn to do after the
10 abominations of thoſe nations: let there not be found among you *one* that [g] maketh over his ſon or his daughter by fire, *one* that [gg] uſeth divination, *one* that conſulteth the clouds, or an augur, or a ſorcerer,
11 or an enchanter, or *one* that conſulteth a familiar ſpirit, or a cunning man, or *one*
12 that enquireth of the dead; for every one that doth theſe things *is* an abomination to Jehovah thy Aleim; and becauſe of theſe abominations, Jehovah thy Aleim doth drive them out from before thee.
13 Thou ſhalt be perfect with Jehovah thy
14 Aleim; for theſe nations whom thou art to drive out hearkened to the [h] cloud-mongers, and to diviners; but as for thee Jehovah thy Aleim will not permit thee *to do* ſo.

15 A prophet from among you, of thy

[c] A weighty conſideration for every king to mind, and not to ſuffer that wicked policy to prevail, which muſt deſtroy himſelf and his people, how ſoothing ſoever it may be to his vanity or his covetouſneſs, or to the corruption of the times.

[d] And conſequently, of all the Iſral of God, in whoſe name and ſtead Levi acted, ch. x. 9. Num xviii. 20. Joſh. xiii. 33.

[e] *i. e.* That part which forms the *hollow* of the body, which begins at the cheſt or breaſt, and contains the veſſels, heart, and liver, which are the ſeats of the will and affections, which the great High Prieſt of all gave to God, in which reſpect his ſons muſt imitate him: the ſhoulder denotes obedience, and the cheeks of the ſheep or bullock are the whole *head*.

[f] Whither debt, famine, or &c. might have driven him; he ſhall have a right to return to the family of the Levites or Aerunites he belonged to, and have ſuch ſhare both of the eatable and ſaleable parts of the ſacrifices, offerings, forfeitures to the prieſts, as ſhould belong to him, according to *the fathers*, *i. e. the houſe of the fathers* he belonged to. An hundred and thirty Aerunites and Levites were ſettled at Jeruſalem; if one of them went to ſojourn elſewhere, he might return and ſhare with his family; not that any Levite of any other city ſhould ſettle at Jeruſalem, when he pleaſed.

[g] See Lev. xviii. 21.

[gg] Lev. xx. 27, 7. 1 Sam. xxviii. 7. Iſa. viii. 19. xxix. 4. and Act. xvi. 16.

[h] And does it make any difference whether we conſult our own brains or the clouds, when we *are not perfect* with God, or rely not entirely on him and his word?

brethren,

brethren, like unto me, will Jehovah thy Aleim raiſe up unto thee, unto him
16 ſhall ye [i] hearken; according to all that thou deſiredſt of Jehovah thy Aleim at Horeb, in the day of the aſſembly, ſaying, let me not hear again the voice of Jehovah my Aleim, nor let me ſee this
17 great fire any more that I die not; and Jehovah ſaid unto me, they have well
18 *ſaid what* they have ſaid; I will raiſe up a [k] prophet unto them from among their brethren as thou art, and I will put my word in his mouth, and he ſhall ſpeak to them all that I ſhall command him;
19 and the man that will not hearken to my word, which he ſhall ſpeak in my name,
20 I will require it of him. But the prophet that ſhall preſume to ſpeak a word in my name, which I have not commanded him to ſpeak, or who ſhall ſpeak in the name of other Aleim, even that
21 prophet ſhall die. And if thou ſay in thine heart, how ſhall we know the word which Jehovah hath not [l] ſpoken?
22 When a prophet ſhall ſpeak in the name of Jehovah, and the thing is not done, nor cometh to paſs, that *is* the thing which Jehovah hath not ſpoken; the prophet hath ſpoken it preſumptuouſly; be not afraid of him.

XIX. WHEN Jehovah thy Aleim ſhall have cut off the nations, whoſe land Jehovah thy Aleim hath given thee, and thou haſt driven them out, and dwelleſt
2 in their cities, and in their houſes; thou ſhalt ſeparate to thee three cities in the midſt of thy land, which Jehovah thy Aleim hath given thee to poſſeſs; thou 3
ſhalt prepare thee a way, and divide into three parts the coaſt of thy land, which Jehovah thy Aleim hath given thee to inherit; and it ſhall be for every ſlayer to flee thither.

And this *is* the caſe of the ſlayer who 4
ſhall flee thither and live; he that ſmiteth his neighbour without deſign, and hated him not in time paſt; and he 5
who goeth with his neighbour into a wood to cut wood, and his hand drive forward with the ax to cut the wood, and the iron ſlippeth from the handle, and lighteth upon his neighbour, and he die, he ſhall flee to one of thoſe cities and live; leſt the avenger of blood pur- 6
ſue after the ſlayer while his heart is hot, and overtake him, becauſe the way is too long, and kill him when he *is* not guilty of death, becauſe he hated him not in time paſt; therefore I command 7
thee, ſaying, thou ſhalt ſeparate three cities for thee. And if Jehovah enlarge 8
thy border, as he ſware to thy fathers, and give thee all the land which he promiſed to thy fathers to give, becauſe 9
thou keepeſt all this commandment, to do what I command thee this day, to love Jehovah thy Aleim, and to walk in his ways for ever, then thou ſhalt add three cities more to theſe three cities, that innocent blood be not ſhed in thy 10
land which Jehovah thy Aleim hath given thee *for* an inheritance, and blood be upon thee.

But when any man hateth his neigh- 11

[i] This was ſuperſeding the law, and commanding obedience to one who ſhould in due time ariſe as a prophet, and be a Jew as he was; and the people certainly then underſtood it, when they requeſted not to ſee Jehovah in fire again, but through a mediator, Exod xx. 19.

[k] That this relates to one prophet, and not an order of prophets, (as Mr. *Clark* ſays, on ver. 16.) is plain from Act. iii. 22. and vii. 37. and from the general expectation of the people, John vi. 14 And the anſwer of God, "they ſhall not ſee me in fire, *but I will raiſe up a prophet*, &c." ſhews that the people then underſtood that God would appear in fleſh, not in fire or glory as at Horeb; and their diſobedience to that prophet, and their puniſhment is predicted here, as alſo that many falſe Chriſts ſhould ariſe, in the 20th verſe.

[l] A moſt important queſtion this, *i. e.* what evidence God expects we ſhould reſt our faith upon, and the anſwer is, *miracles*, now thought inſufficient even by many of the clergy of the church of *England*.

bour,

bour, and lieth in wait for him, and woundeth him mortally that he dieth,
12 and fleeth into one of theſe cities; then ſhall the elders of his city ſend, and fetch him from thence, and deliver him into the hands of the avenger of blood,
13 that he may die; thine eye ſhall not pity him; and thou ſhalt take [m] away the innocent blood from Iſral, and it ſhall be well with thee.
14 Thou ſhalt not turn back thy neighbour's *land* mark, which [n] former people have ſet in thine inheritance which thou ſhalt inherit, in the land which Jehovah thy Aleim giveth thee to poſſeſs it.
15 One witneſs ſhall not riſe up againſt a man for any wickedneſs or any ſin which he ſhall commit; at the mouth of two witneſſes, or at the mouth of three witneſſes ſhall the matter be [o] eſtabliſhed.
16 If a witneſs of wrong riſe up againſt a
17 man to teſtify iniquity againſt him; then both the men, between whom the controverſy *is*, ſhall ſtand before [p] Jehovah, before the prieſts and the judges, who
18 ſhall be in thoſe days; and the judges ſhall make good enquiry, and behold, *he is* a falſe witneſs, he hath given falſe
19 witneſs againſt his neighbour; then ye ſhall do to him as he thought to do to his brother; and thou ſhalt take away
20 evil from among you; and thoſe which remain ſhall hear and fear, and ſhall henceforth commit no more any ſuch
21 evil among you; and thine eye ſhall not pity; life for life, eye for eye, tooth for tooth, hand for hand, foot for [r] foot.

XX. WHEN thou goeſt out to war againſt thine enemies, and ſeeſt horſe and *other* riders, a people more than thyſelf, be not afraid of them; for Jehovah thy Aleim *is* with thee, who brought thee
2 up out of the land of Egypt. And when ye ſhall come nigh to the battle, the prieſt
3 ſhall approach, and ſpeak to the people, and ſay to them, hear, O Iſral, ye are going this day to battle againſt your enemies; let not your heart faint, be not afraid, nor be in a hurry, neither be ye terrified
4 becauſe of them; for Jehovah thy Aleim goeth with you, to fight for you with your enemies, to ſave you.
5 And the officers ſhall ſpeak to the people, ſaying, what man *is there* who hath built a new houſe, and hath not entered upon it? [s] let him go and return to his houſe, leſt he die in the war, and another man enter upon it; or what man *is there*
6 who hath planted a vineyard and hath not [ss] handſeled it? let him go and return to his houſe, leſt he die in the war, and another man handſel it; or what man *is there*
7 who hath betrothed a wife, and hath not taken her? let him go and return to his houſe, leſt he die in the war, and another man take her. And the officers
8 ſhall ſpeak further to the people and ſay, what man *is there who is* afraid and faint-hearted? let him go and return to his houſe, that he make not his brother's heart to melt like his own heart: and
9 when the officers have done ſpeaking to the people, the captains of the troops ſhall examine at the head of the people.
10 When thou comeſt near to a city to fight againſt it, then thou ſhalt proclaim peace to it; and if it make thee
11 anſwer

[m] *i. e.* Which lay upon them, and can only be taken away by the blood of the murderer, Num. xxxv. 13.

[n] Or the firſt people who divided the land and ſet the bounds.

[o] Ch. xvii. 6. Num. xxxv. 30.

[p] *i. e.* At the place where the ark was.

[r] Not in a private way, but judicially;—excellent laws to prevent malice and revenge, and more merciful by far than the *Coventry Act*. Lev. xxiv. 17. Gen ix. 6. Exod. xxi 24. Mat. v. 38.

[s] No war ſhall deprive the man of God of his inheritance or goods.

[ss] See Lev. xix. 23.

anſwer of peace, and open to thee, then all the people *that is* found in it ſhall be under [t] tribute to thee, and ſerve thee;
12 and if it will not make peace with thee, but will make war with thee, and thou
13 beſiege it, and Jehovah thy Aleim deliver it into thine hand, then thou ſhalt ſmite every male in it with the edge of the
14 ſword; only the women, and the little ones, and the beaſts, and every thing that is in the city, all the ſpoil of it ſhalt thou take to thyſelf; and [u] thou ſhalt eat the ſpoil of thine enemies, which Jehovah thy Aleim will give
15 thee: thus ſhalt thou do to all the cities *that are* very far off from thee, which *are* not of the cities of theſe nations here.
16 But of the cities of theſe peoples, which Jehovah thy Aleim hath given thee *for* an inheritance, thou ſhalt not
17 ſave a ſoul alive; for thou ſhalt utterly deſtroy them; the Hettite and the Amorite, the Canonite and the Perizite, the Hivite and the Jebuſite, as Jehovah thy Aleim
18 hath commanded thee; that they may not teach you to do according to all their abominations which they have done to their Aleim, that you ſhould ſin againſt Jehovah your Aleim.
19 When thou ſhalt beſiege a city many days, in fighting againſt it to take it, thou ſhalt not deſtroy it's trees by driving the ax againſt them, for thou muſt eat of them; and thou ſhalt not cut them down (becauſe the trees of the field are [w] *for* man) to bring *them* before thee to the ſiege; but the trees which 20
thou knoweſt that they *are* not trees for food, them thou mayſt deſtroy, and cut down, and build bulwarks againſt the city which is making war with thee, till thou haſt ſubdued it.

XXI. WHEN *a man* ſhall be found killed in the land which Jehovah thy Aleim giveth thee to poſſeſs it, fallen in the field, it not being known who killed
2 him, then ſhall thy elders and thy judges come forth, and meaſure to the cities that *are* round about the *perſon that is* ſlain; and the city *that is* [x] neareſt to the 3
perſon ſlain, even the elders of that city ſhall take a young heifer which hath not been worked, which hath not drawn in a yoke: and the elders of that 4
city ſhall bring down the heifer into a [y] rough valley, which hath neither been plowed nor ſowed, and they ſhall [y] break the neck of the heifer in the valley; and the prieſts, the ſons of Levi, ſhall 5
come near, for Jehovah thy Aleim hath choſen [z] them to miniſter to him, and to [a] bleſs in the name of Jehovah; and every controverſy, and every [b] ſtroke

[t] *i. e.* Of men, to help them in their wars.

[u] See Gen. xxii. 17. Num. xxiv. 8. Heb. x. 13. Zeph. iii. 8, 9.

[w] Heb. "*man's*, *i. e.* for the ſupport of man, and therefore was not to be uſed for their deſtruction. It is of the eatable kind the text ſpeaks." *Critica Hebræa* in אדם.

[x] The murder being diſowned by every body, they who were neareſt were to exculpate themſelves, and by ſacrifice atone for it: and here is a figure of fallen man, the author of their death, inviſible, and the ſin laid at the door of the eldeſt or firſt-born, the גאל, or neareſt in right and title when no claimant appeared, and then he makes the atonement with a heifer, ſee Num. xix. 2. a figure of Chriſt, of whom God demanded vengeance.

[y] Every circumſtance is to mark out their horror of the murderer by the extreme contempt put upon the ſubſtitute of the murderer: it's neck is to be broken, as if it had been a dog, or the moſt deteſted creature. The barren tree in the parable is a figure of that barren church which put Chriſt to death, and the *unprofitable* heifer, and *barrenneſs of the valley* reſpect that country, then void of the fruits of righteouſneſs, a mere uncultivated common, and predict the ſtate of the church when Chriſt came, and what value they would put on their Meſſiah. The ſacrifice here is a female, as it is ſubſtituted for the body of the people.

[z] They were the perſons, that with *loud voices* demanded the death of Chriſt, and procured it, and ſo were *the miniſters* to God in the great ſacrifice.

[a] They bleſſed mankind on the part of God by putting Chriſt to death.

[b] *i. e.* Accident, event, or ſtroke of God on any man, as this here on the ſlain man, and that on Chriſt.

ſhall be according to their determina-
6 tion: and all the elders of that city *that are* next to the *perſon* ſlain, ſhall [c] waſh their hands over the heifer whoſe neck
7 was broken in the valley, and ſhall anſwer and ſay, our hands did not ſhed this blood, neither did our eyes ſee it;
8 be reconciled to thy people Iſral, whom thou, Jehovah, haſt redeemed, and lay not innocent blood [d] to the charge of thy people Iſral; and the blood ſhall be for-
9 given them. And thou ſhalt take away the innocent blood from the midſt of thee; when thou ſhalt do *that which is* right in the ſight of Jehovah.
10 When thou ſhalt go out to war againſt thine enemies, and Jehovah hath given them into thine hand, and thou haſt
11 [e] taken captives; and ſeeſt among the captives a beautiful woman, and ſetteſt thy love upon her, and wouldſt take her
12 to wife, then thou ſhalt bring her into the midſt of thine houſe, and ſhe [f] ſhall
13 ſhave her head, and pare her nails, and remove the raiment of her captivity from her, and remain in thy houſe, and bewail her father and her mother for a month, and after that thou ſhalt go in unto her, and be her huſband, and ſhe
14 ſhall be thy wife. And if thou art not pleaſed with her, [g] then thou ſhalt ſend her away free, and ſhalt by no means ſell her for money; thou ſhalt not make any advantage of her, becauſe thou haſt humbled her.

If a man ſhall have two wives, the 15
one beloved, and the other hated; and they have born him children, both the beloved and the hated one, and the ſon of the hated one be the firſt-born;
when he giveth his ſons their inheritance 16
out of what he hath, he muſt not prefer the ſon of the beloved before the ſon of the hated one, *who is* the firſt-born;
but he ſhall acknowledge *for* firſt-born 17
the ſon of her that is hated, by giving him a double portion of all that he hath; becauſe he *is* the firſt of his ſtrength; the birthright *is* his [h].

When a man ſhall have a ſtubborn 18
and rebellious ſon, who obeyeth not the voice of his father, and the voice of his mother, and they correct him, and he will not hearken to them;
then his father and mother ſhall lay 19
hold of him, and bring him out to the elders of their city, and into the gate of their place; and they ſhall ſay to the 20
elders of their city, this our ſon is ſtubborn and rebellious, he doeth not hearken to our voice, *he is* a glutton and a drunkard. And all the men of their 21
city ſhall ſtone him with ſtones to [i] death; and thou ſhalt take away the evil from the midſt of thee; and all Iſral ſhall hear and fear.

[c] So Pilate waſhed his hands, and flung the guilt on the chief prieſts and elders, and they on Judas—— "What is that to us? See thou to it."

[d] Heb. *in the midſt.* The Reader will obſerve that the perſons Chriſt died for, and in that reſpect was the ſubſtitute of, were in the ſame condition in the eyes of God, as he was in the eyes of the Jews, wicked and ſons of death; which their ſubſtitute bore for them, and reſtored them to life, and pardoned their ſin, and would pardon even that great ſin of killing him if they would repent and *do what is right in the ſight of Jehovah.* See Mat. xxvii. Mark xv, or rather the whole ſtory of the crucifixion.

[e] Pſal. lxviii. 18.

[f] Change her habit and become a new creature, See Pſal. xlv. 10. and Iſa. liv. 1,—6.

[g] Rom. xi. 17, 24. If the branch that was grafted in be broken off once, it is of no further uſe: and the wife, *i. e.* church, that pleaſeth not Jehovah the huſband after marriage, he will utterly diſcard, having nothing to do with her more, becauſe he had taken her to wife, and he found reaſon to be diſpleaſed with her. See Heb. vi. 4,—6.

[h] The Jew was not the firſt-born but the Gentile; Ham, not Shem; Eſau, not Jacob; Reuben, not Jeudeh; and others were ſeniors to the choſen line; and God had promiſed to call the Gentiles and prefer them to the children of the beloved wife.

[i] And may not God juſtly deal with his rebellious children in the ſame manner the Iſralites were directed to do with their's? Surely this denounces death to all the children of diſobedience.

And

22 And when there is ſin in any one *to* the judgement of death, and he is put to death, and thou hangeſt him on a
23 tree, his body ſhall not remain all night on the tree; but thou ſhalt ſurely bury him within that day, for he that is hanged is the [k] curſe of the Aleim; and thou ſhalt not defile thy land which Jehovah thy Aleim hath given thee *for* an inheritance.

XXII. THOU ſhalt not ſee thy brother's ox, or his ſheep going aſtray, and withdraw thyſelf from them; thou ſhalt by all means bring them back to thy brother.
2 And if thy brother *be* not near to thee, and thou doſt not know him, then thou ſhalt take it into thine houſe; it ſhall be with thee till thy brother enquire after it, and thou ſhalt reſtore it to him.
3 And in like manner ſhalt thou do with his aſs; and ſo ſhalt thou do with his raiment; and ſo ſhalt thou do with every loſt thing of thy brother's, which is loſt by him, and thou findeſt it; thou mayeſt not withdraw thyſelf.

[l] Thou ſhalt not ſee the aſs of thy bro- 4
ther, or his ox, fallen in the way, and withdraw thyſelf from them; thou ſhalt ſurely help him to raiſe *them* up.

The dreſs of a man ſhall not be upon 5
a woman; neither ſhall a man wear the raiment of a woman; for every one that doth theſe things *is* an [m] abomination to Jehovah thy Aleim.

If a bird's neſt happen to be in the 6
way before thee, in any tree, or on the ground, with young ones or eggs, and the [n] dam be ſitting upon the young ones, or upon the eggs, thou ſhalt not take the dam with the young ones; thou 7
ſhalt ſurely let the [o] dam go, and take the young ones to thyſelf; that it may be well with thee, and thou mayſt prolong the days.

When thou buildeſt a new houſe, 8
thou ſhalt make a battlement to thy roof, that thou bring not blood upon thine houſe, if any one ſhould fall from it [p].

[q] Thou ſhalt not ſow thy vineyard with 9

[k] "Ceremonially and typically, to foreſhew that Chriſt ſhould undergo this execrable puniſhment, and *be made a curſe for us*, (Gal. iii. 18.) and ſo this is ſpoken with reſpect unto him." *Clark*. But ſtill, why did the dead body hanging the *ſecond* day defile the land more than on the *firſt?* The land was *heaven* in the myſtery. and they were to enter heaven after the night of death; and letting the criminal remain above ground to the next day, would have been ſaying that ſin did not diſqualify for entering into heaven; and ſo defiling *that inheritance* of which God gave them the land of Canon as an earneſt and figure. And our Lord, tho' without ſin, was *made ſin for us*, and as *the curſe of God*, his dead body was caſt out of God's earth. They ſometimes killed their criminals, and then *lifted them up* on a tree, gibbet, or croſs, as Joſh. x. 26. that all men might ſee them, ſo our Lord was lifted up that all men might turn their eyes upon him. And burying the criminal within the day was not ſo much a prediction that Chriſt ſhould be buried that day, as that he ſhould be caſt out of the earth as the *off-ſcouring of it*, and not fit to be above ground, when the new light ſhould ariſe; though to anſwer other deſigns of providence a rich man laid him in his own burying ground, in a new tomb.

[l] Comp. Exod. xxiii. 5.

[m] Every ſtep to any ſin is to be avoided. "And the reaſon why men and women's interchanging dreſſes is ſo ſeverely forbidden, ſeems to be that this was an *idolatrous cuſtom* practiſed by ſeveral nations in the worſhip of particular idols, eſpecially by the *Egyptians* in that of *Iſis*; to ſet forth, I ſuppoſe, the *all-generative* nature of the *heavens* or *air*, that it was Ἀρρενόθηλυ, *both male* and *female*, as ſome of them called it. Hence we may gueſs at the *unnatural* and *abominable impurities* that accompanied this ſervice. See Abbé *Pluche*'s *Hiſt. du Ciel*, Tom. I. p. 201, 2. *Boyſe*'s *Pantheon*, p. 72. *Univerſal Hiſtory*, Vol. IV. p. 358. 8vo. *Le Clerc* in his note on this verſe cites a paſſage from *Julius Firmicus*, who, ſpeaking of the manner in which the *Aſſyrians* and *Africans* worſhip the idol of the *Air*, ſays expreſsly, *Cui aliter ſervire ſacerdotum ſuorum chorus non poteſt niſi effeminant vultum, cutem poliant*, et virilem ſexum ornatu muliebri dedecorent. *Videre eſt in ipſis templis, cum publico gemitu, miſeranda ludibria*, viros muliebria pati, *& hanc impuri & impudici corporis labem glorioſâ oſtentatione detegere.*" *Editor*.

[n] Lev. xxii. 28.

[o] Jer. xlv. 5. for having done her duty; for he that loſeth life in doing ſo, ſhall find it; and in the ſame proverbial way of ſpeaking, St. Paul ſays, "the woman ſhall be ſaved in child-bearing." 1 Tim. ii. 15.

[p] Their roofs are flat, and the uſefulneſs of ſuch a fence round them, enforces the leſſon of taking care not to lay ſpiritual ſtumbling blocks in the way of any, Mat. xviii. 7. 1 Cor. x. 32.

[q] Lev. xix. 19.

ſeeds of different kinds, leſt the crop of the ſeed which thou ſoweſt, and the produce of thy vineyard be [r] ſet apart.

10 [n] Thou ſhalt not plow with an ox and an aſs together.

11 [s] Thou ſhalt not wear a garment of wool and linen together.

12 [t] Twiſts ſhalt thou make thee upon the four ſkirts of thy covering which thou art covered with.

13 If a man take a wife, and go in
14 unto her, and hate her, and lay an accuſation of things againſt her, and bring a bad name upon her, and ſay, I took this woman, and came near to her, and
15 found not her virgin proofs; then the father of the damſel, and her mother, ſhall take and bring forth the damſel's [u] virgin-proofs to the elders of the city in
16 the gate. And the father of the damſel ſhall ſay to the elders, I gave my daughter to this man to wife, and he hateth
17 her, and behold, he hath brought an accuſation of things, ſaying, I found not her virgin-proofs; and theſe are my daughter's virgin-proofs; and ſhall ſpread the garment before the elders of
18 the city. And the elders of the city ſhall take the man, and chaſtiſe him,
19 and ſhall amerce him a hundred of ſilver, and give *it* to the father of the damſel, becauſe he hath brought a bad name upon a daughter of Iſral: and ſhe ſhall be his wife; he ſhall not put her away
20 all his days. But if this thing be true, *and* the virgin-proofs be not found for the
21 damſel; then they ſhall bring out the damſel to the door of her father's houſe, and the men of her city ſhall ſtone her with ſtones to death, becauſe ſhe hath wrought folly in Iſral, by playing the harlot in her father's houſe: and thou ſhalt take away the evil from the midſt of thee.

If a man be found lying with a wo- 22
man who hath a huſband, then they ſhall die, even both of them; the man that lay with the woman and the woman: and thou ſhalt take away the evil from Iſral.

If there be a young woman, a virgin, 23
who is betrothed to a man, and a man meet with her in the city, and lie with her; then ye ſhall bring out both of 24
them to the gate of that city, and ſtone them with ſtones to death; the young woman becauſe ſhe did not cry out in a city, and the man, becauſe he humbled his neighbour's wife: and thou ſhalt take away the evil from the midſt of thee.

But if the man found the betrothed 25
woman in the field, and the man laid hold of her and lay with her; then the man that lay with her only ſhall die; and thou ſhalt do nothing to the young 26
woman, a ſin unto death is not on the young woman: for as when a man riſeth up againſt his neighbour, and murdereth him, ſo is this matter; for the young 27
woman that was betrothed being found in the field, cried out, and *there was* none to ſave her.

If a man meet with a young woman, 28
a virgin, who is not betrothed, and take her, and lie with her, and they be found out; then the man who lay with 29
her ſhall give to the father of the young

[r] "Be deemed appropriated to idolatrous and ſuperſtitious uſes." *Critica Hebræa* in קדש.

[n] Lev. xix. 19.

[rr] See 2 Cor. vi. 14.

[t] Num. xv. 38.

[u] Virgins were diſtinguiſhed by their dreſs called מעיל, ſee 2 Sam. xiii. 18. which is rendered a mantle, 1 Sam. xxviii. 14, a cloak Iſa. lix. 7. a robe, Exod. xxviii. 31. and ſpreading this robe before the elders, [for שמלה ver. 17. is *wearing apparel*] ſeems to be challenging a trial upon the objections to their daughter's honeſty.

woman fifty of ſilver, and ſhe ſhall be his [w] wife: becauſe he humbled her, he ſhall not put her away all his days.

30 A man ſhall not take his father's wife, nor uncover his father's [x] ſkirt.

XXIII. ONE wounded, [y] bruiſed, or cut ſhort in the privy member ſhall not enter into the congregation of Jehovah.

2 [z] One deſcended from a foreign ſtock ſhall not come into the congregation of Jehovah: even his tenth generation ſhall not come into the congregation of

3 Jehovah. An Amunite and a Moabite ſhall not come into the congregation of Jehovah, even to the tenth generation;

4 [a] becauſe they met you not with bread and with water in the way, when ye came out of Egypt; and becauſe [aa] they hired againſt thee Balom the ſon of Bour, from Patur of Meſopotamia, to

5 curſe thee; but Jehovah thy Aleim would not hearken to Balom; and Jehovah thy Aleim turned the curſe into a bleſſing to thee, becauſe Jehovah thy

6 Aleim loved thee. Thou ſhalt not ſeek their welfare nor their good all thy days for ever.

7 Thou ſhalt not abhor an [b] Edomite, for he is thy brother. Thou ſhalt not abhor an [b] Egyptian, becauſe thou waſt a

8 ſtranger in his land. The children that are born to them ſhall come into the congregation of Jehovah in the third generation.

9 When the camp goeth forth againſt thine enemies, then keep thee from every evil thing.

10 If there ſhall be among you a man that is not clean, when night cometh, then he ſhall go out without the camp; he ſhall not come within the

11 camp. And when it turns evening, he ſhall [c] waſh with water, and when the ſun is gone he ſhall come into the camp.

12 And thou ſhalt have a place without the camp, and thou ſhalt go out thither.

13 And thou ſhalt have a ſpade [d] on thy ſhoulder; and when thou ſitteſt without, thou ſhalt dig with it, and turn and cover that which is [e] caſt from

14 thee; becauſe Jehovah thy Aleim walketh within thy camp to deliver thee, and to give up thine enemies before thee: and thy camp ſhall be holy, that he may not ſee any filthy thing in thee, and turn away from thee.

15 [f] Thou ſhalt not deliver up to his maſter a ſervant, who ſhall eſcape from his

16 maſter to thee: he ſhall dwell with thee in the place among you which he ſhall chuſe, in one of thy gates where he pleaſeth: thou ſhalt not oppreſs him.

[w] If her father pleaſed; for he might refuſe his conſent, though the man who had enticed his daughter could not refuſe to take her. See Exod. xxii. 16, 17.

[x] Ch. xxvii. 20. Lev. xviii. 8. Ruth iii. 9. and *uncovering* is *throwing off* the ſkirt, and ſo diſcloſing the nakedneſs.

[y] If רכה be a noun here, as I have taken it in *Crit. Heb.* it may be *a broke* or *hernia*.

[z] He that ſhould rule the people of God muſt be a perfect man, and a true Iſralite: and not only of the ſame ſtock with Iſral, but not a falſe friend or falſe brother, like Moab and Amun, as it follows.

[a] See Mat. xii. 30. Luk. xi. 23, 4. John x.

[aa] Num. xxii. 5, 6. Amun is not mentioned there with Moab and Midin.

[b] The Edomites were their brethren; and the Egyptians, though they afflicted them, yet like briars over young timber, ſheltered them ſo that they grew up to a great people under them. *Love your enemies* whilſt there is a poſſibility of their becoming friends, and *avenge not yourſelves*, is the voice both of the law and the goſpel, whoſe *ſpirit* is in every thing the ſame.

[c] See Lev. xi. 25. xiv. 8. xvi. 26, 28.

[d] Heb. *at thy ear*, as what is laid acroſs the ſhoulder is.

[e] Whether it means the excrements, or what was caſt off, as the hair and cloaths were on being cleanſed from the leproſy, &c. Qu? See Zech. iii. 3. where theſe filthy garments are called צואים, as here צואת. If it means the latter, it was burying the *old man*, the old habit, or nature.

[f] No doubt there were limitations to this law, and *eſcape* indeed implies that he fled from injuſtice, as when a ſlave or captive eſcaped home again; or as David fled from tyranny.

There

17 There ſhall be no[g] whore of the daughters of Iſral, nor a Catamite of the ſons
18 of Iſral. Thou ſhalt not bring the hire of a whore nor the price of a dog into the houſe of Jehovah thy Aleim for any vow; for they *are* an [h] abomination to Jehovah, even both of them.
19 Thou ſhalt not take intereſt of thy [i] brother for money, intereſt for victuals, intereſt for any thing which is lent upon
20 intereſt; of a ſtranger thou mayſt take intereſt, but of thy [i] brother thou ſhalt not take intereſt; that Jehovah thy Aleim may bleſs thee in all thou putteſt thy hand unto, in the land whither thou art going to poſſeſs it.
21 When thou haſt vowed a vow to Jehovah thy Aleim, thou ſhalt not delay to perform it; for Jehovah thy Aleim will ſurely require it of thee, and
22 it will be ſin on thee: but if thou forbeareſt to vow, it will not be a ſin on
23 thee. Thou ſhalt obſerve what is gone out of thy lips, and do as thou haſt vowed to Jehovah thy Aleim readily, *even* what thou haſt ſpoken with thy mouth.
24 When thou comeſt into thy neighbour's vineyard, then thou mayſt eat thy fill of the grapes at thy pleaſure; but put not *any*
25 into thy veſſel. When thou comeſt into the ſtanding corn of thy neighbour, then thou mayſt pluck the ears with thy hand; but put not the ſickle into thy neighbour's corn.

XXIV. IF a man take a woman and marry her, and ſhe doth not find favour in his eyes, becauſe he hath found ſome ſhameful thing in her, then he ſhall write her a bill of divorce, and put *it* into her
2 hand, and ſend her away from his [k] houſe. And ſhe ſhall go from his houſe, and may go and be another man's *wife*.
3 And ſhould the latter huſband hate her, and write her a bill of divorce, and put *it* into her hand, and ſend her out of his houſe; or if the latter huſband die who had taken her to him to wife, her for-
4 mer huſband who ſent her away, may not take her again to be his wife, after he hath [l] declared her unclean; for that *is* an abomination before Jehovah; and thou ſhalt not cauſe the land to ſin which Jehovah hath given thee *for* an inheritance.
5 When a man hath taken a new wife he ſhall not go out to war, neither ſhall there [m] any thing be laid upon him; he ſhall be free at home for one year, and rejoice with his wife whom he hath taken.
6 No one ſhall take the [n] ſwifts and the

[g] Proſtitutes, male and female, brutal as well as human, were not only tolerated, but held *ſacred* among the worſhippers of the heavens, and the moſt abominable impurities made part of their religious ſervice. See Mr. *Parkhurſt*'s *Heb. Lex.* in קדש

[h] No wicked gain can be ſanctified by giving part to religious uſes, or, as it is called, in charity. Neither *luſt*, nor a *greedy rapaciouſneſs* can produce any fruit but what is abominable to God.

[i] A *poor* man, whoſe neceſſities compelled him to borrow, was not to be loaded with intereſt; but they were to *lend*, as they were to *give* to the poor freely, Exod. xxii. 25. Lev. xxv. 35.

[k] "This permiſſion was for the hardneſs of their hearts, Mat. xix. 8. which freed them only from the puniſhment by the magiſtrate, but *ſtill it was a ſin* in the ſight of God." *Clark*. Could God then give them a formal leave to commit a ſin? Surely this good man muſt be miſtaken here, and Mat xix. 8, muſt relate to the hardneſs of the heart of them as a church; that God would divorce their church, and caſt off his people for the hardneſs of their heart, and never take them again, as ver. 2. a warning not only to the eccleſiaſtical wife, but to every individual that the power of divorcing belongs to, and will be exerciſed by God as well as man, on diſcovery of ſome ſhameful thing in the party. In time this power was abuſed, and they put away their wives for every cauſe, but Moſes gives no ſuch power, "*neither was it ſo from the beginning*," or in the firſt marriage before the fall.

[l] For this ſenſe of שמא, ſee Lev. xiii. 3. and for the myſtical leſſon, Heb. vi. 4. God only divorces for *fornication* or *falling away*, Heb. vi. 6. And that was the original deſign of the Moſaic divorce, if the man diſcovered in her ערות דבר, *a ſhameful thing*, not any light thing.

[m] Meaning tax, I ſuppoſe, towards the ſupport of the war. See ch. xx. 7.

[n] So I apprehend רחים means; mercy was to rule all their dealings with the poor. Comp. Exod. xxii. 26, 7.

mill-

mill-ſtone to pledge; for that is taking the life to pledge.

7 [o] If a man be found ſtealing any one of his brethren of the children of Iſral, that he may make advantage of him, and ſell him; then that thief ſhall die, and thou ſhalt take away the evil from the midſt of thee.

8 Take heed in the plague of the [p] leproſy to be very careful, and to do according to all that the prieſts, the Levites, ſhall teach you: according to what I commanded them ſhall ye take care to do.

9 Remember what Jehovah thy Aleim did to [pp] Miriam, in the way, on your coming out of Egypt.

10 When thou lendeſt thy brother any thing, thou ſhalt not go into his houſe to
11 take his pledge: thou ſhalt ſtand without; and the man whom thou lendeſt to
12 ſhall bring the pledge out to thee. And if the man *be* poor, thou ſhalt not [q] lie
13 down with his pledge; thou ſhalt ſurely return his pledge to him at the going down of the ſun, that he may lie in his [r] garment and bleſs thee; and it ſhall be righteouſneſs to thee before Jehovah thy Aleim.

14 Thou ſhalt not oppreſs the hired ſervant, the poor and the needy of thy brethren, or of thy ſtrangers which *are* in
15 thy land within thy gates: at his day ſhalt thou give him his hire, the ſun ſhall not go down upon it; for he *is* poor, and hath ſet his [rr] heart upon it; that he may not cry againſt thee to Jehovah, and the ſin [s] be upon thee.

16 The fathers ſhall not be put to death for the children; neither ſhall the children be put to death for the fathers: they ſhall each die for their [t] own ſin.

17 [u] Thou ſhalt not pervert the judgement of the ſtranger or fatherleſs; neither
18 ſhalt thou take the [w] raiment of the [x] widow to pledge: and thou ſhalt remember that thou waſt a ſervant in Egypt, and Jehovah thy Aleim [y] redeemed thee from thence; therefore I command thee to do this thing.

19 When thou reapeſt thy harveſt in thy field, and forgetteſt a ſheaf in the field, thou ſhalt not turn back to fetch it; it ſhall be for the ſtrangers, for the fatherleſs, and for the widow; that Jehovah thy Aleim may bleſs thee in all the work
20 of thy hands. When thou beateſt thine olive-tree, thou ſhalt not go over the boughs after thee; it ſhall be for the ſtranger, for the fatherleſs, and for the
21 widow. When thou gathereſt in thy vineyard, thou ſhalt not glean after thee; it ſhall be for the ſtranger, for the fatherleſs, and for the [z] widow: and thou
22 ſhalt remember that thou waſt a ſervant in the land of Egypt, therefore I command thee to do this thing.

XXV. WHEN there is a controverſy between men, then they ſhall come for

[o] Exod. xxi. 16.
[p] See Lev. xiii. and xiv.
[pp] Num. xii. 10.
[q] Exod. xxii. 6.
[r] The uſual pledge of the poor, we ſee here, was the hyke or looſe garment they wrapt round them a days, and lay in a nights, and the creditor, we may ſuppoſe, had it brought to him in the morning: thus charity was part of the righteouſneſs of the law.
[rr] Heb. *ſoul* or *affection*.
[s] *i. e.* Come on thee, Mal. iii. 5. The labourer is worthy of his hire, and God engageth himſelf that all his ſervants ſhall have it in due time, Jer. xxii. 13.
[t] In ſpite of the Calviniſtical predeſtination.
[u] See Exod. xxii. 21, 22. Deut. xxvii. 19.
[w] Comp. ver. 13.
[x] The greateſt mercy is to be ſhewn to the moſt diſtreſt, and they ſhould be lent to [for the ſame reaſon we are to give to them] without any pledge.
[y] A figure of the redemption by Chriſt, and ſo this is enforcing the duty of charity upon the hopes of eternal ſalvation.
[z] And yet when Chriſt came, they were extremely unwilling that the dogs ſhould eat of the crumbs that fell from their maſters's table; and if the true ſpirit of the inquiſition could have prevailed, the goſpel had never been preached to the heathen, who then were poor and fatherleſs, and their church a widow.

judge--

judgement, and [zz] they ſhall judge them, and they ſhall juſtify him that is in the right, and condemn him that is in the
2 wrong. And if he that is condemned *is* to be beaten, then the judge ſhall make him fall down, and one ſhall beat him before him, in proportion to his fault,
3 by number. Forty *times* may he ſtrike him, he ſhall not exceed; leſt he beat him too much in exceeding theſe, and thy brother become [a] contemptible in thy ſight.

4 [b] Thou ſhalt not muzzle the ox when he treadeth out *the corn.*

5 If brothers dwell together, and one of them die, and have no child, the wife of the deceaſed ſhall not marry without, to one that is a [c] ſtranger: her brother-in-law ſhall go in unto her, and take her to wife, and [d] do as a brother-in-
6 law by her. And the firſt-born, which ſhe beareth, ſhall riſe up in the [e] name of his brother *who is* dead, that his name
7 be not blotted out of Iſral. But if the man doth not like to take his ſiſter-in-law; then his ſiſter-in-law ſhall go up into the gate, to the elders, and ſay, my brother-in-law refuſeth to raiſe up the name of his brother in Iſral; he will not do as a brother-in-law by me.
8 And the elders of his city ſhall call to him, and ſpeak to him; and he ſhall ſtand, and ſay, I do not like to take
9 her. And his ſiſter-in-law ſhall come near to him in the ſight of the elders, and looſe his ſhoe from off his foot, and ſhall ſpit in his face, and ſhall anſwer and ſay, thus ſhall it be done to the man who will not build up his brother's houſe. And his name ſhall be called in 10
Iſral, the houſe of him whoſe [f] ſhoe was pulled off.

If men ſtrive together, one with an- 11
other, and the wife of one cometh near to deliver her huſband out of the hand of him that is ſmiting him; and ſhe putteth forth her hand, and taketh him by his ſecret parts; then thou ſhalt cut off her 12
hand, thine eye ſhall not ſpare.

Thou ſhalt not have in thy bag a great 13
weight and a ſmall weight; thou ſhalt 14
not have in thy houſe a great aiphah and a ſmall aiphah: thou ſhalt have a per- 15
fect and a juſt weight; thou ſhalt have a perfect and juſt aiphah; that thy days may be prolonged on the land which Jehovah thy Aleim giveth thee. For all 16
that do theſe things, all that do wrong, *are* an abomination to Jehovah thy Aleim.

Remember what Omelek did to thee 17
by the way, when ye came out of Egypt; [g] who met thee by the way, and 18
cut off in the rear all of you that were feeble behind you; and thou waſt faint and weary; and he feared not the Aleim.
And when Jehovah thy Aleim ſhall have 19
given thee reſt from all thine enemies round about, in the land which Jehovah thy Aleim giveth thee for an inheritance to poſſeſs it; thou ſhalt [h] blot out the memory of Omelek from under the heavens: thou ſhalt not forget *it.*

AND when thou *art* come into the XXVI.
land which Jehovah thy Aleim giveth

[zz] *i. e.* The judges.

[a] "By this cruel uſage, as if he were a ſlave or brute beaſt." *Clark.*

[b] All the laws of Moſes have a myſtical or moral, as well as a literal, meaning. See 1 Cor. ix. 9. 1 Tim. v. 17.

[c] *i. e.* One of another tribe or family. So Job ſays, his redeemer would be *no ſtranger* but one whom he ſhould ſee and know, as being מיד"ע, a near relation of his own family and blood, Job. xix. 27.

[d] *i. e.* Do as they had been uſed to do, for the cuſtom was older than the law. See Gen. xxxviii. 8. This cuſtom was a memorial that the redeemer ſhould take the church, the wife of Adam, dead in ſins, and raiſe up children to him.

[e] And ſo have the inheritance, as if real heir.

[f] Is it as of one who had ſtopped the אשר *proceeding* or *bleſſing* in his brother's line, or doesit denote him as a ſlave, or one under diſgrace, ſo 2 Sam. xv. 30. Iſa. xx. 2, 3, 4.

[g] Mat xviii. 7.

[h] Exod. xvii. 14, 16.

thee

thee *for* an inheritance, and thou art poſ-
2 ſeſſed of it, and dwelleſt in it; then thou
ſhalt take of the firſt of all the fruit of
the ground, which thou ſhalt raiſe from
thy land which Jehovah thy Aleim
3 giveth thee, and ſhalt put it into a
baſket, and ſhall go to the place where Je-
hovah thy Aleim ſhall chuſe to place his
name; and thou ſhalt come to the prieſt
which ſhall be in thoſe days, and ſay to
him, I profeſs this day to Jehovah thy
Aleim, that I am come into the land
which Jehovah ſware to our fathers to
4 give us. And the prieſt ſhall take the
baſket out of thy hand, and ſet it down
before the altar of Jehovah thy Aleim.
5 And thou ſhalt anſwer and ſay before Je-
hovah thy Aleim, a Syrian ready to pe-
riſh *was* my father, and he went down
6 into Egypt, and ſojourned there with a
few perſons; and became there a great,
mighty, and populous nation: and the
Egyptians did evil to us, and oppreſſed
us, and laid hard ſervitude upon us:
7 and we cried to Jehovah the Aleim of
our fathers, and Jehovah heard our
voice, and looked upon our affliction,
8 and our labour, and our oppreſſion: and
[i] Jehovah brought us out of Egypt with a
mighty hand, and with an out-ſtretched
arm, and with great terrour, and with ſigns,
and with wonders; and brought us to
9 this place, and gave us this land, a land
10 flowing with milk and honey. And now,
behold, I have brought the firſt of the
fruit of the ground which thou, Jehovah,
haſt given me. And thou ſhalt ſet it
before Jehovah thy Aleim, and bow
down thyſelf before Jehovah thy Aleim,
and rejoice in all the good things which 11
Jehovah thy Aleim hath given to thee,
and to thy houſe, thou and the Levite,
and the ſtranger that *is* among you.

[k] When thou ſhalt have made an end of 12
tything all the tythe of thy increaſe in the
third year, the tythe year, then thou
ſhalt give it to the Levite, to the ſtranger,
to the fatherleſs, and to the widow,
that they may eat within thy gates and
be filled; and thou ſhalt ſay before 13
Jehovah thy Aleim, I have taken that
which was ſet apart from *my* family, and
have alſo given it to the Levite and to
the ſtranger, to the fatherleſs and to
the widow, according to all thy com-
mandments which thou didſt command
me; I have not tranſgreſſed thy com-
mandments, neither have I forgotten
them: [l] I have not eaten of it by myſelf, 14
neither have I taken away *any part* of it
for the unclean, nor have I given *ought*
of it to the dead: I have hearkened to
the voice of Jehovah my Aleim; I have
done according to all that thou haſt
commanded me. Look down from thy 15
holy habitation, from the heavens, and
bleſs thy people Iſral, and the land
which thou haſt given us, as thou ſwareſt
to our fathers, a land flowing with milk
and honey.

This day Jehovah thy Aleim com- 16
mandeth thee to do theſe ſtatutes and
judgements: keep therefore, and do
them with all thy heart and with all

[i] The miracles in Egypt and in the wilderneſs were given as proof to all the world that Jehovah only is Aleim; that he made the world, and will redeem men from death, as he hath done from ſin. This ſhort epitome of their hiſtory was keeping up a perpetual memory of the evidence religion ſtands upon.

[k] Deut xiv. 10.

[l] The tythe of the third year was to be divided as above, ch. xiv. 28. and he who ſet it apart was to ſay he had not eaten any of it *by himſelf*, as I underſtand באני, nor taken any of it away. *i. e.* from the ſtore-houſe, for the unclean or for the dead. Qu. whether the idol or what? "בטמא, I think, may mean either *into an unclean place, i.e.* a temple or place conſecrated to *idolatrous* worſhip, or, as our Tranſlation, *for any unclean* (or idolatrous) *uſe*, and למת, *to the dead*, may be an alluſion to the worſhip of *Oſiris*, whom the *Egyptians* ſolemnly lamented as *dead*. See *Le Clerc* on the place, and *Diodorus Sic.* Lib. I." *Editor.*

17 thy ſoul. Thou haſt this day declared Jehovah to be for Aleim to thee; and that *thou wouldeſt* walk in his ways, and keep his ſtatutes, and his commandments, and
18 his judgements, and obey his voice: and Jehovah hath declared thee this day to be for a people peculiar to himſelf, as he pro-
19 miſed thee; and that *thou* ſhouldſt keep all his commandments; and that he would ſet thee high above all nations which he hath made, [m]in glory, and in name, and in honour; and that thou ſhouldſt be a people holy to Jehovah thy Aleim, as he hath ſpoken.

XXVII. AND Moſes and the elders of Iſral commanded the people, ſaying, keep all the commandments which I command
2 thee this day. And when ye paſs over Jordan into the land which Jehovah your Aleim giveth thee; then thou ſhalt ſet thee up great ſtones, and thou ſhalt cement them
3 with [n] plaiſter, and write upon them all the words of this law, when thou art paſſed; that thou mayeſt come into the land which Jehovah thy Aleim giveth thee, a land flowing with milk and honey, as Jehovah the Aleim of thy fa-
4 thers hath promiſed thee. When therefore ye are paſſed over Jordan, ye ſhall ſet up theſe ſtones, which I command you this day, in mount Oibal, and cement them with plaiſter; and thou ſhalt 5
build there an [o] altar to Jehovah thy Aleim, an altar of ſtones: thou ſhalt 6
not lift up *any* iron over them; of entire ſtones ſhalt thou build the altar of Jehovah thy Aleim; and offer burnt-offerings upon it to Jehovah thy Aleim; and thou ſhalt offer peace-offerings, 7
and eat there, and rejoice before Jehovah thy Aleim. And thou ſhalt write upon 8
the ſtones all the words of this [p] law, engraving them deep.

And Moſes, and the prieſts, the Le- 9
vites, ſpake to all Iſral, ſaying, hearken, and hear, O Iſral; this day thou art become the people of Jehovah thy Aleim; and thou ſhalt [q] obey the voice of Jehovah 10
thy Aleim, and do his commandments and his ſtatutes which I command thee this day.

And Moſes charged the people that 11
day, ſaying, theſe ſhall ſtand to bleſs the 12
people upon [r] mount Gerizim, when ye are paſſed over Jordan; Simeon, and Levi, and Jeudeh, and Iſſacher, and Joſeph, and Benjamin: and theſe ſhall ſtand for the 13
curſe, [r] on mount Oibal, Reuben, Gad, and Aſher, and Zebulun, Dan, and Nepthali [s].

And the Levites ſhall anſwer and ſay 14
to all the men of Iſral, with a loud voice,
curſed *is* the man that maketh a graven 15

[m] He muſt want common ſenſe who can think it is worldly pomp and glory only, which is promiſed here, and that the people of God ſhould know leſs of another world, than the very heathens, who were without God in the world. "His glory is above the earth and heaven," Pſal. cxlviii. 13. Iſa. lvi. 5.

[n] Not as a face to write upon, as if it was to be written with ink, but to cement the ſtones together, that there might be a ſufficiently broad and compact ſurface to cut the letters on, See Joſh. viii. 30, 32.

[o] The ſtones were to be ſet in the form of an altar, and made of unwrought ſtones like the altar, Exod. xx. 25, as the body of man is *without hands*; and the ſacrifices of atonement and reconciliation were to be offered upon it, and the people to eat of the latter and rejoice as friends do at making up a quarrel; and then the law, the terms of peace and ſalvation, were to be written in letters *cut in* [for ſo באר ver. 8, implies] *well*, *i.e.* deep. And the ſtones, I apprehend, were to be plaiſtered in the joints, to hold them ſtrongly together, there being no iron to touch them.

[p] Not the whole law, or all the rules and directions about the ceremonies; but *this law* or epitome in the bleſſings and curſes that follow, though the whole was read there.

[q] Juſtification depends upon obedience, as obedience doth upon faith, *faith* being the efficient cauſe; according to both the law and the goſpel; for *faith* implies knowledge from heaven, and the grace or aſſiſtance of the holy ſpirit.

[r] Ch. xi. 29, Joſh viii. 33.

[s] Was there any particular reaſon for this diviſion of the tribes, or choice of the places, that one ſhould be for the bleſſing, and the other for the curſe, rather than the contrary?

and

and a molten image, the abomination of Jehovah, the work of the hands of the ſmith, and putteth *it* in *a* [t] ſecret *place*. And all the people ſhall anſwer
16 and ſay, Amen. [u] Curſed *is* he that curſeth his father and his mother. And
17 [w] all the people ſhall ſay, Amen. Curſed *is* he that turneth back his neighbour's land-mark. And all the people ſhall
18 ſay, Amen. [x] Curſed *is* he that maketh the blind to wander in the way. And
19 all the people ſhall ſay, Amen. Curſed *is* he that perverteth the judgement of the ſtranger, the fatherleſs, and the widow. And all the people ſhall ſay,
20 Amen. Curſed *is* he that lieth with his father's wife; for he uncovereth his father's [y] ſkirt. And all the people ſhall
21 ſay, Amen. Curſed *is* he that lieth with any beaſt. And all the people ſhall ſay,
22 Amen. Curſed *is* he that lieth with his ſiſter, the [z] daughter of his father, or the daughter of his mother. And all the people ſhall ſay, Amen. Curſed *is*
23 he that lieth with his [a] mother-in-law. and all the people ſhall ſay, Amen.
24 Curſed *is* he that ſmiteth his neighbour ſecretly. And all the people ſhall ſay,
25 Amen. Curſed is he that taketh a bribe [b] to ſlay an innocent perſon. And all the
26 people ſhall ſay, Amen. Curſed *is* he that confirmeth [c] not the words of this law to do them, And all the people ſhall ſay, Amen.

XXVIII. AND if thou hearken diligently to the words of Jehovah thy Aleim, to take care to do all his commandments which I command thee this day, then will Jehovah thy Aleim ſet thee high above all the
2 nations of the earth: and all theſe bleſſings ſhall come on thee, and reach thee, if thou wilt hearken to the voice of Je-
3 hovah thy Aleim. Bleſſed *ſhalt* thou *be* in the city, and bleſſed *ſhalt* thou *be* in
4 the field. Bleſſed *ſhall be* the fruit of thy belly, and the fruit of thy ground, and the fruit of thy [d] beaſt, the increaſe of thy herd, and the young of thy flock.
5 Bleſſed *ſhall be* thy [e] baſket and thy [e] re-
6 mainder. Bleſſed *ſhalt* thou *be* in thy going out, and bleſſed *ſhalt* thou *be* in
7 thy coming in. Jehovah ſhall give up thine enemies that riſe up againſt thee to be ſmitten before thee: by one way ſhall they come out againſt thee, and by ſeven ways ſhall they flee before thee.
8 Jehovah will command a bleſſing upon thee in thy ſtore-houſes, and on all thou putteſt thine hand unto; and he will bleſs thee in the land which Jehovah
9 thy Aleim giveth thee. Jehovah will eſtabliſh thee for an holy people to himſelf, as he ſware to thee, if thou wilt keep the commandments of Jehovah thy

[t] Qu? Whether *the ſecret place* here, (סתר, whence *Saturn* and *Seater* derive their name) doesnot mean the *nimbus* or dark cloud, called the *pavillion of God?* See Pſal. xviii. 12. and lxxxi. 7, or 8. Job xxii. 14.

[u] Exod. xx. 12. and xxi. 17.

[w] No doubt all the twelve tribes joined in the *Amen*, the *ſo be it*, or conſent; for though the people were divided, and the curſes denounced from one mount, and the bleſſings from the other, *all* the people were equally concerned in both; and at ver. 14. *all the men* of Iſral are ſpoken to.

[x] Prov. xxviii. 10.

[y] Or nakedneſs, by removing the ſkirt that covered it, Lev. xviii. 8. Comp. 1 King ii. 23.

[z] Comp. Lev. xviii. 9.

[a] His wife's mother, Lev. xviii. 17. xx. 14.

[b] Heb. *to ſmite the frame* or *body of the innocent blood.*

[c] Ezek. xviii. 20, & ſeq. Who doth not acknowledge the law to be right, and engage to obſerve it. Jer. xi. 3. Gal. iii. 10. hence it follows that he who doth not keep the law in *all it's words*, or in *every point*, was, by his own confeſſion, under the curſe; and ſince no man could pretend to abſolute unſinning obedience, it follows likewiſe that the law was not given for juſtification, but only as evidence for Him who could juſtify ſinful man through faith.

[d] *Beaſts* includes aſſes, horſes, camels, &c. and *cattle* means with us, generally bullocks.

[e] The baſket of firſt fruits, (ſee ch. xxvi. 2. Exod. xxiii. 19.) which God would mercifully accept, and for their ſake bleſs *the remainder*. Comp. Rom. xi. 16.

10 Aleim, and walk in his ways. And all the peoples of the earth ſhall ſee [f] that thou art called by the name of Jehovah,
11 and ſhall be afraid of thee. And Jehovah will exceed in goodneſs towards thee, in the fruit of thy belly, and in the fruit of thy beaſts, and in the fruit of thy ground, in the land which Jehovah
12 ſware to thy fathers to give thee. Jehovah will open to thee his good treaſure, the heavens, to give rain to thy land in it's ſeaſon, and to bleſs all the work of thy hand. And thou ſhalt lend to many nations, but ſhalt not borrow.
13 And Jehovah will make thee the head, and not the tail; and thou ſhalt be only uppermoſt, and ſhalt not be beneath; if thou wilt hearken to the commandments of Jehovah thy Aleim, which I command thee this day to keep and to do.
14 And thou ſhalt not turn aſide from any of the things which I command thee this day, to the right hand or to the left, to go after other Aleim to ſerve them.
15 But if thou wilt not hearken to the voice of Jehovah thy Aleim, to take care to do all his commandments and his ſtatutes which I command thee this day, then ſhall all theſe curſes come upon thee, and over-
16 take thee. Curſed *ſhalt* thou *be* in the city, and curſed *ſhalt* thou *be* in the field.
17 Curſed *ſhall be* thy baſket and thy re-
18 mainder. Curſed *ſhall be* the fruit of thy belly, and the fruit of thy ground, the increaſe of thy cattle and the young of
19 thy flock: [g] Curſed *ſhalt* thou *be* in thy going out, and curſed *ſhalt* thou *be* in thy coming in. Jehovah will ſend upon 20
thee curſing, confuſion, and [gg] rebuke, in all thou putteſt thine hand to, *in* whatſoever thou undertakeſt, till he have deſtroyed thee, and till thou periſh quickly becauſe of the wickedneſs of thy doings, in that thou haſt forſaken me. Jeho- 21
vah will make the plague to ſtick to thee till he conſume thee from off the land whither thou art going to poſſeſs it. Je- 22
hovah will ſmite thee with the [h] ſcurvy, with fevers, and with inflammations, and extreme burning, and with drought, and with blaſting, and with mildew; and they ſhall purſue thee till thou art deſtroyed.
And the heavens which *are* over thy 23
head ſhall be braſs, and the ground which *is* under thee *ſhall be* iron. Jeho- 24
vah will make the rain of thy land powder; and [i] duſt from heaven ſhall it come down upon thee, till thou art deſtroyed. Jehovah will give thee up to be 25
ſmitten before thine enemies: by one way ſhalt thou go out againſt him, and by ſeven ways ſhalt thou flee before him; and thou ſhalt be [k] ſcattered abroad into all the kingdoms of the earth. And thy 26
carcaſe ſhall be meat to all the fowls of the air, and to the beaſts of the field; and there ſhall be none to drive *them* away.
Jehovah will ſmite thee with the biles of 27
Egypt, and with botches, and with an itch, and with a fiery heat which thou ſhalt not be able to cure. Jehovah will ſmite thee 28
with madneſs, and with blindneſs, and with palpitation of the heart. And thou 29
ſhalt be feeling about at noon day, as a

[f] Heb. *that the name of Jehovah is called upon thee, i. e.* that Jehovah calls thee his people—the people of Jehovah, or his children, who bear the father's name, ch. xiv. 1.

[g] 2 Chron. xv. 5.

[gg] Iſa. li. 20.

[h] Seamen are too well acquainted with the direful effects of this, one of the moſt dreadful of all diſtempers.

[i] "Which the wind raiſes in time of drought." *Clark.* They that are unacquainted with the hotter climates, and ſandy ſoils, have no conception of the ſuffocating clouds of duſt that there ariſe.

[k] All hiſtory, as well as our own knowledge, can teſtify the completion of this propheſy, as well as of thoſe about their judicial blindneſs.

blind man feeleth about in the dark: and thou ſhalt not proſper in thy ways; for thou ſhalt be only oppreſſed and robbed continually; and there ſhall be none to
30 deliver. Thou ſhalt betroth a wife, and another ſhall bed with her. Thou ſhalt build an houſe, and ſhalt not dwell in it. Thou ſhalt plant a vineyard, and ſhalt
31 not handſel it. Thine ox *ſhall be* ſlain before thine eyes, and thou ſhalt not eat of it. Thine aſs *ſhall be* taken by violence before thy face, and ſhall not be returned to thee. Thy flocks *ſhall be* given to thine enemies, and thou ſhalt have no deliverer.
32 Thy ſons and thy daughters *ſhall be* given to another people, and thine eyes ſhall ſee *it*, and pine for them continually, and *there ſhall be* no help in thine hand.
33 The fruit of thy ground, and all thy labour ſhall people eat whom thou knoweſt not; and thou ſhalt be only
34 oppreſſed and waſted continually: and thou ſhalt be [l] mad at the ſight which
35 thine eyes ſhall ſee. Jehovah will ſmite thee with a ſore bile in the knees and in the legs, which thou ſhalt not be able to heal, [m] from the ſole of the foot, even
36 to the top of thy head. Jehovah will carry thee and thy king whom thou ſhalt ſet over thee, to a nation whom thou kneweſt not, thou nor thy fathers; and there thou ſhalt ſerve other Aleim of
37 wood and ſtone: and thou ſhalt be an aſtoniſhment, a proverb, and a bye-word among all the people whither Jehovah
38 ſhall lead thee. Thou ſhalt carry out much ſeed into the field, but thou ſhalt gather little in; for the locuſt ſhall con-
39 ſume it. Thou ſhalt plant vineyards, and dreſs *them*, but thou ſhalt not drink the wine nor gather *the grapes*; for the worm ſhall eat them. Thou ſhalt have 40
olive-trees in all thy coaſts, and ſhalt not be anointed with the oil; for thine [n] olive tree ſhall drop *it's fruit*. Thou 41
ſhalt beget ſons and daughters, but they ſhall not be thine; for they ſhall go into captivity. All thy trees and the fruit of 42
thy ground ſhall the locuſt poſſeſs. The 43
ſtranger, that *is* among you, ſhall get up above thee higher and higher, and thou ſhalt go down lower and lower: he 44
ſhall lend to thee, but thou ſhalt not lend to him: he ſhall become the head and thou ſhalt become the tail. And all 45
theſe curſes ſhall come upon thee and ſhall purſue thee, and overtake thee, till thou art deſtroyed, becauſe thou didſt not hearken to the voice of Jehovah thy Aleim, to keep his commandments and his ſtatutes which he commanded thee; and they ſhall be upon thee for a ſign and 46
for a wonder, and on thy ſeed for ever. Becauſe thou didſt not ſerve Jehovah thy 47
Aleim with joyfulneſs and a glad heart for the great plenty of every *thing*, there- 48
fore ſhalt thou ſerve thine enemies whom Jehovah will ſend againſt thee in hunger, and in thirſt, and in nakedneſs, and in the want of every *thing*. And he will put a yoke of iron on thy neck till he hath deſtroyed thee. Jehovah will bring 49
againſt thee a nation from far, from the extremity of the earth, as an eagle [p] flieth; a nation whoſe [q] language thou ſhalt not underſtand; a nation of fierce 50
countenance, who will not regard the perſon of the old, nor have compaſſion on the young: and they ſhall eat the 51
fruit of thy beaſts, and the fruit of thy

[l] Heb. *at the ſight of thine eyes which thou ſhalt ſee.*
[m] Spoken of the body politic. Iſa. i. 7.
[n] No tree blights ſooner than the olive, even to a proverb. See Job xv. 33.

[p] Flieth on it's prey.
[q] A thing, no doubt, thought very ſtrange when this was predicted, for there is not the leaſt evidence, in ſcripture, of any different languages till Hezekiah's reign. 2 King. xviii. 26.

ground,

ground, till thou art deſtroyed; who will not leave thee corn, wine, or oil, the increaſe of thy herd, or the young of thy flock, till they have deſtroyed
52 thee. And they ſhall beſiege thee in all thy gates, till thy high and fenced walls, wherein thou truſtedſt, come down, throughout all thy land. And they ſhall beſiege thee in all thy gates, throughout all the land which Jehovah thy Aleim
53 hath given thee; ſo that [r] thou ſhalt eat the fruit of thine own belly, the fleſh of thy ſons and of thy daughters whom Jehovah thy Aleim giveth thee, in the ſiege, and in the diſtreſs with which thy enemies
54 ſhall diſtreſs [r] thee. The man *who is* tender among you, and very delicate, his eye ſhall be evil toward his brother, and toward the wife of his boſom, and toward the reſt of
55 his children that ſhall be left; ſo that he will not give to one of them any of the fleſh of his children whom he ſhall eat, becauſe he hath nothing left him in the ſiege, and in the diſtreſs with which thine enemies ſhall diſtreſs thee in all thy gates.
56 The tender and delicate woman among you, who would not venture to ſet the ſole of her foot upon the ground for delicacy and tenderneſs, her eye ſhall be evil toward the huſband of her boſom, and to-
57 ward her ſon, and toward her [s] daughter; and ſhe ſhall [s] boil that which [t] faints at her feet, even of her own children whom ſhe hath born; for ſhe ſhall eat them ſecretly in the want of every *thing*, in the ſiege, and in the diſtreſs with which thine ene-
58 mies ſhall diſtreſs thee in thy gates; if thou wilt not take care to perform all the words of this law *which are* written in this book, that thou mayſt fear this [u] glorious and terrible name, JEHOVAH THY ALEIM. And Jehovah will 59
make thy plagues wonderful, and the plagues of thy ſeed: the plagues ſhall be great and of long continuance, even grievances ſore and laſting. And he will 60
bring upon thee all the diſeaſes of Egypt which thou art afraid of, and they ſhall ſtick to thee. Every grievance alſo, and 61
every plague which *is* not written in the book of this law, them will Jehovah bring upon thee till thou art deſtroyed. And ye ſhall be left few in number, in- 62
ſtead of being as the ſtars of heaven for multitude; becauſe thou wouldeſt not hearken to the voice of Jehovah thy Aleim. And as Jehovah rejoiced over 63
you to do you good, and to multiply you, ſo will Jehovah rejoice over you to ruin you and to deſtroy you; and ye ſhall be plucked off from the ground whither thou art going to poſſeſs it. And Jehovah 64
will ſcatter thee among all peoples, from one end of the earth even to the other end of the earth; and there thou ſhalt ſerve other Aleim, whom neither thou nor thy fathers have known, of wood and ſtone. And among theſe nations 65
thou ſhalt not be quiet, neither ſhall the ſole of thy foot have any reſt; but Jehovah will give thee there a trembling heart, and a [w] waſting of the eyes, and ſorrow of the [x] ſoul: and thy life ſhall 66
be burthenſome to thee in proſpect; and thou ſhalt be afraid night and day; and thou ſhalt have no aſſurance of thy life. In the morning thou ſhalt ſay, oh, that 67
it were evening! and in the evening thou

[r] 2 King. vi. 28, 29. Jer. xix. 9. Lam. ii. 20. iv. 10.

[s] Compare this with 2 King. vi. 29. where the woman *boiled* her ſon.

[t] Heb. *is burnt up, i. e.* with hunger and thirſt, as ch. xxxii. 24, מזי רעב.

[u] *Glorious* in the *mercy* which the oath of God aſſures to the heirs of ſalvation, but *terrible* for the *curſe* it denounceth on all the children of diſobedience.

[w] The eye pines and waſtes away under a longing deſire.

[x] *i. e.* the *animal ſoul* or *vital frame*, which contains the ſeats of deſire, the heart, liver, reins, or &c. which are all languid in ſorrow.

ſhalt

ſhalt ſay, oh, that it were morning! for the fear of thy heart with which thou ſhalt be afraid, and for the ſight
68 which thine eyes ſhall ſee. And Jehovah will ſend thee back into Egypt in ſhips, by the way of which I ſaid to thee, thou ſhalt ſee it no more; and ye ſhall be ſold there to your enemies for men-ſervants and for women-ſervants, till there is no purchaſer[y].

XXIX. THESE *are* the words of the purification which Jehovah commanded Moſes to cut with the children of Iſral in the land of Moab, beſides the purification which he cut with them in Horeb.

2 And Moſes called to all Iſral, and ſaid to them, ye ſaw all that Jehovah did before your eyes in the land of Egypt, to Pharoeh, and to all his ſervants, and
3 to his whole country; the great trials which thine eyes ſaw, the ſigns and thoſe
4 great wonders: but Jehovah hath not given you a heart to know, and eyes to
5 ſee, and ears to hear, unto this day. And I have led you forty years in the wilderneſs: your cloaths are not worn out upon you, neither are your ſhoes worn out upon
6 your feet: ye have not eaten bread, neither have ye drunk wine or ſtrong drink; that ye might know that I *am* Jehovah your
7 Aleim. And ye came to this place, and Sihun king of Heſbun, and Oug king of Baſan came out againſt us to battle, and
8 we ſmote him, and took his land; and we gave it for an inheritance to the Reubenites, and to the Gadites, and to half of the tribe of Menaſeh. Ye ſhall there- 9
fore keep the words of this purification, and do them, that ye may proſper in all that ye do.

Ye ſtand this day, all of you, before 10
Jehovah your Aleim, your heads, your tribes, your elders, and your officers, *with* all the men of Iſral, your little 11
ones, your wives, and the ſtranger that *is* within thy tents, both the hewer of thy wood and the drawer of thy water, to 12
enter into the purification of Jehovah thy Aleim, and into his oath, which Jehovah thy Aleim cutteth with thee this day; that he may eſtabliſh thee this 13
day for a people to himſelf; and *that* he may be for Aleim to thee, as he promiſed thee, and as he ſware to thy fathers, to Abrem, to Iſaak, and to Jacob.
And not with you only do I cut this pu- 14
rification and this oath, but with *him* 15
that is ſtanding here with us this day before Jehovah our Aleim, and alſo with *him* that *is* [z] not here with us this day:
for ye yourſelves [a] know what our dwell- 16
ing was in the land of Egypt, and what our paſſing was among the nations whom we paſſed through; and ye [a] ſaw their 17
abominations, and their idols of wood and ſtone, of ſilver and gold, which *were* with them; leſt there ſhould be among 18
you a man, or woman, or family, or tribe, whoſe heart ſhould turn away this day from Jehovah our Aleim, to go to ſerve the Aleim of thoſe nations; leſt there ſpring up among you a [b] root of bitter-

[y] The hiſtorical books of ſacred ſcripture, and of the *Maccabees*, as well as *Joſephus*, are records of the completion of this *dreadful burthen* of Moſes in all it's particulars.

[z] "See Act. ii. 39. poſterity unborn." *Clark.*

[a] Ye know how we lived in Egypt, and what abominations we were forced to ſubmit to; and ye ſaw the wickedneſs of the people whoſe countries we paſſed, and the folly of their imagery and religious worſhip; this was ſhewn you that none might be drawn into the worſhip of their Gods, which will prove a bitter curſe to you.

[b] A root bearing the moſt poiſonous and nauſeous acids or bitters. רוש is applied, ch. xxxii. 32, to ſome berries whoſe taſte is bitter and nauſeous, and effects poiſonous; and לעבה, from לע *to ſwallow*, is literally *a draught*, or what was given as *a draught* to thoſe who were to drink *the cup of fury*, poiſon being one way of putting criminals to death. Jer. viii. 14, where *water of* ראש *bitterneſs*, or *bitter water*, is, I ſuppoſe, an infuſion of ſome ſour, or bitter, and poiſonous herb, and לעכה may mean a *draught* of a ſimilar kind.

neſs

19 neſs and poiſon; and when he heareth
the words of this curſe, he bleſs himſelf
in his heart, ſaying, I ſhall have peace
though I walk in the imaginations of
my heart, that [c] I may quench my thirſt
20 by drinking plentifully: Jehovah will
not pardon him, for then will the anger
of Jehovah, and his jealouſy ſmoke
againſt that man, and every curſe *that is*
written in this book ſhall be upon him,
and Jehovah will blot out his name from
21 under heaven, and Jehovah will pick
him out of all the tribes of Iſral for evil,
according to all the curſes [d] of the purifi-
cation written in this book of the law.
22 And the generation that is to come of
your children that ſhall riſe up after you,
and the ſtranger that ſhall come from a
far country, ſhall ſay when they ſee the
plagues of that country, and it's corrup-
tions which Jehovah hath inflicted upon
23 it; all it's ground brimſtone and burn-
ing ſalt, nothing ſown, nor any thing
growing; not an herb ſprung up in it;
as the overthrow of Sodom and Gomo-
reh, Adameh and Jebiim, which Jehovah
overthrew in his anger, and in his fury;
24 even all nations ſhall ſay, wherefore did
Jehovah do thus to this land? why
25 *was* the heat of this great anger? And
they ſhall ſay, becauſe they forſook the
purification of Jehovah the Aleim of
their fathers, which he cut with them
when he brought them out of the land
of Egypt; and they went and ſerved 26
other Aleim, and worſhipped them,
Aleim whom they knew not, and *who*
had given them no portion: and the an- 27
ger of Jehovah was kindled againſt that
land, to bring upon it all the curſes
written in [e] this book: and Jehovah 28
rooted them out of their land in anger,
and in fury, and in great wrath, and caſt
them into other countries, as at this
day. Secret *things belong* to Jehovah 29
our Aleim, but *what are* revealed *belong*
to us, and to our children for ever, that
[f] we may do all the words of this law.

AND when all theſe things are come XXX.
upon thee, [g] the bleſſing and the curſe which
I have ſet before thee; and thou ſhalt
lay *it* to thy heart among all the nations
whither Jehovah ſhall have driven thee,
and ſhalt return to Jehovah thy Aleim, 2
and ſhalt hearken to his voice, according
to all that I command thee this day,
thou and thy children, with all your
heart, and with all your ſoul; then will 3
Jehovah thy Aleim turn thy captivity,
and have compaſſion on thee, and ga-
ther thee again from all the peoples
whither Jehovah thy Aleim had ſcattered
thee: ſhould thy outcaſts be at the ex- 4
tremity of the heavens, from thence will
Jehovah thy Aleim gather thee; and
from thence will he fetch thee: and 5
Jehovah thy Aleim will bring thee to
the land which thy fathers poſſeſſed, and

[c] Literally, "*that plentiful drinking may put an end to my thirſt*; proverbially, that I may ſatisfy my thirſt after idolatry." *Critica Hebræa* in רוה.

[d] Annexed to the purification, or what we commonly call the covenant of grace, for the confirmation of it, and *written*, though ſingular in the Hebrew, may by uſage refer either to the ſingular or plural noun that precedes; (ſee Gen. iv. 10. 1 Sam. ii. 4. in Heb) and *purification*, like *covenant*, is the *words* it is expreſt in, for they only can be written.

[e] And this was *the book of law* which was found, 2 King. xxii. 8. and which contained *the curſes* and *the ſong* following, and not the whole law; (ſee ver. 21. above, *curſes—written in this book of the law*) and Joſiah ſaw the time was come againſt which it had been laid up, and providence had preſerved it.

[f] Therefore they were not to repine at the thought of that dreadful end which awaited them. The counſels and purpoſes of God and his judgements not being explained to us we have nothing to do with, but are to adhere to his revealed word, that we may eſcape the vengeance; and as many as do ſo ſhall be preſerved, as corn is from among the chaff, Am. ix. 9. Comp. Act. i. 7. Rom. xi. 33.

[g] The bleſſing was to come firſt, and the curſe at laſt.

thou

thou ſhalt poſſeſs it; and he will do good to thee, and multiply thee more
6 than thy fathers. And Jehovah thy Aleim will circumciſe thy heart, and the heart of thy ſeed, to love Jehovah thy Aleim with all thy heart, and with
7 all thy ſoul, for thy [h] life. And Jehovah thy Aleim will put all theſe curſes upon thine enemies, and upon thy
8 haters, who perſecute thee. And thou ſhalt return and obey the voice of Jehovah, and do all his commandments
9 which I command thee this day. And Jehovah thy Aleim will make thee to proſper in every work of thy hand; in the fruit of thy belly, and in the fruit of thy beaſts, and in the fruit of thy ground, in plenty; for Jehovah will again rejoice over thee for good, as he rejoiced
10 over thy fathers; if thou ſhalt hearken to the voice of Jehovah thy Aleim, to keep his commandments and his ſtatutes, *which are* written in the book of this law; if thou ſhalt return to Jehovah thy Aleim with all thy heart, and with all thy ſoul.

11 For this commandment, which I command thee this day, *is* not above thy
12 capacity, neither is it afar off; it *is* not in the heavens, that *ye ſhould* ſay, who ſhall go up for us into the heavens, and fetch it to us, that we may hear it
13 and do it? neither *is* it beyond the ſea, that *ye ſhould* ſay, who ſhall go over the ſea for us, and fetch it to us, that we
14 may hear it and do it? for the word *is* very nigh to thee, in thy mouth, and in thy heart, that thou mayeſt do it [i].

See, I have ſet before thee this day, 15
life and good, and death and evil; in- 16
aſmuch as I command thee this day to love Jehovah thy Aleim, to walk in his ways, and to keep his commandments and his ſtatutes and his judgements, that thou mayeſt live and multiply; and Jehovah thy Aleim may bleſs thee in the land, whither thou art going to poſſeſs it. But if thine heart turn away, 17
and thou do not obey, but be drawn aſide to worſhip other Aleim, and ſerve them, I denounce unto you this day 18
that ye ſhall ſurely periſh; ye ſhall not prolong the days upon the land whither thou art paſſing over Jordan to go to poſſeſs it. I call the heavens and the 19
earth this day to witneſs againſt you, *that* I have ſet before you life and death, a bleſſing and a curſe: and thou mayeſt chuſe life, that thou mayeſt live, thou and thy ſeed; that thou mayeſt love Je- 20
hovah thy Aleim; that thou mayeſt obey his voice, and adhere to him; for that is thy [k] life and length of days: that thou mayeſt dwell in the land which Jehovah ſware to thy fathers, to Abrem, to Iſaak, and to Jacob, to give them.

AND Moſes went and ſpake theſe XXXI.
words to all Iſral: and he ſaid to them, 2
I *am* this day an hundred and twenty years old; I can no more go out and come in; and Jehovah hath ſaid to me, thou ſhalt not paſs over this Jordan.
Jehovah thy Aleim, he will paſs over 3
before thee; he will deſtroy theſe nations from before thee, and thou ſhalt

[h] Prov. x. 16. *i. e.* life eternal; as *life* is generally uſed throughout the New Teſtament; godlineſs having the promiſe of that which is to come; and they are moſt wretched blunderers who rob the church of the better half of the promiſe.

[i] If this is not ſaying, that "*with the heart* man believeth to righteouſneſs, and *with the mouth* confeſſion is made unto ſalvation," what words could ſay it? This excludes the work of the law from being *the work of ſalvation*, and places it on faith in the heart, and confeſſion with the mouth; and we may venture to pronounce the Jews of old much better and ſounder divines than certain modern Commentators on the ſcriptures have ſuppoſed them. Comp. Rom. x. 6, & ſeq

[k] John xvii. 3.

poſſeſs them : [l] Jehoſua, he is to paſs over before thee, as Jehovah hath ſaid.
4 And Jehovah will do to them, as he did to Sihun and to Oug the kings of the Amorites, and to their land, which he
5 deſtroyed ; and Jehovah will give them up before you, and ye ſhall do unto them according to all the commandments which I have commanded you.
6 Be ſtrong, and of good courage ; fear not, nor be diſmayed becauſe of them ; for Jehovah thy Aleim, he goeth with thee ; he will not [m] fail thee, nor forſake thee.
7 And Moſes called to Jehoſua, and ſaid to him before the eyes of all Iſral, be ſtrong, and of good courage ; for thou muſt bring this people into the land which Jehovah ſware to their fathers to give them, and
8 thou ſhalt cauſe them to inherit it ; and Jehovah, he goeth before thee ; he will be with thee, he will not fail thee nor forſake thee : fear not, neither be caſt down.
9 And Moſes wrote this law, and gave it to the prieſts, the ſons of Levi, who bare the ark of the purification of Jehovah,
10 and to all the elders of Iſral ; and Moſes commanded them, ſaying, at the end of ſeven years, at the appointed year of releaſe, at the feaſt of tabernacles,
11 when all Iſral cometh to appear before Jehovah thy Aleim in the place which he ſhall chuſe, thou ſhalt read this law before all Iſral in their ears.
12 Gather the people together, the men, and the women, and the children, and thy ſtranger that *is* within thy gates, that they may hear, and that they may learn, and fear Jehovah your Aleim, and take heed to do all the words of this [n] law.
13 And their children who know not, ſhall hear, and learn to fear Jehovah your Aleim, all the days that ye live in the land whither ye are paſſing over Jordan to poſſeſs it.
14 And Jehovah ſaid to Moſes, behold, thy days draw nigh to death ; call Jehoſua, and preſent yourſelves in the tent of the congregation, and I will give him a charge. And Moſes and Jehoſua went and preſented themſelves in the
15 tent of the congregation. And [o] Jehovah appeared in the tent in the pillar of the cloud ; and the pillar of the cloud ſtood at the door of the tent.
16 And Jehovah ſaid to Moſes, behold, when thou art lain down with thy fathers, this people will riſe up, and go a whoring after the Aleim of the ſtrangers of the land, whither they are going amongſt them ; and will break my purification which I have cut with them :
17 and my anger will be kindled againſt them in that day, and I ſhall forſake them, and ſhall hide my face from them, and they ſhall be conſumed ; and many evils and afflictions ſhall come upon them ; and they ſhall ſay in that day, is it not becauſe our Aleim *is* not among us,

[l] Jehoſua, it is well-known, was a figure of our ſaviour, and his conqueſt over the enemies of God in Canon, an earneſt of conqueſt over Satan. Heb. iv. 8.

[m] If the Reader keep in mind the myſtery that runs parallel with the letter, viz. that Canon was the earneſt of heaven, and this war, the emblem of that againſt the world and the prince of it, in which not Moſes or the law, but *Jehovah himſelf in perſon*, was to give them the victory, he will ſee the propriety of St. Paul's citation, Heb. xiii. 5, and how little they were encouraged to expect their reward *in this life only*, who were fighting under the banner of Jehovah, the captain of their ſalvation againſt the prince of this world, whoſe kingdom was now ſhaken.

[n] See Joſh. viii. 34, 35. that it was not the *whole* law, but *the bleſſings* and *curſes*, and what is connected with them ; a copy of which Moſes gave to the elders as well as to the prieſts, and a copy of which, in his hand, was put at the ſide of the ark, and found there in Joſiah's reign.

[o] *Jehovah in perſon*, was now in the tent or tabernacle, as an earneſt of his preſence in the body of Chriſt, the true tabernacle of God, who dwelt in Chriſt and did the works.

us, that theſe evils are come upon
18 us? And I ſhall ſurely hide away my face in that day, becauſe of all the evil which they have committed, in that they have turned unto other Aleim.
19 And now write ye this ſong for you, and teach it the children of Iſral; put it into their mouth, that this ſong may be a witneſs for me againſt the children of
20 Iſral. When I ſhall have brought them into the land which I ſware to their fathers, flowing with milk and honey, and they ſhall have eaten and be filled, and grown fat, and ſhall have turned to other Aleim, and ſerved them, and deſpiſed me, and broken my purification;
21 and when great evils and afflictions are come upon them; then this ſong ſhall teſtify as a witneſs againſt them; for it ſhall not be forgotten out of the mouth of their ſeed; for I know their imagination, which they are forming at this day, before I have brought them into the land which I have ſworn.
22 And Moſes wrote this ſong that day, and taught it the children of Iſral.
23 And he gave Jehoſua the ſon of Nun a charge, and ſaid, [p] be ſtrong, and of good courage; for thou muſt bring the children of Iſral into the land which I ſware to them, and I will be with thee.
24 And when Moſes had done writing all the words of this law in a book,
25 till they were finiſhed, then Moſes commanded the Levites, who bare the ark of
26 the purification of Jehovah, ſaying, take this book of the law, and put it at the ſide of the ark of the purification of Jehovah your Aleim, that it may be there for a witneſs againſt thee; for I know 27
thy rebellion and thy ſtiff neck; behold, whilſt I am yet alive with you this day, ye have been rebellious againſt Jehovah; and how much more after my death?
Gather together to me all the elders 28
of your tribes, and your officers, and I will ſpeak theſe words in their ears, and will call the heavens and the earth to witneſs againſt them; becauſe I know 29
that after my death ye will certainly corrupt *yourſelves*, and turn aſide from the way which I commanded you; and evil will come upon you in the latter days; becauſe ye will do evil in the eyes of Jehovah, to provoke him by the work of your hands. And Moſes ſpake all 30
the words of this ſong in the ears of all the children of Iſral, till he had done.

GIVE ear, O ye [q] heavens, and I will XXXII.
ſpeak; and let the [q] earth hear the words of my mouth. [r] Let my doctrine drop as 2
the rain; let my words drop down as the dew, as ſhowers upon the graſs, and the growing ſhowers upon the herb. For I 3
will [s] declare the name of Jehovah: aſcribe ye greatneſs to our Aleim, the 4
[t] rock, whoſe work is perfect; for all his ways are judgement; a Lord of truth, and without iniquity; he *is* righteous and upright. Corruption is on 5
them; their ſpot *is* not his children's; *it is* a perverſe and crooked generation.
Will ye thus requite Jehovah, O fooliſh 6
people, and not wiſe? *is* he not thy [u] father, *who* raiſed thee up? thy maker, who eſtabliſhed thee?

[p] Speaking the words of God.

[q] This is calling heaven and earth to witneſs againſt them, as ſo often mentioned. Comp. Job xx. 27. Luk. xv. 21.

[r] Let it ſoften the heart, and bring forth the fruit of righteouſneſs, as the water from heaven renders the ground fruitful. See Iſa. lv. 10. Deut. xxxiii. 28. Pſal. cx. 3. cxxxiii. 3; but the compariſon of God's word to rain or dew, is ſo often uſed, and is ſo juſt, that nothing more need be ſaid concerning it; and I underſtand Moſes as praying that his words might anſwer the end for which they were deſigned.

[s] Pſal. xxii. 22. Exod xxxiv. 6.

[t] Pſal. xviii. 31. and xcii. 15.

[u] קנן is uſed for a man's *raiſing* or *breeding up* a flock. So God had *bred up* that people, and *raiſed* his flock from Abrem and Sareh only.

7 Remember the days of old, conſider the years of many generations: [w] aſk thy father, and he will ſhew thee, thy el-
8 ders, and they will tell thee. [x] When the moſt high gave the nations for an inheritance, when he ſcattered the [y] children of men, he ſet the bounds of the [z] peoples according to the number of the
9 ſons of Iſral: for his people *is* the portion of Jehovah; Jacob *is* the lot of his
10 inheritance. He found them in the land of the wilderneſs, and in the howling waſte of [a] Jeſhimun: [aa] he led them about, he inſtructed them, he kept them
11 as the apple of his eye. As an eagle hatcheth it's neſt, broodeth over it's young ones, ſpreadeth out its wings, taketh them, carrieth them by it's
12 ſtrength: *ſo* Jehovah alone did lead them,
13 and no ſtrange Lord *was* with him. He made them [b] ſit upon the high places of the earth; and they ate the produce of the field; and he fed them with honey from the [c] rock, and with oil from the
14 flinty [c] rock, with [d] cream from the cow, and the fat of ſheep, with the fat of lambs, and of rams, the breed of Baſan, and he-goats, with the richneſs of the grains of wheat; and thou didſt drink the pure blood of the grape.

15 But Iſerun [e] grew fat and kicked with fatneſs, with the thickneſs of fat, and forſook [f] Alueh his maker, and ſet at nought the rock of his ſalvation.
16 They provoked him to jealouſy with ſtrangers, with abominations provoked
17 they him to anger. They ſacrificed to [g] many breaſted images; *theſe were* not Aleim, they knew them not; they were new *ones* that were newly come up;
18 your fathers feared them not. Of the rock [h] which produced thee thou haſt been unmindful, and haſt forgotten the
19 Lord who formed thee. And Jehovah ſaw *it*, and caſt off in anger his [i] ſons
20 and his daughters; and he ſaid, I will hide my face from them, I will ſee what *will be* the end of them; for they *are* a perverſe generation, children in whom
21 there *is* no truſt. They have moved me to jealouſy with *what is* not Lord, they have provoked me to anger with their vanities; and I will move them to jea-
22 louſy with a [k] no people, with a fooliſh nation will I provoke them to anger; for a fire is kindled in mine anger, and

[w] Pſal. lxxviii. 5, 6. Iſa. li. 1, 2.

[x] When he gave the ſeven nations of the Canonites for an inheritance, he divided their country into twelve diſtricts, the number of the ſons of Jacob.

[y] The heathen not being ſons of God.

[z] *i. e.* Of the tribes or families, or of the ſeveral bodies of the people, among whom he ordered the country to be divided in twelve diviſions. Whatever might induce the Greek Tranſlators to render *the ſons of Iſral*, by *angels of God*, it ſeems to have miſled many people in conſtruing this plain obvious paſſage.

[a] Num. xxi. 20.

[aa] God led them about from place to place in the wilderneſs forty years, and gave them the law, and bred up a new generation under it.

[b] As maſters of all the ſtrong places of the enemy.

[c] Judea is a rocky country, abounding *then* with honey and oil, the olive growing out of the rocks, and the bees making their honey in the cracks.

[d] Not *butter*, which could not be drunk, but the *cream* or *rich milk* which they curdled, and drank as a moſt refreſhing draught. The rock was Chriſt, out of whom is both honey and oil; he is alſo the bread of life, and the wine; and the milk. See Iſa. lv. 1.

[e] Pſal. xvii. 10. Iſa. vi. 10. Jer. v. 28. Ezek. xxxiv. 16. Fat, wanton, and wicked go together: and the context ſeems to me, plainly to require שמנת and the two next words, to be conſtrued as nouns. "But Q? *Editor.*

[f] *Alueh* is literally, *the one made a curſe*, and who, in other places, is called *our rock*, and *our ſalvation*.

[g] שדים is the *teats*, *paps*, or *dugs*; and the *Multimammiæ*, ſuch as the *Diana* of the *Epheſians*, Act. xix. no doubt, were the Goddeſſes here ſpoken of. Theſe images had many dugs for milk, but they were not *Aleim*; they neither had nor could *ſave* to the heirs of ſalvation, or bear *the curſe* for them, which Jehovah did in human nature, as *Alueh* in ver. 15. implies.

[h] Many creatures are rock-bred, and thence the metaphor is taken.

[i] Iſa. i. 2. and xxx. 9.

[k] This relates to the calling of the Gentiles. See Rom. x. 19. and xi. 11, 14.

it

[l]it ſhall burn unto the pit beneath, and conſume the earth and it's fruits, and ſet on fire the [l]foundations of the mountains. 23 I will heap miſchief upon them; I will ſpend my arrows upon them. 24 *They ſhall be* burnt up with hunger, and waſted with burning heat and bitter deſtruction: and the [m]teeth of beaſts I will ſend againſt [m]them, with the poiſon 25 of the ſerpents of the duſt. The [n]ſword without, and terrour within ſhall deſtroy both the young man and the virgin, the ſucking child with the man of grey 26 hairs. I ſaid, I would ſmite them in all their coaſts, I would make the remembrance of them to ceaſe from 27 amongſt men: [o]were it not that I feared the provocation of the enemy; leſt their adverſaries ſhould pretend ignorance, leſt they ſhould ſay, our exalted hand, and not Jehovah, hath done all this; 28 for they *are* a people of pernicious counſels, and *there is* no underſtanding in 29 them. O that they would be wiſe, that they would underſtand this, *that* they 30 would conſider their latter end! How ſhould one chaſe a thouſand, and two put ten thouſand to flight, except their rock had ſold them, and Jehovah had 31 given them up? For their rock *is* not like our rock, even our enemies 32 *being* [p]judges. But their [q]vine *is* of the vine of Sodom, and of the field of Gomoreh; their grapes *are* grapes of poiſon; [r]their bunches are bitter: their wine *is* the hot venom of ſer- 33 pents, and the poiſon of the cruel vipers. [s]*Is* not this ſtored up with me? *is* 34 *it not* ſealed up among my treaſures, to 35 avenge myſelf, and make recompence, at the time their foot ſhall ſlip, when the day of their deſtruction is coming, and haſtens with ſpeed upon them? But 36 Jehovah will [t]judge his people, and repent himſelf becauſe of his ſervants, when he ſeeth that *their* hand faileth, and there *is* no rule nor aſſiſtance; and 37 he will ſay, where *are* their Aleim, the rock in which they truſted, which ate 38 the fat of their ſacrifices, *and* drank the wine of their libations? let them ariſe and help you, let them be your protection. Behold now, I *even* I *am* 39 he, and *there is* no Aleim like me; I kill and I give life; I wound and I heal; and *there is none* can deliver out of my hand; for I will lift up my hand to 40 the [u]heavens, and ſay, I live for ever. If I whet my glittering ſword, and my 41 hand take hold on judgement, [w]I will render vengeance to mine enemies, and repay them that hate me; I will make 42 my arrows drunk with blood, and my ſword ſhall devour fleſh; with the blood of the ſlain and of the captives, [x]for all the injuries of the enemy. Rejoice with 43

[l] Lam iv. 11. Jer. xv. 14. Their captivity was but as it were, the beginning of their ſorrows; their war with the Romans, and final deſtruction only can explain theſe ſtrong metaphors.

[m] Jer. viii. 17. Ezek. v. 17. Pſal. lxxix. 2.

[n] Ezek. vii. 15.

[o] So Moſes pleads with God for them, Num. xiv. 13. &c. leſt the enemy ſhould triumph upon their deſtruction, and harden themſelves in their idolatry by arguing, that God was not able to preſerve his people; were it not for this, God ſays, he would have deſtroyed them for their wickedneſs.

[p] See Exod. xiv. 25. Num. xxiii. 8. 1 Sam. iv. 8.

[q] Iſa. i. 10. They were God's vine, but now bore the berries only of the moſt poiſonous plants, and were become venomous as the adder.

[r] Heb. *Their bunches are bunches of bitterneſs to them.*

[s] Therefore God will take vengeance for all their ſins when the proper time ſhould come, Mat. xxiii. 35.

[t] *Rule* and *govern* them by his holy ſpirit, as Gen. vi. 3. and be favourable to them for the *elects ſake*, and repent him of the evil, and help them as he often did, through the courſe of their hiſtory, Jud. x. 10, & ſeq.

[u] The heavens were the heathen's God, but Jehovah hath ſet his glory above their's, and can extend out his hand to them in contempt, as bidding them defiance.

[w] See Iſa. xxxiv. 5. lxiii. 3. Jer. xxx. 14.

[x] *To the ſum of the diſturbances* or *interruptions the enemy* had given to his people, or *to the full of* &c. "or rather, *from the hairy head of the enemy*. Comp. Pſal. lxviii. 22." *Editor.*

him

him, O ye [y] Gentiles, for he will avenge the blood of his [y] ſervants; and he will render vengeance on his [z] adverſaries; and the ranſom of his land ſhall be with [a] him.

44 And Moſes came, and ſpake all the words of this ſong in the ears of the people, he and Oſeo the ſon of Nun.
45 When Moſes had done ſpeaking all theſe
46 words to all Iſral, he ſaid to them, ſet your hearts to all theſe words which I teſtify to you this day, that thou mayeſt bid thy children take care to do all
47 the words of this law; for this *is* no light matter to you; for it *is* your [b] life, and by this thing ye ſhall prolong the days in the land whither ye are going over Jordan to poſſeſs it.

48 And Jehovah ſpake to Moſes that very
49 day, ſaying, go up into this mount Oberim, *even* mount Nebu, which *is* in the land of Moab, which *is* over againſt Jerichu, and behold the land of Canon, which I have given the children of Iſral for a poſſeſ-
50 ſion; and die in the mount whither thou goeſt up, and be gathered to thy people; as Aerun thy brother died in mount Eer, and was gathered to his people: becauſe ye rebelled againſt me
51 among the children of Iſral, at the waters of Meribet-kades, *in* the wilderneſs of Jen; becauſe ye did not ſanctify me among the children of Iſral. Yet thou
52 ſhalt have a [c] proſpect of the land; but thou ſhalt not go thither, into the land which I have given the children of Iſral.

XXXIII. AND this *is* the bleſſing which Moſes the man of the Aleim gave the children of Iſral before his death: and he
2 ſaid, Jehovah came [d] from Sini, and aroſe upon them at Soir; he ſhined forth at mount Paran, and came from [e] Rabbebet-kades; at his right hand was the fire placed by him; wrath enveloped
3 the peoples; all their holy ones *were* in thy hand, and thou didſt ſmite them down at thy foot, they were deſtroyed at thy word. Moſes commanded him a law,
4 the [f] meditation of the congregation of Jacob: and he was king over Iſurun, when
5 the heads of the people were gathered together, [g] *when* the tribes of Iſral aſſembled.

6 [h] Reuben ſhall live and not die; and his men ſhall be numerous.

[y] Why ſhould the Gentiles rejoice in God, if his mercy was not to extend to them? See Pſal. lxvii. &c. Rom. xv. 9. Iſa. lxv. 13, & ſeq. ſhews who are *the ſervants* ſpoke of, who were to rejoice *with* or *before* God, as בם is often uſed.

[z] The adverſaries of God and his ſalvation; all thoſe who oppoſed the goſpel, Luk. i. 74. See Amos ix. 11—15. which is ſpoken of the additional church of Chriſt, as appears by comparing ver. 11, 12. with Act. xv. 16, 17.

[a] Comp. Iſa. xl. 10. and lx. 18—21. All this relates to the call of the Gentiles, and final rejection of all the enemies of the great deſign of providence to viſit the Gentiles and take out of them a people for his name. And *his land* means *the new earth* mentioned 2 Pet. iii. 13.

[b] "The way to obtain long life here, and eternal life hereafter, Luk. x. 2—8." *Clark.*

[c] The law had only the ſhadow of the good things to come, afforded only a proſpect of heaven, and ſo Moſes ſaw it only at a diſtance whilſt he lived: and his and Aerun's perſonal crime was not ſanctifying Jehovah, thro' anger, at the waters of ſtrife with the Holy One; when he endured the contradiction of ſinners, and poured the living water out of the rock, through the wounds they made in it. And the waters of *Meribet-kades* is literally the waters of *the Strife with the Holy One.* See Num. xx. 10.

[d] Jehovah ſhone forth in glory, and was ſeen in the great fire at Sini, and ſeveral other places in the wilderneſs: and the names Soir, Paran, and Rabbebet-kades, *Terror*, *Glory*, and the *Majeſty of Holineſs*, were either given them then, or prophetically before-hand.

[e] So Hab. iii. 3, 4, deſcribes God in glory, filling the earth with it's brightneſs, and *horns*, *i. e.* an irradiation of light from the fire, *at his hand*, or beſide him; and 1 King. xxii. 19. "all the hoſt of heaven are ſtanding by him on his right hand and on his left; where *at* or *on* his hand is expreſt by ם.

[f] So the word is uſed Job xvii. 11. "But Qu? might not this verſe be rendered as in the common Tranſlation? *Moſes commanded* us *a law*, *even the* inheritance *of the congregation of Jacob*, for ſee Pſal. cxlvii. 19, 20. lxxviii. 4, 5, &c. מורשי in Job xvii. 11, I apprehend, denotes *thoughts*, or the like, *only* as joined with לבב, *the heart*, and from ירש *to inherit*, *poſſeſs*, ſtrictly ſignifies what had *got poſſeſſion* of his heart." *Editor.*

[g] *When* is plainly underſtood before יחד, as it is in other places.

[h] *Reuben* means *Look on the ſon*; *Reuben* had forfeited by his inceſt, but yet was reſtored as a tribe; and they who *look on the ſon* with an eye of faith ſhall live and proſper. See Gen. xlix. 3. 4.

And

7 And this for [i] Jeudeh: and he ſaid, hear, Jehovah, the voice of Jeudeh, and bring him to his people; may his hands be ſufficient for him; and be thou an help *to him* from his enemies.

8 And of Levi he ſaid; thy Thummim and thy Urim *ſhall be* thy holy one's, whom thou didſt prove at Maſeh, whom thou didſt contend with at the waters of
9 Meribeh; who ſaith of his father and his mother, I regard them not, and doth not acknowledge his brethren, and knoweth not his own ſon; for they ſhall obſerve thy word, and keep thy
10 purification; they ſhall teach Jacob thy judgements, and Iſral thy law; they ſhall put the incenſe to thy noſe, and whole burnt-offerings on thine altar:
11 bleſs, Jehovah, their labour, and accept the work of their hands: bow down the loins of thoſe that riſe up againſt them, and let not thoſe that hate them ſtand up.

12 And of Benjamin he ſaid; beloved of Jehovah, he ſhall dwell in ſafety by him; he will cover over him continually, and will dwell within his [l] borders.

13 And of Joſeph he [m] ſaid; his land ſhall be bleſſed of Jehovah for the precious things of the heavens, for the dew, and for the deep that lieth be-
14 neath; and for the precious things, the [n] produce of the ſun; and for the precious things that are thruſt forth by the
15 moon; and for the chief things of the former mountains; and for the precious
16 things of the antient hills; and for the precious things of the earth, and the fulneſs of it. And the good will of them that dwelt in the [o] tree ſhall come on the head of Joſeph, and upon the crown of him that is ſeparate from his bre-
17 thren. [p] He hath the ſtatelineſs of a young bull, and his horns *are* the horns of a ſtag; with them ſhall he puſh the nations, even to the [q] ends of the earth. And there *ſhall* be ten thouſands of Ephrim, and there *ſhall* be thouſands of Menaſeh [r].

18 And of Zebulun he ſaid; rejoice, Zebulun in thy going forth; and Iſſa-
19 cher in thy tents. They ſhall call the peoples to the mountain; there ſhall they offer the ſacrifices of righteouſneſs:

[i] Jeudeh is *confeſſor*, one *who makes open profeſſion* of his faith in God; and though Chriſt was moſt eminently ſuch, and is principally intended here, yet every one who *witneſſes a good confeſſion* will find the help here mentioned; and literally, to this tribe is promiſed the continuance of the faith with them. See Gen. xlix. 8,—11. Hoſ. xii. 1.

[k] Levi was to be prieſt, but not the real High Prieſt of God, who could make the true atonement. This was the holy one whom they tempted, more particularly in the wilderneſs, 1 Cor. x. 9, and who had no relation or friend but God, and knew no other attachment. Such the Levites ſhewed themſelves remarkably, Exod. xxxii. 26, & ſeq. and ſo were a fit figure of him whom they all expected as prieſt. And God will bleſs the labour of every one who ſo *joins himſelf* to God.

[l] The temple ſtood within the borders of Benjamin, and that tribe adhered to the houſe of David, and kept the faith of God, as Jeudeh did, which was owing to the temple being among them; and he that perſeveres to the end will, in like manner, dwell in God, and God in him, 1 John iii. 24. & al. in perpetual ſafety.

[m] Compare the bleſſing which Iſaak gave to Jacob, Gen. xxvii. 27, 28. with that which Moſes here giveth to Joſeph under *temporal* promiſing *ſpiritual* good things: and indeed, religion and all the comforts of a civilized life always come and go together.

[n] That the ſun is the fertilizer of the earth, and by it's heat forces the ſap or vegetable matter into the plants and ſeeds *by impulſe*, and that the moon aſſiſts vegetation by *thruſting forward* the vegetable matter in the ſame manner, the *moving cauſe* being *behind*, not *before*, is what Moſes ſays here: not that he ſpeaks of this as a philoſophical diſcovery, or in the language of the learned, but in the familiar common ſtyle, entails the richeſt bleſſings of heaven and earth on Joſeph as father of the two tribes, in the youngeſt of which the kingdom of Iſral was placed for many years: and under the name of Joſeph he ſpeaks of him who was *ſeperate from ſinners*, and *diſtinguiſhed* above all men; as all the prophets do under borrowed names and circumſtances.

[o] Exod. iii. 2.

[p] Or, the beauty or grandeur of his forward bull is to him.

[q] Pſal. ii. 8. 1 Sam. ii. 10. Act. xiii. 47.

[r] See Gen. xlviii. 15, & ſeq. and xlix. 22. & ſeq.

there-

therefore ſhall they ſuck the abundance of the ſea, and the treaſures hid in the ſand [s].

20 And of Gad he ſaid; he that is bleſſed will [t] enlarge Gad: as a lion ſhall he lie down, and tear with ſtrength, even the
21 head. And he ſhall provide a chief part for himſelf, for there ſhall be the [u] ſway of a [w] ſtudded ſceptre; and he ſhall [x] reſtrain the heads of the people; he ſhall execute the righteouſneſs of Jehovah, and his judgements with Iſral.

22 And of Dan he ſaid; Dan *is* a young lion, *which* [y] leapeth from Baſan.

23 And of Nepthali he ſaid; Nepthali [z] ſhall be full of favour, and filled with the bleſſing of Jehovah; [a] he ſhall poſſeſs the weſt and the ſouth.

24 And of Aſher he ſaid; bleſſed [b] above men *ſhall* Aſher *be*; he ſhall be acceptable to his brethren, and [c] ſhall dip his
25 foot in oil: thy [d] bars *ſhall be* iron and braſs; and as thy days, thy ſtrength [d].

26 *There is* none like the Lord, O Jeſurun! *who* rideth on the heavens to help thee, and in his majeſty on the ſkies; who hath humbled the Aleim of 27
former times, and brought down the arms of old, and hath driven out the enemy from before thee, and ſaid, deſtroy. And Iſral ſhall dwell ſafely [e] alone, 28
and the fountain of Jacob in a land of corn and wine; his heavens alſo ſhall drop down the dew. Bleſſed *art* thou, 29
O Iſral! who *is* like thee, O people, ſaved by Jehovah, the ſhield of thy help, and who *is* the ſword of thy [f] loftineſs! and thine enemies ſhall fail before thee; and thou ſhalt tread upon their high places.

AND Moſes went up from the com- XXXIV.
mons of Moab to mount Nebu, to the top of Piſgeh, which *is* over againſt Je-
richu. And Jehovah ſhewed him all the land of Gelod to Dan, and all Nepthali, 2
and the land of Ephrim and Menaſeh, and all the land of Jeudeh to the [g] weſtern ſea; and the [h] ſouth, and the plain 3
of the valley of Jerichu, the city of the [i] palm-trees, to Juor. And Jehovah ſaid 4
to him, this *is* the land which I ſware to Abrem, to Iſaak, and to Jacob, ſay-

[s] Theſe two tribes bordered upon the *Mediterranean*, and no doubt, with their neighbours of *Tyre* and *Zidon*, partook of the advantages ariſing from their ſituation as maritime powers, and of the riches of the ſea on their coaſt, particularly of the purple fiſh, whence the *tyrii colores* were ſo famous.

[t] *Gad* is *a partizan, a ſoldier*; and God will give them that fight *the good fight* a large ſhare of the ſpoil, and crown them with victory Moſes compares Gad to a lion that lieth or coucheth down, and then flies upon the prey; and ſuch this tribe was: as a frontier, it was ſtrongly fortified; and it had a ſtudded or magiſterial ſceptre, and more power than a private tribe, as having a ſhare in the adminiſtration of public juſtice; and we find Mijpeh the ſeat of civil as well as of religious *juſtice* and *judgement*, Jud. xi. 11. 1 Sam. vii. 6,—16. Jer. xxii. 6. cl. 9. Mich. vii 14.

[u] Share or portion, *field* or *place* of ſituation.

[w] "Or rather, perhaps, *overlaid, covered, i. e.* with gold or other metal See *Critica Hebræa* in סְפִן." *Editor.*

[x] *Set bounds to, i. e.* govern and preſcribe to them.

[y] See Jud. xiv. 5. he ſhall leap upon his prey with as much vigour as a young lion from that mountain.

[z] "This, I ſuppoſe, refers to the natural goodneſs of the country of Nepthali, (which not only abounded in the fruits of the earth, but alſo enjoyed the advantage of a communication with the *Mediterranean*, and was bounded on one ſide by the ſea of *Geneſareth*, which ſupplied them with abundance of excellent fiſh) but principally is prophetical of our bleſſed Lord, Jehovah incarnate's frequenting that country. See Iſa. ix. 1, 2. Mat. iv. 13,—16. ix. 1." *Editor.*

[a] "Qu? What is the meaning of this Paſſage? I do not underſtand it, nor can I meet with any Writer who has explained it." *Editor.*

[b] Jacob gives him *royal dainties*, and *the fatneſs of the earth*; Gen xlix. 20., but Moſes gives him the preference to the reſt; what did that conſiſt in?

[c] See Job xxix. 6.

[d] This is rendered *ſhoes*, but it may mean *bars* of the gates; ſo that his cities ſhould be ſtrong and well fortified. Their tribe was the inlet from *Tyre*, and all that ſide of *Aſia*; and probably was not only well fortified, but partook of the trade with its trading neighbours.

[e] See Num. xxiii. 9.

[f] The ſword that *exalts* thee, or is *lifted up* in thy behalf.

[g] Heb. *backward*, as the Eaſt is *foremoſt*.

[h] Hebrun.

[i] See 2 Chron. xxviii. 15.

ing,

ing, to thy ſeed will I give it, I have let thee ſee *it* with thine eyes, but thou ſhalt not go over thither.

5 [k] And Moſes the ſervant of Jehovah died there in the land *of* Moab, according to the word of Jehovah.

6 And he buried him in the valley, in the land of Moab, againſt Bith-pour; and [l] no man knoweth of his ſepulchre unto this day.

7 And Moſes *was* an hundred and twenty years old when he died; his eye was not dim, nor his freſhneſs gone.

8 And the children of Iſral mourned for Moſes in the commons of Moab thirty days: and the days of the mourning grief for Moſes ended [m].

9 And Jehoſua the ſon of Nun was filled with the ſpirit of wiſdom; for Moſes had laid his hands upon him, and the children of Iſral hearkened unto him, and did as Jehovah commanded by Moſes.

10 But there [n] aroſe not another prophet in Iſral like unto Moſes, whom Jehovah knew face to face,

11 in all the ſigns and wonders which Jehovah ſent him to perform in the land of Egypt, to Pharoeh and all his ſervants, and to all his land,

12 and in all the mighty hand, and in all the great terror which Moſes ſhewed in the eyes of all Iſral.

[k] This, we preſume, was written by the public Hiſtoriographer; ſuch an officer, as well as Scribes, and an authentic copy under the inſpection of the High Prieſt is often mentioned.

[l] But was he therefore tranſlated, as ſome moderns have imagined?

[m] A. M. 2593.

[n] *i. e.* There was none to ſucceed him who had ſuch power with God. Jehoſua was a prophet, but not a Moſes; and many other prophets there might be, and doubtleſs were; but there was no one like Moſes: עוד is uſed for *another* in this comparative view, Iſa. xlv. 5, 6, & al.

The BOOK of

JEHOSUA.

Jehovah giveth a charge CHAP. I. *to Jehoſua.*

I. AFTER the death of Moſes, the ſervant of Jehovah, Jehovah ſpake to Jehoſua the ſon of Nun, the at-
2 tendant on Moſes, ſaying, Moſes my ſervant is dead; and now ariſe, paſs over this Jordan, thou and all this people, into the land which I have given to
3 them, *even* to the children of Iſral. I will give to you every place which the ſole of your foot ſhall tread upon, as I
4 ſaid to Moſes. From the wilderneſs and this Lebanun, and to the great river, the river Euphrates, all the land of the Hettites, and to the great ſea, towards the going down of the ſun, ſhall
5 be your bounds[a]. Not a man ſhall ſtand before thee all the days of thy life. As I was with Moſes I will be with thee; I will not fail thee nor forſake
6 thee. Be ſtrong, and of good courage; for thou muſt put this people in poſſeſſion of the land, which I ſware to their fa-
7 thers to give them. Only be ſtrong and very reſolute and careful to do according to all the law, which Moſes my ſervant commanded thee; thou ſhalt not turn aſide from it *to* the [b]right hand or *to* the left, that thou mayeſt behave wiſely in whatſoever thou goeſt upon.
8 The book of this law ſhall not depart from thy mouth, but thou ſhalt read in it day and night, that thou mayeſt be careful to do according to all *that is* written in it, for then thou ſhalt make thy way to proſper, and then thou wilt behave wiſely.
9 Have not I commanded thee? Be ſtrong and of good courage; be not diſmayed, neither be caſt down; for Jehovah thy Aleim *is* with thee in all thou goeſt upon.

10 And Jehoſua commanded the officers of
11 the people, ſaying, paſs through the hoſt, and command the people, ſaying, prepare you proviſions; for within three days ye are to paſs over this Jordan, to go in and poſſeſs the land, which Jehovah your Aleim hath given you to poſſeſs it.

12 And to the Reubenites, and to the
13 Gadites, and to the half tribe of Menaſeh, Jehoſua ſpake, ſaying, remember the word which Moſes the ſervant of

[a] They never poſſeſſed all this country, though David made moſt of it tributary to him; and ſeveral of the tribes lay upon the *Mediterranean*, and ſhared in it's riches; but the land was given conditionally, if they did not corrupt themſelves; which if they did, the heathen were to have the poſſeſſion of it *to provoke them to jealouſy*; it not being the natural ſeed, but the ſeed of the faith of Abrem, that was to inherit the promiſes.

[b] Are not perſeverance and the ſtrongeſt reſolution not to be diſcouraged in our Chriſtian warfare, as well as obedience to the orders of the captain of our ſalvation, enforced here, on every ſoul that hopes to enter the heavenly Canon? though the commands to *Joſhua* more particularly concerned *Jeſus* or the *ſaviour*. And now every leader under him is bound *not to turn to the right hand or to the left*, neither to *add to*, nor *take from* the words of life? "Obedience to God's commands is the beſt way for governors to proſper in all they do." *Clark.*

Jehovah

Jehovah commanded you, ſaying, Jehovah your Aleim hath given you a ſettle-
14 ment, and given you this land. Your wives, your little ones, and your cattle ſhall remain in the land which Moſes hath given you on this ſide Jordan, but ye ſhall paſs over in array before your brethren, all *that are* mighty men of va-
15 lour, and help them [c]; till Jehovah ſhall have ſettled them, as *he hath* you, and they alſo ſhall poſſeſs the land which Jehovah hath given them: then ye ſhall return to the land of your poſſeſſion, and take poſſeſſion of it, which Moſes, the ſervant of Jehovah, gave you on this ſide Jordan, *toward* the ſun-riſing [d].

16 And they anſwered Joſhua, ſaying, all that thou commandeſt us we will do, and whitherſoever thou ſhalt ſend us we will
17 go: according to all as we hearkened to Moſes, ſo will we hearken to thee; only may Jehovah thy Aleim be with
18 thee, as he was with Moſes. Let every man that rebelleth againſt thy commandment, and will not hearken to thy words, be put to death; only be ſtrong, and of good courage.

II. AND Jehoſua the ſon of Nun ſent ſecretly from Sittim two men for ſpies, ſaying, go view the land and Jerichu. And they went and came to the houſe of a woman, an [e] hoſteſs, and her name
2 was Rahab, and they lay there. And one told the king of Jerichu, ſaying, behold, ſome men are come here to-night from the children of Iſral, to
3 ſearch out the country. And the king of Jerichu ſent to Rahab, ſaying, bring out the men that came to thee, who came into thy houſe; for they are come to ſearch out all the country. And the 4
woman took the two men, and hid them; and ſhe ſaid, true, there came men to me, but I knew not whence they *were*. And when the gate was to 5
be ſhut, when it was dark, the men went out; I know not whither the men went: purſue quickly after them; for ye may overtake them. And ſhe 6
brought them up to the [f] roof of her houſe, and hid them among the rows of wood laid out for her upon the roof. And the men purſued after them the 7
way to Jordan, unto the ferries: and they ſhut the gate after them as ſoon as the purſuers were gone out.

And before they were laid down, ſhe 8
came up to them upon the roof; and 9
ſhe ſaid to the men, I know that Jehovah hath given you the land, and that the fear of you is fallen upon us, and that all the inhabitants of the land melt away becauſe of you. For we have 10
heard that Jehovah dried up the waters of the Red ſea before you, when ye came out of Egypt; and what ye did to the kings of the Amorites which *were* beyond Jordan; to Sihon and to Oug, whom ye utterly deſtroyed. We heard 11
it, and our hearts melted away, and there remained no more ſpirit in any man becauſe of you; for Jehovah your Aleim, he *is* Aleim in the heavens above, and in the earth [g] beneath. And 12

[c] Rom xv. 1, Gal vi. 2.

[d] See Num. xxxii.

[e] That זונה from זנה is *an harlot*, there is no doubt, and as little perhaps that Rahab was not much better than her neighbours in that debauched city; but ſtill the word from זן *proviſions* means no more than *an inkeeper*, or *one who entertains* others; and as ſuch, it is plain, the ſpies came to her houſe as a houſe of entertainment.

[f] The eaſtern houſes are flat, and on Rahab's roof, as it ſeems, wood for her fuel was laid out to dry and keep for uſe; פשתי עץ literally ſignifies not *flax-ſtalks*, but *ſpreadings out of wood*.

[g] This was the conteſt between Jehovah and the heathen world, whether Jehovah or the heavens were ſupreme; and Rahab makes a noble confeſſion of faith, and ſhews her faith by her works, Jam. ii. 18, 25.

now, ſwear to me by Jehovah, for I have ſhewn kindneſs to you, that ye will alſo ſhew kindneſs to my father's houſe; and give me a [h] ſign of truth:
13 and *that* ye will ſave alive my father, and my mother, and my brothers, and my ſiſters, and all that belong to them,
14 and deliver our lives from death. And the man ſaid to her, our lives for your's if ye utter not this our buſineſs: and when Jehovah giveth us the land, then we will ſhew kindneſs and truth to you.
15 And ſhe let them down by a cord, through the [i] window; for her houſe *was* againſt the flat of the wall, and ſhe
16 dwelt by the wall. And ſhe ſaid to them, go to the mountain, leſt the purſuers meet you; and hide yourſelves there three days till the purſuers return, and
17 afterwards go your way. And the men ſaid to her, we *will be* clear from this thy oath which thou haſt made us ſwear;
18 behold, *when* we come into the land, thou ſhalt tie this line of ſcarlet cord in the window which thou haſt let us down by; and thou ſhalt bring into thy houſe thy father, and thy mother, and thy bro
19 thers, and all thy father's houſe. And it ſhall be *that* whoſoever goeth out of the doors of thy houſe into the ſtreet, his blood *ſhall be* upon his own head, and we guiltleſs; but whoſoever is with thee in thy houſe, his blood *be* on our head, if *our* hand be
20 upon him. And if thou diſcover this buſineſs of ours, then we will be clear of thy oath which thou haſt made us ſwear.
21 And ſhe ſaid, according to your words, ſo *be* it: and ſhe ſent them away and they went; and ſhe tied the ſcarlet line
22 in the window. And they went, and came to the mountain, and ſtaid there three days, till the purſuers were returned; and the purſuers ſought *them* all the way, but did not find *them*.

23 And the two men turned, and came down from the mountain, and paſſed over, and came to Jehoſua the ſon of Nun, and told him all that had happened to
24 them. And they ſaid to Jehoſua, truly Jehovah hath given into our hand all the land, and all the inhabitants of the land even melt away becauſe of us.

III. AND Jehoſua aroſe in the morning, and they marched from Sittim, and came to Jordan, he and all the children of Iſral, and they lodged there before
2 they paſſed over. And at the end of three days, the officers paſſed through
3 the hoſt, and commanded the people, ſaying, when ye ſee the ark of the purification of Jehovah your Aleim, and the prieſts, the Levites bearing it, then ye ſhall march from your place, and go after it [k]: only there ſhall be a diſtance
4 between you and it of about two thouſand cubits by meaſure; come not near it, that ye may know the way which ye are to go, for ye have not paſſed this
5 way heretofore. And Jehoſua ſaid to the people, ſanctify yourſelves; for [l] tomorrow Jehovah will do wonders among
6 you. And Jehoſua ſpake to the prieſts, ſaying, take up the ark of the purification, and paſs on before the people; and they took up the ark of the purification, and went before the people.

7 And Jehovah ſaid to Jehoſua, this day I will begin to magnify thee in the eyes of all Iſral, who ſhall know that as I was with Moſes, I will be with

[h] *i e.* An oath.
[i] She muſt have a window then that overlooked the wall, againſt which her houſe was built.
[k] Num. x. 33.

[l] Ch. i. 11, "Within three days ye ſhall paſs over;" which then muſt mean *three other days*, not including the day on which the officers ſpoke; for it was on the *fourth* day theydid paſs, as appears from this verſe compared with ver. 2.

[m] thee

8 [m] thee. And thou ſhalt command the prieſts who bear the ark of the purification, ſaying, when ye come to the edge of the water of Jordan, ye ſhall ſtand [n] in Jordan.

9 And Jehoſua ſaid to the children of Iſral, come hither and hear the words
10 of Jehovah your Aleim. And Jehoſua ſaid, hereby ſhall ye know that the living Lord *is* among you, and that he will ſurely drive out from before you the Canonites, and the Hettites, and the Hivites, and the Perizites, and the Girgaſites, and the Amorites, and the Je-
11 buſites. Behold, the [o] ark of the purification of the [p] Lord of all the earth paſſeth over before you through [p] Jordan.
12 And now, take ye twelve men out of the tribes of Iſral, out of every tribe a
13 man. And as ſoon as the ſoles of the feet of the prieſts who bear the ark of Jehovah, the Lord of all the earth, ſhall be ſet on the waters of Jordan, the waters of Jordan ſhall be cut off, the waters that come down from above, and ſhall ſtand on a heap.

14 And when the people marched from their tents to paſs over Jordan, and the prieſts who bare the ark of the purification
15 before the people, even as ſoon as they that bare the ark were come to Jordan, and the feet of the prieſts that bare the ark were dipt in the edge of the water, (for Jordan overfloweth all his banks all the
16 days of the [q] harveſt,) the waters that came down from above ſtood ſtill; they roſe up *in* a heap at a great diſtance, by [r] Adam, a city which *is* at the ſide of Jarten; and thoſe that came down to the ſea of the common, to the ſalt ſea, *were* entirely cut off, and the people paſſed over before Jericho. And the 17
prieſts that bare the ark of the purification of Jehovah ſtood firm on the dry ground in the midſt of Jordan; and all Iſral paſſed over on dry ground till all the people had wholly paſſed over Jordan.

AND when all the people had wholly IV.
paſſed over Jordan, Jehovah ſpake to
Jehoſua, ſaying, take you twelve men 2
out of the people, out of every tribe a
man, and command them, ſaying, take 3
you here from the midſt of Jordan,
from the place where the feet of the
prieſts ſtood firm, twelve ſtones, and
carry them over with you, and lay them
down in the place where ye lodge at
night. And Jehoſua called to the 4
twelve men, whom he had appointed of
the children of Iſral, out of every tribe
a man; and Jehoſua ſaid to them, paſs 5
on before the ark of Jehovah your
Aleim, into the midſt of Jordan, and
take you up each man one ſtone upon his
ſhoulder, according to the number of
the tribes of the children of Iſral; that 6
this may be a ſign among you when
your children ſhall aſk hereafter, ſaying,
what *are* theſe ſtones to you? Then 7
ye ſhall ſay to them, that the waters of
Jordan were cut off before the ark of
the purification of Jehovah; when it
paſſed through Jordan the waters of

[m] The ſea divided before them when they came out of Egypt; and Jordan, to give them a way into Canon; and this latter was to them an equally miraculous promiſe that all oppoſition ſhould fall before them, and is ſo to us, that all oppoſition ſhall at length fall before the heirs of ſalvation under Jeſus their leader. See Iſa. li. 10, 11. and xxxv. 8. and xliv. 27.

[n] Within the bank of the river.

[o] So this was the *religious war*, and the ark as the tent of the Lord of life, then inviſible, unleſs in the types of the law and his living repreſentatives, was the leader, and the Gentiles repreſented the fallen ſpirits whoſe place believers are to ſupply.

[p] Jer. x. 10. Mat xxviii. 18.

[q] It hath double banks. Comp. Eccluſ. xxiv. 26.

[r] So that the river was dry from *Adam* to the Salt ſea; and *Adam* lay north-eaſt of that ſea and of Jericho too. N. B. *Salt* here doth not mean *common* ſalt but ſulphur, 1 King. iv. 12. and vii. 46.

Jordan

Jordan were cut off; and theſe ſtones ſhall be for a memorial to the children of Iſral
8 for ever. And the children of Iſral did ſo as Jehoſua commanded, and they took up twelve ſtones from the middle of Jordan, as Jehovah ſpake to Jehoſua, according to the number of the tribes of the children of Iſral, and carried them over with them to the lodging-
9 place, and laid them down there. And Jehoſua ſet up twelve ſtones in the middle of Jordan, in the place where the feet of the prieſts that bare the ark of the purification had ſtood; and they are there at this day.
10 And the prieſts that bare the ark ſtood in the middle of Jordan till every thing was done which Jehovah commanded Jehoſua to ſpeak to the people, according to all that Moſes commanded Jehoſua; then the people made haſte
11 and paſſed over. And when all the people had done paſſing over, the ark of Jehovah and the prieſts paſſed on be-
12 fore the people. And the children of Reuben and the children of Gad, and half of the tribe of Menaſeh paſſed over in array before the children of Iſral, as
13 Moſes ſpake to them: about forty thouſand equipt for ſervice paſſed over before Jehovah to the war, into the commons of Jerichu.
14 On that day Jehovah magnified Jehoſua in the ſight of all Iſral; and they feared him, as they feared Moſes, all the days
15 of his life. And Jehovah ſpake to Je-
16 hoſua, ſaying, command the prieſts that bear the ark of the teſtimony, that
17 they come up out of Jordan: and Jehoſua commanded the prieſts, ſaying,
18 come ye up out of Jordan. And when the prieſts that bare the ark of the purification of Jehovah were come out of the middle of Jordan, *and* the ſoles of the feet of the prieſts were got to the dry ground, then the waters of Jordan returned to their place, and went as before over all it's banks.
19 And the people came up out of Jordan on the tenth of the firſt month, and encamped in [s] Gilgal, at the extremity eaſt of Jerichu.
20 And thoſe twelve ſtones, which they they took out of Jordan, did Jehoſua
21 ſet up in Gilgal. And he ſpake to the children of Iſral, ſaying, when your children ſhall aſk their fathers hereafter,
22 ſaying, what *are* theſe ſtones? then ye ſhall inform your children, ſaying, Iſral paſſed through this Jordan on dry ground;
23 for Jehovah your Aleim dried away the waters of Jordan before you, till ye had paſſed, as Jehovah your Aleim did to the Red ſea, which he dried up before us,
24 till we had paſſed: that all the peoples of the earth may know the hand of Jehovah, that it is mighty; that ye may fear Jehovah your Aleim for ever [t].

V. AND when all the kings of the Amorites, who *were* on the ſide of Jordan weſtward, and all the kings of the Canonites, who *were* [u] by the ſea, heard that Jehovah had dried up the waters of Jordan before the children of Iſral, till they had paſſed, their heart melted, and there was no more ſpirit in them becauſe of the children of Iſral.

2 At that time Jehovah ſaid to Jehoſua, make thee [w] ſharp knives, and circumciſe again the children of Iſral the ſe-
3 cond time. And Jehoſua made him ſharp knives, and circumciſed the chil-

[s] "So called afterwards upon the occaſion mentioned ch. v. 9." *Clark.*
[t] A. M. 2534.
[u] Num. xiii. 29.

[w] Not *of flints*, as in the margin of our Tranſlation, but of *fine* edges, or of firm, *hardened* metal.

dren

dren of Iſral at the hill of the Foreſkins.
4 And this *is* the reaſon that Jehoſua did circumciſe: all the people that came out of Egypt, the males, [x] all the men of war, died in the wilderneſs, by the way, after they came out of Egypt.
5 For all the people that came out were circumciſed; but all the people *that were* born in the wilderneſs, by the way, after [z] their coming out of Egypt, were
6 not circumciſed. For the children of Iſral travelled in the wilderneſs forty years, till all the body of the men of war who came out of Egypt were gone; who obeyed not the voice of Jehovah; to whom Jehovah ſware that he would not let them ſee the land which Jehovah ſware to their fathers to give [a] them, a
7 land flowing with milk and honey. And their children, *whom* he raiſed up in their room, them Jehoſua circumciſed; for they were uncircumciſed, for they had not circumciſed them by the [b] way.
8 And when all the people were done circumciſing, they ſat ſtill in the camp, till they were well.
9 And Jehovah ſaid to Jehoſua, this day have I removed the [c] reproach of Egypt from you. And the name of that place is called [d] Gilgal unto this day.
10 And the children of Iſral encamped in Gilgal, and offered the halt-ſacrifice on the fourteenth day of the firſt month, at evening, in the commons of Jerichu.
11 And they did eat [e] of the corn of the land on the morrow after the halt-ſacrifice, with unleavened cakes and parched *corn*, the very ſame day.
12 And the manna [f] ceaſed on the morrow, after they had eaten of the corn of the country; and the children of Iſral had no more manna, but ate of the produce of the land of Canon of [g] that year.
13 And when Jehoſua was by Jerichu, he lift up his eyes and looked, and behold, a man ſtood before him, and his ſword drawn in his hand: and Jehoſua went to him, and ſaid to him, *art* thou for us, or for our [h] enemies?
14 And he

[x] All above twenty years old, Num. xiv 29.

[z] *i. e.* The children of Iſral's coming out; though *their* might refer to *the children born*, it may alſo refer to the *people* of Iſral, though not the next antecedent.

[a] נו is the relative to גוי, as I take it; and ſo in the firſt verſe *Iſral* is the antecedent to נו there.

[b] So Abrem was not circumciſed by the way as he travelled about, till the covenant was made with him; but theſe uncircumciſed children were in covenant with God, as Moſes often told them; and then, why were they not circumciſed?

[c] They had ſaid, God could not bring them in, that evil was before them, and the like; but God had now brought them into the country, and taken away the handle which their loitering in the wilderneſs had given their enemies to ſneer.

[d] *i. e.* A *removing* or *revolution*; an earneſt of their *removing* into that better country of which that Canon they were now entered into was promiſed as a figure: or it may be conſidered as denoting a *revolution* or *turn* in their affairs; inſtead of being in a wilderneſs, the jeſt of their enemies, they were now in that better country they ſought after, and were no longer wanderers.

[e] עבור is rendered *old corn*, but if עבר be uſed here, as Gen. xxiii. 16. it may mean new as well as old corn. See Lev. xxiii. 11. They were to lift up a ſheaf to God *on the morrow after the ſabbath*, *i. e.* on the third day from the paſſover, including the 14th of Abib, and then to eat *bread and parched corn*, (ver. 14,) not of the *old* but *new* corn. Here they ate of the bread and parched corn on the *morrow after the paſſover*, *i. e.* on the 16th of Abib, for the paſchal feaſt was not finiſhed till the beginning of the eccleſiaſtical 15th: ſo that there was but one entire feſtival day between the paſchal ſacrifice and the lifting up the ſheaf, immediately on which they ate the new corn. And thus our Lord died on *Friday* evening, which was the beginning of their (eccleſiaſtical) *Saturday*, and aroſe on *Sunday* morning, and ſo *on the morrow after the paſſover*.

[f] "So will all outward comforts and enjoyments when we come to heaven, Rev. xxi. 22." *Clark*.

[g] *i. e.* Of that year's corn, as above. The harveſt was now at hand, and they parched the green corn in the ear, and ate it, till it was hard enough to grind; but *manna* on this ceaſed, they being now in poſſeſſion of the bread or produce [typically] of the heavens of Jehovah, manna being only a figure of the heavenly bread we are to live by on earth.

[h] Praying to know whether Jehovah was come forth in anger for ſome ſin committed by them, or in favour to aſſiſt them. No doubt he ſaw who it was that appeared.

ſaid

ſaid, no, for I am the captain of the hoſt of Jehovah; now am I [i]come forth; And Jehoſua fell on his face to the earth, and worſhipped, and ſaid to him, what would my Lord ſay to his
15 ſervant? And the captain of the hoſt of Jehovah ſaid to Jehoſua, [k]looſe thy ſhoe from off thy foot, for the place on which thou ſtandeſt *is* [l]holy; and Jeho-
VI. ſua did ſo. (NOW Jerichu was ſhut up, and encloſed round[m], becauſe of the children of Iſral; none went out and none
2 came in.) And Jehovah ſaid to Jehoſua, ſee, I have given Jerichu into thine hand, and the king of it with the mighty men
3 of valour. And ye ſhall go round the city, all the men of war ſurrounding it
4 once; ſo ſhall ye do ſix days. And ſeven prieſts ſhall carry ſeven [n]ſounding trumpets before the ark; and on the ſeventh day ye ſhall go round the city ſeven times; and the prieſts ſhall blow
5 with the trumpets. And when the ſounding horn ſhall be blown with a long *blaſt*; when ye hear the ſound of the trumpet all the people ſhall ſhout with a great ſhout; and the wall of the city ſhall fall down, and the people ſhall go up every one ſtraight forward.
6 And Jehoſua the ſon of Nun called the prieſts, and ſaid to them, take the ark of the purification, and let ſeven prieſts carry ſeven ſounding trumpets
7 before the ark of Jehovah. And [o]they ſaid to the people, paſs on, and go round the city, and let armed *men* go on before the ark of Jehovah.

8 And when Jehoſua had ſpoken to the people, ſeven prieſts carrying ſeven ſounding trumpets before Jehovah, paſſed on, and blew with the trumpets; and the ark of the purification of Jehovah went after them.

9 And the armed *men* that went before the prieſts blew with trumpets, and the rear that came after the ark went on and
10 blew with trumpets. And Jehoſua commanded the people, ſaying, ye ſhall not ſhout, nor ſhall ye let your voice be heard, neither ſhall a word come out of your mouths till the day that I ſay to you,
11 ſhout; then ye ſhall ſhout. And the ark of Jehovah went round the city, going round *it* once; and they came into the camp, and lodged in the camp.

12 And Jehoſua aroſe in the morning, and the prieſts took up the ark of Je-
13 hovah. And ſeven prieſts, carrying ſeven ſounding trumpets before the ark of Jehovah, went on and blew with the trumpets; and armed men went before them, and the rear came after the ark of Jehovah, going on, and blowing
14 with trumpets. And they went round the city the ſecond day once, and returned to the camp: thus did they ſix
15 days. And on the ſeventh day they aroſe about the break of day, and went round the city after this manner ſeven times: on that day only they went
16 round the city ſeven times. And at the

[i] *i. e.* Ready to begin to aſſiſt you.

[k] Exod. iii. 5.

[l] This was then Jehovah himſelf as he is called in the next verſe but one, which in our old Tranſlation is made the ſecond verſe of the next chapter, but which, it is evident ſhould not have been disjoined from this. See Exod. xxiii. 21, 2. Dan. x.

[m] *i. e.* With walls, ſo that it would have been hard if not impoſſible for them to have taken it, for which reaſon Jehovah appears, and promiſes him ſupernatural help, and directs him what to do.

[n] *i. e.* Made on purpoſe for the loudeſt ſounds. Theſe were, like *ſhouting* with the voice, to expreſs their joy and triumph by, in the loudeſt blaſt. יובל is only the *ſound*, but the ſound itſelf, as in *ſhouting*, expreſſes the deſign of joy, or &c. *Jubilo* in Latin gives the true ſenſe of the word in Hebrew. The trumpet is called *a horn*, ver. 5. either from it's *ſhape* or becauſe made of *horn*.

[o] *i. e.* The proper officers who carried Jehoſua's orders.

ſeventh

ſeventh time the prieſts blew with the trumpets; and Jehoſua ſaid to the people, ſhout, for Jehovah hath given you the [p] city.

17 And the city ſhall be [q] devoted to Jehovah, it and all that is in it; only [r] Rahab the hoſteſs ſhall live, ſhe and all that *are* with her in the houſe; becauſe ſhe hid the meſſengers whom we
18 ſent. But ye, beware of what is devoted, leſt ye be [s] accurſed, when ye take of what is devoted, and make the camp of Iſral
19 accurſed, and trouble it. But all ſilver and gold, and all veſſels of braſs and iron *ſhall be* holy to Jehovah; they ſhall be brought into the treaſury of [t] Jeho-
20 vah. And the people ſhouted, and they blew with the trumpets: and when the people heard the ſound of the trumpet, the people ſhouted with a great ſhout, and the wall fell down; and the people went up into the city, every man ſtraight before him; and they
21 took the city. And they utterly deſtroyed all that *was* in the city, both man and woman, both young and old, and ox, and ſheep, and aſs, with the
22 edge of the [u] ſword. And to the two men that eſpied out the country, Jehoſua ſaid, go to the houſe of the woman, the hoſteſs, and bring out from thence the woman and all that are with her, as ye ſware to her. And the young men, 23
the ſpies, came and brought out Rahab, and her father, and her mother, and her brothers, and all that belonged to her; and all her [w] families they brought forth, and ſet them without the camp of Iſral. And the city they burnt with 24
fire, and all that *was* in it; only the gold, and the veſſels of braſs and iron, they put into the treaſury of the houſe of Jehovah. And Rahab, the hoſteſs, 25
and her father's houſe, and all that belonged to her, Jehoſua ſaved alive; and ſhe dwelleth in Iſral unto this day, [x] becauſe ſhe hid the meſſengers whom Jehoſua ſent to ſpy out Jericho.

And Jehoſua ſware at that time, ſaying, [y] curſed *be* the man before Jehovah, 26
that ſhall riſe up and build this city of Jericho; in his firſt-born he ſhall lay the foundation of it, and in his youngeſt *ſon* ſhall he ſet up the gates of [z] it. And 27
Jehovah was with Jehoſua, and his fame was in all the country.

[p] Heb. xi. 30. The people ſhewed their faith by their obedience in going round the city, which could have no effect on it; but why was this ordered? was it only as other outward ſigns in many other miracles? merely obediential? The *ſhout of triumph* was naturally expreſſive of their hopes and confidence in the promiſe.

[q] *Devoted*, as a debt due to divine vengeance for their wickedneſs. See Jer. xlvi. 10.

[r] Her *faith ſaved* her; being convinced by the miracles in Egypt and the wilderneſs, ſhe renounces her country Gods, and at the hazard of life teſtifies her faith in Jehovah, and ſo faith ſaves: If there could poſſibly have been the knowledge of God or help, but through the outward means of grace we might talk of natural religion; which is now but a mere chimæra; all the knowledge it pretends to comes from revelation; and it is utterly deſtitute of all help for human infirmity, if that help *muſt come* through a ſaviour.

[s] Parties in all great crimes are treated as principals, Deut. vii. 26. Rev. xviii. 4.

[t] But nothing was to be private ſpoil; the whole being forfeited to Jehovah as the effects of incorrigible rebels.

[u] As a perpetual warning to themſelves and others not to depart from the living God, as thoſe wicked people had done. See the corruption of manners among them, Lev. xviii.

[w] The ſeveral families by father or mother's ſide, who with her took warning, and fled to her, relying on the oath given for protection from that deſtruction which they muſt believe before hand would come, or elſe they had not fled to her for protection, ſo ſudden was the fall of the walls. Thus all that will take warning have the oath of God for their ſecurity; but it will be too late when judgement is come.

[x] See Jam. ii. 22,—26.

[y] Here we have the form of an oath uſed at that time, and it was plainly a conditional execration. *To ſwear*, and *to adjure* were often the ſame thing, he that ſwore doing it by denouncing the curſe [conditionally] on himſelf as well as others; and whoſoever ſware or was ſworn to any thing was under a curſe.

[z] 1 King. xvi. 34.

VII. AND the children of Iſral committed a treſpaſs in what was devoted; for Ochan the ſon of Carmi, the ſon of Zabdi, the ſon of Zerah, of the tribe of Jeudeh, took of what was devoted; and the anger of Jehovah was kindled 2 againſt the children of Iſral. And Jehoſua ſent men from Jerichu to Eoi, which *is* by Bith-aven to the eaſt of Bithal; and he ſaid to them, go up, and ſpy out the land; and the men 3 went up and ſpied out the land. And they returned to Jehoſua, and ſaid to him, let not all the people go up; let about two or three thouſand men go up and ſmite Eoi; make not all the people labour thither, for they *are* but few. 4 And there went up thither of the people about three thouſand men; and 5 they fled before the men of Eoi. And the men of Eoi ſmote of them about [a] thirty and ſix men; and purſued them before the gate to the [b] Breaches, and ſmote them in the deſcent; and the heart of the people melted, and became water.

6 And Jehoſua rent his cloaths, and fell upon his face to the earth before the ark of Jehovah till the evening, he and the elders of Iſral, and put duſt upon their 7 [c] heads. And Jehoſua ſaid, alas, O Lord Jehovah, why didſt thou bring this people at all over Jordan, to give us into the hand of the Amorites to deſtroy us? and oh that we had [d] reſolved to have dwelt on the other ſide 8 Jordan! oh Lord, what ſhall I ſay, ſince Iſral hath turned their back before their enemies? And the Canonites, and 9 all the inhabitants of the land will hear *of it*, and they will environ us round; and will cut off our name from the earth; and what wilt thou do for thy great [e] name?

And Jehovah ſaid to Jehoſua, why 10 is it that thou art fallen upon thy face? Iſral hath ſinned, and they have alſo 11 tranſgreſſed my purification which I commanded them; for they have taken of what was devoted, and have alſo ſtolen, and have alſo dealt falſely, and they have put *it* alſo among their own goods. And the children of Iſral cannot ſtand 12 before their enemies; they ſhall turn *their* backs before their enemies, for they are become accurſed. I will no more be with you, unleſs ye deſtroy the accurſed perſon from among you: riſe, 13 ſanctify the people, and ſay, ſanctify yourſelves againſt to-morrow: for thus ſaith Jehovah the Aleim of Iſral, *there is* an accurſed thing among you, O Iſral; thou canſt not ſtand before thine enemies, till ye remove the accurſed thing from among you. And ye ſhall be 14 brought near in the morning by your tribes; and the tribe which Jehovah ſhall take ſhall come by the families, and the family which Jehovah taketh ſhall come by the houſes, and the houſe which Jehovah taketh ſhall come by the men: and he that is taken with the 15 accurſed thing ſhall be [f] burnt with fire, he and all that he hath; becauſe he

[a] It doth not appear that theſe ſix and thirty men were at all concerned in Achan's crime, though they fell in conſequence of it; which ſurely no one will preſume to object to as an injuſtice in providence, whoſe ways muſt be unſearchable to men, and his judgements paſt finding out, as to all the cauſes and connections of events.

[b] Breaches, perhaps, in ſome adjoining rocks or grounds near the place.

[c] As under the deepeſt grief.

[d] This exclamation is very natural on this occaſion; becauſe then they would not have met with this diſgrace.

[e] Exod. xxxii. 12. Num. xiv. 13. Deut. xxxii. 27. Joel ii. 17. Pſal. xxv. 2. cvi. 45, 46. 2 Cor. ii. 14.

[f] But not alive, ſee ver. 25.

hath

hath tranſgreſſed the purification of Jehovah, and becauſe he hath wrought folly in Iſral.

16 And Jehoſua aroſe in the morning, and brought Iſral by their tribes; and
17 the tribe of Jeudeh was taken. And he brought the families of Jeudeh; and the family of the Zerahites was taken; and he brought the family of the *Z*erahites by the men, and Zabdi was taken;
18 and he brought his houſe by the men, and Ochan the ſon of [g] Carmi, the ſon of Zabdi, the ſon of Zerah, of the
19 tribe of Jeudeh, was taken. And Jehoſua ſaid to Ochan, my ſon, give, I pray thee, glory to Jehovah the Aleim of Iſral, and make confeſſion to him, and tell me now what thou haſt done, hide
20 *it* not from me. And Ochan anſwered Jehoſua, and ſaid, indeed I have ſinned againſt Jehovah the Aleim of Iſral; and
21 thus and thus have I done; for I ſaw among the ſpoil a fine robe of [h] Sinor, and two hundred ſhekels of ſilver, and a tongue of gold of fifty ſhekels weight; and I fancied them, and took them; and behold, they *are* hid in the earth, in the midſt of my tent, and the money under it.

22 And Jehoſua ſent meſſengers, and they ran to the tent, and behold, *it was* hid in his tent, and the money under it.
23 And they took them out of the tent, and brought them to Jehoſua, and to all the children of Iſral, and ſet them
24 before Jehovah. And Jehoſua took Ochan the ſon of Zerah, and the money, and the robe, and the tongue of gold, and his ſons, and his daughters, and his ox, and his aſs, and his ſheep, and all that he had, and all Iſral with him, and they brought them to the valley of [i] Ochur. And Jehoſua ſaid, how 25
haſt thou troubled us? Jehovah will trouble thee this day; and all Iſral ſtoned them with [k] ſtones, and burnt them with fire, when they had ſtoned them with ſtones. And they raiſed over 26
him a great heap of ſtones unto this day. And Jehovah turned from his great wrath. Therefore was the name of the place called the valley of [i] Ochur to this day.

AND Jehovah ſaid to Jehoſua, fear VIII.
not, neither be diſmayed; take with thee all the people of war, and riſe, go up to Eoi; ſee, I have given into thy hand the king of Eoi, and his people, and his city, and his land. And thou 2
ſhalt do to Eoi, and to the king of it as thou didſt to Jericho and it's king; only the ſpoil thereof, and it's beaſts ſhall ye take for a prey to yourſelves. Lay an ambuſh againſt the city behind it.

And Jehoſua aroſe, and all the peo- 3
ple of war, to go up to Eoi: and Jehoſua choſe thirty thouſand men, mighty men of valour, and ſent them by night.
And he commanded them, ſaying, ſee, 4
ye are to lie in wait againſt the city, behind the city; be not very far from the city; and be all of you ready. And 5
I, and all the people that *are* with me,

[g] Called 1 Chron. ii. 6, *Zimri*, a pruner of vines, as *Carmi* is a vine-dreſſer.

[h] The valley in which Babylon was built.

[i] *i. e. Trouble*, ver. 6.

[k] The *Cherem* or *devoting* of any perſon or thing was condemning them to deſtruction under an oath or adjuration, which was a curſe on them who ſhould break it. Ochan had incurred this curſe, and his family ſhared, as all families do, in the good or bad fortune of their parents; which ſtruck the greater terror into others. And this execution of Ochan was abſolutely neceſſary not only as the oath was violated, but to teſtify publickly God's abhorrence of idolatry, which Iſral was brought into Canon to deſtroy; and it proclaimed to the Canonites what they were deſtroyed for, Jericho having been devoted on that account.

[l] Iſa. lxv. 9, 10. The valley of *Ochur*, Trouble, ſhall be a place of peace and reſt to them that ſeek God; or God's flock ſhall reſt from trouble; when *the ſeed* or *heir* ſhall come to the holy mountain.

will draw nigh to the city; and if they come out to meet us as before, we will
6 flee before them. And they will come out after us till we have drawn them away from the city; for they will ſay, they flee before us as before, when we
7 flee before them. And ye of the ambuſcade ſhall ariſe, and take poſſeſſion of the city; for Jehovah hath given it
8 into your hand. And when ye have taken the city, ye ſhall ſet the city on fire: according to the commandment of Jehovah ſhall ye do: ſee, I have commanded you.
9 And Jehoſua ſent them, and they went to the place of the ambuſh, and ſtayed between Bith-al and Eoi, to the weſt of Eoi: but Jehoſua lodged that night among the
10 people. And Jehoſua aroſe in the morning, and muſtered the people; and he went up, he and the elders of Iſral, before the
11 people to [m] Eoi. And [n] all the people of war which *were* with him, came up, and drew near, and came before the city; and pitched to the north of Eoi, and the valley was
12 between them and Eoi. And he took about five thouſand men, and put them in ambuſh between Bith-al and Eoi,
13 to the weſt of the city. And the people, *even* all the camp that *were* to the north, ſet themſelves in array againſt the city: but their ambuſh was to the weſt of the city: and Jehoſua went that night into the midſt of the valley.
14 And when the king of Eoi ſaw *it*, the men of the city haſted, and roſe up, and went out againſt Iſral to battle, he and all his people, to an appointed place upon the common; but he knew not that *there was* an ambuſcade againſt him
15 behind the city. And Jehoſua and all Iſral were beaten before them, and they fled by the way of the wilderneſs. And 16
all the people that *were* in the city were called forth to purſue after them; and they purſued after Jehoſua, and were drawn off from the city. And there 17
was not a man left in Eoi or in Bith-al, who went not out after Iſral, and they left the city open, and purſued after Iſral. And Jehovah ſaid to Jehoſua, 18
ſtretch forth the javelin that *is* in thine hand towards Eoi; for I have given it into thy hand: and Jehoſua ſtretched forth the javelin that *was* in his hand againſt the city. And the ambuſh roſe 19
in haſte from their place, and ran as ſoon as he ſtretched out his hand, and came to the city, and took it; and they made haſte, and ſet the city on fire.
And the men of Eoi looked behind 20
them, and ſaw, and behold, the ſmoak of the city aſcended towards heaven; and they had no power to flee this way or that: and the people that fled to the wilderneſs turned back upon the purſuers. And Jehoſua and all Iſral ſaw 21
that the ambuſh had taken the city; and that the ſmoke of the city went up; and they turned and ſmote the men of Eoi. And the other came out of the 22
city againſt them, and they were in the midſt of Iſral, ſome being on this ſide, ſome on that ſide; and they ſmote them till they left them none remaining, or that eſcaped. And they took the king 23
of Eoi alive, and brought him to Jehoſua. And when Iſral had done ſlaying 24
all the inhabitants of Eoi, in the field of the wilderneſs whither they purſued them, and all of them had fallen by the edge of the ſword; till there was an end of them, then all Iſral returned to Eoi, and ſmote it with the edge of the

[m] This public parade diverted the attention of the people of Eoi from the ambuſh.

[n] In number twenty-five thouſand; for five thouſand lay in wait; the whole number being thirty thouſand, ver. 3.

ſword.

ſword. And all that fell that day, both
25 of men and women, *were* twelve thou-
ſand, all the perſons of Eoi. And Je-
26 hoſua drew not back his hand with
which he ſtretched out the javelin, till
he had deſtroyed all the inhabitants of
27 Eoi. Only the beaſt, and the ſpoil of
the city, that they took for a prey to
themſelves, according to the word of
Jehovah which he commanded Jeho-
28 ſua. And Jehoſua burnt Eoi, and made
it a perpetual heap of deſolation to this
29 day. And the king of Eoi he hanged
on a tree till the evening; and at the
going-in of the ſun Jehoſua commanded,
and they took down his carcaſe from
the tree, and threw it at the door of the
gate of the city, and raiſed over it a
great heap of ſtones to this day.

30 Then Jehoſua built an altar to Jeho-
vah the Aleim of Iſral in mount Oibal,
31 as Moſes the ſervant of Jehovah com-
manded the children of Iſral, as it is
written in the book of the law of Moſes,
an altar of whole ſtones, over which no
iron was lifted up; and they offered upon
it burnt-offerings to Jehovah, and ſa-
32 crificed peace-offerings. And he wrote
there upon the [o] ſtones a copy of the
law of Moſes, which he wrote for the
33 children of Iſral. And all Iſral, and
their elders, and officers, and their
judges, ſtood on this ſide and on that ſide
of the ark, before the prieſts, the Le-
vites, who bare the ark of the purifica-
tion of Jehovah, the ſtranger as well as
the native; half of them againſt mount
Gerizim, and half of them againſt
mount Oibal, as Moſes the ſervant of
Jehovah had commanded before that they
ſhould bleſs the people of Iſral And after 34
this he read all the words of the law, the
bleſſing and the curſing, according to all
that was written in the [p] book of the law.
There was not a word of all that Moſes 35
commanded, which Jehoſua did not read
before all the congregation of Iſral, and
the women, and the children, and the
ſtranger that went among them.

AND when all the kings who *were* IX.
on this ſide Jordan, in the mountain,
and in the plain, and in all the coaſts
of the Great ſea over againſt Lebanun,
the Hettites, and the Amorites, the
Canonites, the Perizites, the Hivites,
and the Jebuſites heard, they gathered 2
themſelves together to fight with Jeho-
ſua, and with the people of Iſral, with
one accord.

And the inhabitants of Giboun heard 3
what Jehoſua had done to Jerichu and to
Oi and they went to work with ſubtilty 4
alſo, and went and made as if they were
ambaſſadors, and took old ſacks upon
their aſſes, and [q] bottles of wine, old,
and cracked, and bound up; and ſhoes 5
old and patched upon their feet, and
old cloaths upon them; and all the
bread of their proviſion was dry *and*
[r] mouldy. And they went to Jehoſua to 6
the camp at Gilgal, and ſaid to him
and to the men of Iſral, we are come
from a far country, and now cut a puri-
fication for us. And the men of Iſral 7
ſaid to the [rr] Hivites, perhaps ye dwell
among us, and how can we cut a puri-
fication for you? And they ſaid to Je- 8
hoſua, we *are* thy ſervants; and Jeho-

[o] *i. e.* Of the altar, Deut. xxvii. 8.

[p] *i. e. That book* which was laid up at the ſide of the ark, and found there in Joſiah's time, containing, as ſaid here, *the bleſſing and the curſing*, as the ſanction of the law, Deut. xxviii. but not the whole Pentateuch.

[q] Some kind of earthen jars, as ſuch they keep their wine in to this day, which the Gibonites here pretend to have been *cracked*, not *rent*, for I do not find בקע uſed for *rending*.

[r] Not one word of any ſtrange language, which is remarkable, if language had multiplied ſo ſoon as this.

[rr] See ch. xi. 19.

ſua

ſua ſaid to them, who *are* ye, and
9 whence came ye? And they ſaid, thy
ſervants came from a very diſtant coun-
try, for the name of Jehovah thy Aleim,
for we heard of his fame and all that he
10 did to the Egyptians; and all that he
did to the kings of the Amorites, which
are beyond Jordan, to Sihon king of
Heſbun, and to Oug king of Baſan,
11 who *was* at Oſterut[s]. And our elders,
and all the inhabitants of our country
ſpake to us, ſaying, take proviſions in
your hand for the journey, and go to
meet them, and ſay to them, we *are*
your ſervants; and now, cut a purification
12 for us. This our bread we took hot, *for*
our proviſion, from our houſes on the day
we came out to come unto you; behold,
13 it is dry and mouldy: and theſe bottles
of wine, which we filled, *were* new, and
behold, they are crackt; and theſe our
cloaths and our ſhoes are worn out with
the exceeding greatneſs of the journey.
14 And the men took of their proviſions,
and aſked not at the mouth of Jehovah.
15 And Jehoſua made peace with them,
and cut a purification for them, to let
them live; and the chiefs of the con
16 gregation ſware to them. And at the
end of three days, after they had cut a
purification for them, they heard that
they *were* near to them, and dwelt
17 among them. And the children of Iſ-
ral marched, and came to their cities on
the third day; and their cities *were*
[t]Giboun, and Chephireh, and Barut,
18 and Kirith-jorim. And the children
of Iſral did not ſmite them, becauſe the
chiefs of the congregation had ſworn to
them by Jehovah the Aleim of Iſral;
and all the congregation murmured
againſt the chiefs. And all the chiefs 19
ſaid to all the congregation, we have
ſworn to them by Jehovah the Aleim of
Iſral, and now we cannot hurt them.
This we will do to them and let them 20
live, leſt there be wrath upon us, becauſe
of the oath which we have ſworn to
them. And the chiefs ſaid to them, 21
they ſhall live, and be hewers of wood
and drawers of water for all the con-
gregation; as the chiefs had ſaid to
them.

And Jehoſua called for them, and 22
ſpake to them, ſaying, why did ye de-
ceive us, ſaying, we *are* very far from
you; when ye dwell among us? And 23
now ye *are* curſed, and ſhall never ceaſe
to be ſervants; and ye *ſhall be* hewers
of wood and drawers of water for the
houſe of my Aleim. And they an- 24
ſwered Jehoſua and ſaid, becauſe it was
certainly told thy ſervants, that Jehovah
thy Aleim commanded Moſes his ſer-
vant to give you all the land, and to
deſtroy all the inhabitants of the land be-
fore you, therefore we were greatly afraid
for our lives becauſe of you, and we did
this thing. And now, behold, we *are* 25
in thy hand; as it is good and as
it is right in thy ſight to do to us,
do. And [u]he did this to them; 26
and delivered them out of the hand
of the children of Iſral, that they
ſlew them not. And Jehoſua made 27
them that day hewers of wood and
drawers of water for the [w]congregation,
and for the altar of Jehovah unto this
day, at the place which he ſhould chuſe.

AND when [x]Adonizedek king of X.

[s] Not a word of Jericho or Eoi.

[t] *Gibo* is a hill, and *Chephireh* a ſhe-lioneſs, the deity, it is likely of the city; and *Barut* wells, and *Jorim* woods.

[u] *i. e.* He impoſed a levy of men upon them to hew wood and draw water for the tabernacle.

[w] At their religious aſſemblies, not at their private houſes.

[x] *i. e. Lord of righteouſneſs*, a title, it is likely, aſſumed in their better days, like *Chriſtian*, *Catholic*, and *Faithful* among us, and retained, even when they had forgot what religion was.

Jeru-

Jeruſalem heard that Jehoſua had taken Eoi, and utterly deſtroyed it; that as he had done to Jerichu and the king of it, ſo he had done to Eoi and it's king; and that the inhabitants of Giboun had made peace with Iſral, and were among
2 them; they were greatly afraid, becauſe Giboun *was* a great city, as one of the royal cities, and becauſe it *was* greater than Eoi, and all the men of it *were*
3 mighty. And Adonizedek king of Jeruſalem ſent to Evem king of Hebrun, and to Pram king of Iremut, and to Ipio king of Lachiſh, and to Debir king
4 of Oglun, ſaying, come up to me, and help me, and let us ſmite Giboun; becauſe it hath made peace with Jehoſua
5 and with the children of Iſral. And the five kings of the Amorites, the king of Jeruſalem, the king of Hebrun, the king of Iremut, the king of Lachiſh, the king of Oglun, were gathered together and came up, they and all their armies, and encamped againſt Giboun, and fought againſt it.

6 And the men of Giboun ſent to Jehoſua to the camp at Gilgal, ſaying, ſlack not thy hands from thy ſervants, come up to us quickly and ſave us, and help us; for all the kings of the Amorites that inhabit the mountain are gathered together againſt us. And [y] Jehoſua went up from Gilgal, he and all the people of war with him, and all the mighty men of valour. 7

And Jehovah ſaid to Jehoſua, fear 8
them not, for I have given them into thy hands; not a man of them ſhall ſtand before thee. And Jehoſua came 9
upon them ſuddenly, going up all night from Gilgal. And Jehovah deſtroyed 10
them before Iſral, and they ſmote them with a great ſlaughter at Giboun; and they purſued them along the way that goeth up to [z] Bith-hurn, and ſmote them to Ozekeh and to [z] Makedeh. And 11
as they fled before Iſral, being at the [a] deſcent to Bith-hurn, Jehovah caſt down upon them great ſtones from the heavens unto [b] Ozekeh, and they died. *They* that died of the hail-ſtones *were* more than *thoſe* whom the children of Iſral killed with the ſword.

Then ſpake Jehoſua to Jehovah, when 12
Jehovah gave up the Amorites before the children of Iſral, and he ſaid in the ſight of Iſral, ſun, ſtay at Giboun, and moon, at the valley of [c] Ailun. And the ſun ſtayed, and the moon ſtood 13
till the people had avenged themſelves of their enemies. *Is* not this written in the [d] ſtandard book? and the ſun ſtood

[y] A modern politician would gladly have laid hold of the opportunity to have got rid of his engagement, and have let others deſtroy them.

[z] *Bith-hurn*, the temple of *the Fire*. *Makedeh*, another word for *fire*.

[a] By this one would think it was a ſubterraneous fire, or a fire kept burning in ſome low grounds.

[b] *Ozekeh*, as the verb is uſed, Iſa. v. 2, very poſſibly was ſome ſtrong *barrier*, *wall*, or *fence*, betwixt theſe Highlanders and the people of the valleys.

[c] The ſun was now ſetting, and the moon riſing at the full, becauſe the ſun was *in the extremity* of the heavens, or *in the horizon*; and here it ſtaid for the ſpace of a day, as the moon did in the oppoſite point to it. And from hence it appears that the motion of the earth depends upon the ſun or ſolar light, the egde of which vaſt ſtream pointed on Giboun, and was in the horizon of that city, and was bid to ſtay there; which, had the earth moved independantly on the ſun would have been of no uſe; but Jehoſua, like a philoſopher, ſpoke to the *moving cauſe*; and the earth ſtood ſtill when what moved it did. Common people, in talking, may take the word *ſun* for the orb, and not diſtinguiſh the *vas admirabile cæli* from the fluid gold that runs from it in a conſtant ſtream; but when men who pique themſelves upon their ſkill in philoſophy do ſo, and charge ſo groſs an error as the *motion of the ſolar orb* on the ſacred Writers, and that from *words which prove the very contrary*, the ſcholar may bluſh if the chriſtian doth not. Comp. Heb. iii. 11.

[d] *i. e.* It was immediately entered in the *authentic book of hiſtory*, which they had an officer on purpoſe to write, called *the Recorder*. The ſtory of *Phaëton*, no doubt, was built on this.

in

in the extremity of the heavens, and haſtened not to go off about a whole
14 day. And there was no day like that before it, nor ſhall be after it, for Jehovah to [e] hearken to the voice of a man; for Jehovah fought for Iſral.
15 And Jehoſua returned, and all Iſral
16 with him, to the camp at Gilgal. And thoſe five kings fled, and hid themſelves
17 in a cave at Makedeh. And it was told Jehoſua, ſaying, the five kings are
18 found hid in a cave at Makedeh. And Jehoſua ſaid, roll great ſtones to the mouth of the cave, and ſet men over it
19 to keep them. And ye, ſtay not, purſue after your enemies, and cut off the rear of them: ſuffer them not to enter into their cities; for Jehovah your Aleim hath given them into your hand.
20 And when Jehoſua and the children of Iſral had done ſlaying them with a very great ſlaughter, till they had done; there remained ſome of them, and they
21 got into the fortified cities. And all the people returned to the camp, to Jehoſua, at Makedeh, in peace, [f] none moved his tongue againſt any of the
22 children of Iſral. And Jehoſua ſaid, open the mouth of the cave, and bring out thoſe five kings to me from the cave.
23 And they did ſo, and brought out to him thoſe five kings from the cave, the king of Jeruſalem, the king of Hebrun, the king of Iremut, the king of Lachiſh,
24 the king of Oglun. And when they had brought out thoſe five kings to Jehoſua, Jehoſua called for all the men of Iſral, and ſaid to the captains of the men of war who [g] went to the war with him, come near, ſet your feet upon the necks of theſe kings; and they came near, and ſet their feet upon their necks. And Jehoſua ſaid to them, fear 25
not, nor be caſt down; be ſtrong and of good courage; for thus ſhall Jehovah do to all your enemies with whom ye ſhall fight. And Jehoſua ſmote them after 26
this, and [h] ſlew them, and hanged them upon five trees; and they were hanging upon the trees until the evening. And at 27
the time of the going away of the ſun, Jehoſua commanded, and they took them down from the trees, and caſt them into the cave where they had been hid; and they put great ſtones upon the mouth of the cave to this very day.

And Jehoſua took Makedeh that day, 28
and ſmote *it* with the edge of the ſword, and the king thereof; utterly deſtroying them and every ſoul which *was* in it; he left none remaining, and did to the king of Makedeh as he had done to the king of [i] Jerichu. And Jehoſua paſſed, 29
and all Iſral with him, from Makedeh to Libneh, and fought with Libneh. And Jehovah gave it alſo into the hand of 30
Iſral, and the king of it; and he ſmote it with the edge of the ſword, and every ſoul that *was* in it; he let none remain in it; and he did to the king of it as he did to the king of Jerichu.

And Jehoſua paſſed, and all Iſral with 31
him, from Libneh to Lachiſh, and encamped by it, and fought againſt it. And Jehovah gave Lachiſh into the hand 32
of Iſral, and they took it on the ſecond day,

[e] *i. e.* For Jehovah to lengthen day again *ſo much* at the requeſt of any man.

[f] *Not a dog barked* ſeems to be the proverb alluded to here, and which is uſed, Exod xi. 7, for uninterrupted ſucceſs.

[g] הַהֹלְכוֹא appears to be, a compound word from הָלַךְ *to go*, and כּאֹח *te bruiſe, break.*

[h] No doubt theſe men had but their deſerts, as well as another of Mr. *Chubb*'s ſaints, Jud. i. 6.

[i] Nor did any prophet ariſe to write his *lamentations* over theſe poor pious ſouls, whoſe heroic deeds we have ſome ſpecimens of, Lev. xviii. till Mr. *Chubb* of *Saliſbury* denounced judgement againſt Jehovah and the executors of his juſt vengeance, and vindicated the memory and character of theſe much injured brethren of his.

and

and ſmote it with the edge of the ſword, and every ſoul that *was* in it, according to all that they had done to Libneh.

33 Then came up Erm king of Gezer to help Lachiſh; and Jehoſua ſmote him and his people, till he did not leave him one remaining.

34 And Jehoſua paſſed, and all Iſral with him, from Lachiſh to Oglun, and they encamped by it, and fought againſt

35 it, and they took it that day, and ſmote it with the edge of the ſword, and every ſoul in it, that day [k] utterly deſtroying it, according to all that he

36 had done to Lachiſh. And Jehoſua went up, and all Iſral with him, from Oglun to Hebrun, and they fought againſt

37 it, and took it, and ſmote it with the edge of the ſword, and it's king, and all it's cities, and every ſoul that *was* in it; he left not one remaining, according to all that he did to Oglun; but utterly deſtroyed it, and every ſoul that *was* in it.

38 And Jehoſua returned, and all Iſral with him, to Deber, and fought againſt

39 it; and he took it, and it's king, and all it's cities, and they ſmote them with the edge of the ſword, and utterly deſtroyed every ſoul which *was* in it; he left not one remaining: as he did to Hebrun, ſo he did to Deber and the king of it; and as he did to Libneh and it's king.

40 And Jehoſua ſmote all the country of the mountain, and of the ſouth, and of the plain, and of the ſprings, and all the kings of them; he left not one remaining; and every thing that [m] breathed he utterly deſtroyed, as Jehovah the Aleim of Iſral commanded. And Jehoſua 41
ſmote them from Kades-barno even to Gaza, and all the country of Goſhen, even to Giboun. And all theſe kings 42
and their land did Jehoſua take at one time; becauſe Jehovah the Aleim of Iſral fought for Iſral. And Jehoſua re- 43
turned, and all Iſral with him, to the camp at Gilgal.

AND when Jabin king of Hajur heard XI.
this, he ſent to Jubab king of Medun, and to the king of Samerun, and to the king of Acſap, and to the kings that 2
were to the north, in the mountain, and in the common, ſouth of Chinerut, and in the valley, and in the diſtricts of Dor weſtward: *to* the Canonites on the 3
eaſt and on the weſt, and *to* the Amorites, and the Hivites, and the Perizites, and the Jebuſites in the mountain, and *to* the Hivites under Hermun, in the land of Mijpeh. And they came out, 4
they and all their armies with them, with much people, as the ſand which *is* upon the ſea-ſhore for multitude; and horſe and chariots very many. And all 5
theſe kings met, and came, and encamped together at the waters of Merum to fight with Iſral.

And Jehovah ſaid to Jehoſua, be not 6
afraid of them; for to-morrow about this time I will give them all up before Iſral to be ſlain; thou ſhalt [n] deſtroy their horſes, and burn their chariots with fire. And Jehoſua, and all 7
the men of war with him, came upon them at the water of Merum ſuddenly,

[k] *i. e. Devoting* or accurſing it.

[m] He put all the creatures of theſe cities, as at Jerichu, under the anathema; others might not be ſo wicked, and ſo the wrath againſt them was not ſo violent; but wherever beſtiality had been tolerated, as it was even on a religious account in ſome places, the beaſts themſelves were not fit to live; and we need not be at a loſs for the reaſon why the beaſts were deſtroyed as well as the men in ſome places, and not in others.

[n] The word is to *extirpate*, and ſeems to mean *deſtroying the breed*. The Tranſlators make it *houghing* or *hamſtringing them*, but עקר ſeems rather to mean *extirpating* the breed or their *power* or breeding.

8 and fell upon them. And Jehovah gave them into the hand of Iſral, and they ſmote them, and purſued them to great Zidon, and to the burning waters, and to the valley of Mijpeh eaſtward: and he ſmote them till he did not leave
9 them one remaining. And Jehoſua did to them as Jehovah ſaid to him; he deſtroyed their horſes, and burnt their chariots with fire.
10 And Jehoſua returned at that time, and took Hajur, and it's king he ſmote with the ſword: for Hajur aforetime was head of all theſe kingdoms;
11 and they ſmote every ſoul that *was* in it with the edge of the ſword, [o] utterly deſtroying *them*; there was not any thing left that breathed: and he burnt
12 Hajur with fire. And Jehoſua took all the cities of theſe kings, and all the kings of them, and ſmote them with the edge of the ſword, utterly deſtroying them, as Moſes the ſervant of Je-
13 hovah commanded: only all the cities which ſtood on [p] precipices, them Iſral burnt not, except Hajur alone; *that* Je-
14 hoſua burnt. And all the ſpoil of theſe cities, and the beaſts, the children of Iſral took for a prey to themſelves; but every man they ſmote with the edge of the ſword, till they had deſtroyed them; they left not one that [q] breathed.
15 As Jehovah commanded Moſes his ſervant, ſo Moſes commanded Jehoſua, and ſo Jehoſua did; he departed not a tittle from all that Jehovah commanded Moſes. And Jehoſua took all this land, 16
the mountain, and all the ſouth, and all the land of [r] Gaſen, and all the plain, and the common, and the mountain of
[s] Iſral, and it's plain; from the moun- 17
tain that divides at the going up to Soir, and to Baol-gad in the valley of Lebanun, under mount Hermun: and all their kings he took, and ſmote them, and ſlew them. Many days did Jehoſua 18
make war with all theſe kings. There 19
was not a city that made peace with the children of Iſral, except the Hivites, the inhabitants of Giboun: they took them all in war; for it was of Jehovah 20
to ſtrengthen their hearts, to meet Iſral in war, that he might utterly deſtroy them; that there might be no [t] mercy for them, but that he might deſtroy them, as Jehovah commanded Moſes.

And Jehoſua came at that time, and 21
cut off the [u] Onekim from the mountain, from Hebrun, from Deber, from
[w] Onab, and from all the mountain of Jeudeh, and from all the mountain of Iſral; Jehoſua deſtroyed *them* utterly with their cities. There were none 22
left of the Onekim in the land of the children of Iſral, except that in Gaza, in Gath, and in Aſhdud ſome were left. And Jehoſua took all the land, accord- 23
ing to all that Jehovah ſpake to Moſes; and Jehoſua gave it for an inheritance to Iſral, according to their ſhares, after their tribes; and the land had [x] reſt from the war.

[o] Or putting them under a bann or curſe, as ch. x. 35. Comp. Deut. vii. 2. Num. xxxiii. 52.

[p] תלם ſrrom תל, *hanging precipices*, ſuch as Nazareth ſtood upon, Luke iv. 29. and many other cities, and ſo were naturally fortified, which, in an inland country, was of great uſe. See Judith iv. 5.

[q] Neither man, woman, nor child.

[r] Qu? What land this was.

[s] *i. e.* Ephraim.

[t] No room for mercy; which had they ſurrendered, it ſeems, there muſt have been. They had had forty years warning, and had ſeen the mighty miracles, particularly thoſe at Jordan, Jerichu, and Bith-hurn, ch. x. 11, and the ſtanding ſtill of the ſolar light, but in the pride of their own ſtrength reſolved to conquer or die.

[u] The *Torquati*, who wore gold chains about their necks.

[w] Hebrun, Deber, and Onab, [*i. e.* the bunch or grapes] were in this mountainous part of Judea, ſometimes called *the ſouth*. See Num. xiii. 22, 23. Joſh. xiv. 12.

[x] There was nobody in arms againſt them, all oppoſition was dropped. A. M. 2538.

AND

XII. AND theſe *are* the kings of the land whom the children of Iſral ſmote, and poſſeſſed their land, on the other ſide Jordan, to the ſun-riſing, from the valley of Arnun to mount Hermun, and
2 all the common eaſtward: Sihun king of the Amorites, who dwelt at Heſbun, who commanded from Oror, which *is* upon the edge of the valley of Arnun, and from the middle of the valley; and half Gilod, even to Jabok, the river *which is* the bounds of the children of
3 Amun; and the common to the ſea of Chinerut eaſtward, and to the ſea of the common, the Salt ſea, to the eaſt, the way to Bith-iſimut; and from the ſouth, under the ſprings of [y] Piſgeh:
4 and the coaſt of Oug king of Baſan, *who was* of the remnant of the Repaim who
5 dwelt at [z] Oſterut, and in Adroi and ruled in mount Hermun, and in Salcheh, and over all Baſan, to the border of the Geſurites and the Mocatites, and over half Gilod to the border of Sihun
6 king of Heſbun: Moſes the ſervant of Jehovah and the children of Iſral ſmote them, and Moſes the ſervant of Jehovah gave it *for* an inheritance to the Reubenites, and to the Gadites, and to the half tribe of Menaſeh.

7 And theſe *are* the kings of the land whom Jehoſua and the children of Iſral ſmote on this ſide Jordan, to the weſt, from Baol-gad in the valley of Lebanun, even to the mountain that parteth at the going up to Soir; and Jehoſua gave it to the tribes of Iſral *for* an inheritance, according to their ſhares;
8 in the mountain, and in the plain, and in the common, and in the ſprings, and in the wilderneſs, and in the ſouth; the Hettites, the Amorites, and the Canonites, the Perizites, the Hivites, and the Jebuſites.

The king of Jerichu, one; the king 9
of Oi, which *is* beſide Bith-al, one;
the king of Jeruſalem, one; the king 10
of Hebrun, one; the king of Iremut, 11
one; the king of Lachiſh, one; the 12
king of Oglun, one; the king of Gezer,
one; the king of Deber, one; the king 13
of Geder, one; the king of Hormeh, 14
one; the king of [a] Ored, one; the king 15
of Libneh, one; the king of Odalam,
one; the king of [b] Makedeh, one; the 16
king of Bithal, one; the king of [c] Ta- 17
puh, one; the king of Heper, one;
the king of Apek, one; the king of 18
Leſarun, one; the king of Medun, 19
one; the king of Hajur, one; the king 20
of Samerun-meraun, one; the king of
Acſap, one; the king of Tonac, one; 21
the king of Megidu, one; the king of 22
Kades, one; the king of Ikenom, of
Carmel, one; the king of Dur, of the 23
diſtrict of Dur, one; the king of the
Guim, of Gilgal, one; the king of 24
Tirzeh, one. All the kings were thirty
and one.

XIII. WHEN Jehoſua was old, being advanced in years, Jehovah ſaid to him, thou art old, advanced in years, and *there is* a great deal of the land that remaineth to be poſſeſſed. This *is* the land 2
that remaineth; all the circuits of the
Philiſtines, and all the Geſurites, from 3
Sihur, which *is* before Egypt, even to the coaſt of Okrun northward, *which is* reckoned to the Canonites; the five lords of the Philiſtines, the Gazite and the Aſdudites, the Aſkalunite, the Gittite, and the Okrunite, alſo the

[y] Which by it's name was uſed for an *obſervatory* to prove the ſtars eternal; the uſe the great *H*— made of the obſervatory at *G*——.
[z] Gen. xiv. 5.

[a] Wild aſs.
[b] Fire.
[c] Apple of any kind.

4 [d]Ovites; from the ſouth, all the land of the Canonites; and from Oreh, which belongs to the Sidonians, to Apekeh,
5 to the borders of the Amorites; and the land of the Giblites, and all Lebanun to the riſing of the ſun, from Baol-gad under mount Hermun to the entering
6 into Hamath. All the inhabitants of the mountain, from Lebanun to the burning waters, all the Sidonians, I [e]will drive them out before the children of Iſral: only let it fall by lot to Iſral for an inheritance, as I commanded
7 thee. And now, divide this land for an inheritance to the nine tribes, and
8 half of the tribe of Menaſeh; with them the Reubenites and the Gadites have received their inheritance, which Moſes gave them on the other ſide Jordan, eaſtward, as Moſes the ſervant of Jeho-
9 vah gave them; from Oruor, which *is* at the edge of the valley of Arnun, and the city which *is* in the midſt of the valley, and all the plain of Mideba to
10 Dibun; and all the cities of Sihun the king of the Amorites, who reigned in Heſbun, to the border of the children
11 of Amun; and Gilod, and the coaſt of the Geſurites, and the Mocatites, and all mount Hermun, and all Baſan to
12 Salcheh; all the kingdom of Oug in Baſan, who reigned in Oſterut and in Adroi; he remained of the remnant of the Repaim, and Moſes ſmote them,
13 and drove them out: but the children of Iſral did not drive out the Geſurites and the Mocatites; and the Geſurites and the Mocatites dwell among the Iſralites to this day: only to the tribe of 14
Levi he gave no inheritance; the offerings by fire to Jehovah the Aleim of Iſral, they *were* his inheritance, as he ſaid to them.

And Moſes gave to the tribe of the 15
children of Reuben, according to their families. And their coaſt was from 16
Oruor, which *is* at the brink of the valley of Arnun, and the city which is in the middle of the valley, and all the plain by Mideba; Heſbun and all 17
it's cities that *are* in the plain, Dibun, and Bemut-baol, and Bith-baol-moun,
and Jezeh, and Kedemut, and Mepot, 18
and Keritim, and Sibmeh, and Jart- 19
ſhahar in the mount of the valley; and 20
Bith-pour, and Aſdut-piſgeh, and Bith-iſemut; and all the cities of the 21
plain, and all the kingdom of Sihun the king of the Amorites, who reigned in Heſbun, whom Moſes ſmote with the chiefs of Midin, Avi, and Rekem, and Jur, and Hur, and Rebo, the anointed princes of the Sihunites, the inhabitants of the country.

And Balom, the ſon of Bour, the 22
diviner, did the children of Iſral kill with the ſword among thoſe they ſlew. And the bounds of the children of Reu- 23
ben *were* Jordan and Gabul. This *was* the [f]inheritance of the children of Reuben according to their families, the cities and their villages [g]. And Moſes 24

[d] Deut. ii. 23.
[e] *i. e.* In my good time; but let it be divided now.
[f] Num. xxi. 24. xxxii. 8.
[g] Many of the cities were named from their objects of worſhip, and thoſe idols, though in the main the ſame with others, were denominated from ſome remarkable particular or peculiarity, and often from ſome inſigne, which, though not peculiar, yet was more obſervable in them than in other idols of the ſame kind.

Dibun, perhaps, from it's pretended oracle.

Bemut baol, the high places of Baol, a bull or heifer.
Bith-ba-olmoun, *the* turrited *Jupiter*, or *Cybele* and a bull.
Mepot, from *a ſerpent*, as the root פעה is to *cry out*, and אפעה a ſerpent.
Jart-ſhahar, the formation of darkneſs, without which all the operations of nature muſt ſtand ſtill.
Bith-pour, the open mouthed Baol, or bull gaping wide.
Bith-iſimut, the houſe or temple of the ruling agents.

gave

gave to the tribe of Gad, to the children of Gad, according to their families.
25 And they had the coaſt of Jozer, and all the cities of Gilod, and half the land of the children of [h] Amun, to Oruor,
26 which *is* before Rabeh; and from Heſbun to the heights of Miſpeh and [i] Betanim, and from [k] Mehanim to the bor-
27 der of [l] Ledeber; and in the valley Bith-erm [m], and Bith-nimreh [n], and [o] Succut, and Jipun, the remainder of the kingdom of Sihun, the king of Heſbun, Jordan and Gabul to the edge of the ſea of Chineret beyond Jordan eaſt-
28 ward. This *was* the inheritance of the children of Gad, according to their families; the cities and their villages.
29 And Moſes gave to the half tribe of Menaſeh; and the half tribe of the children of Menaſeh had according to their
30 families. And their coaſt was from Mehanim, all Baſan, all the kingdom of Oug king of Baſan, and all [p] Hut-jair,
31 which *are* in Baſan, ſixty cities; and half Gilod, and Oſteret, and Adroi, cities of the kingdom of Oug in Baſan *were given* to the children of Machir the ſon of Menaſeh; to half of the children of Machir, according to their families.
32 Theſe *are* what Moſes gave for an inheritance in the commons of Moab, be-
33 yond Jordan, by Jerichu eaſtward. And to the tribe of Levi Moſes gave no inheritance, Jehovah the Aleim of Iſral, he was their inheritance, as he ſaid to them.

XIV. AND theſe *are* what the children of Iſral inherited in the land of Canon, which Alozer the prieſt, and Jehoſua the ſon of Nun, and the heads of the fathers of the tribes of the children of Iſral gave them to inherit. By lot *was* 2
their inheritance, as Jehovah commanded by Moſes, to the nine tribes and the
half tribe; for Moſes had given the 3
inheritance of two tribes and a half tribe beyond Jordan; and to the Levites he gave no inheritance among them; for the children of Joſeph were 4
two tribes, Menaſeh and Ephrim: and they gave the Levites no ſhare in the land, but cities to dwell *in*, and their ſuburbs for their cattle and for their
[q] ſtock. As Jehovah commanded Mo- 5
ſes, ſo did the children of Iſral, and they inherited the [r] land.

And the children of Jeudeh came to 6
Jehoſua at Gilgal; and Caleb the ſon of Ipeneh the Kenezite ſaid to him, thou knoweſt the word which Jehovah ſpake to Moſes the man of the Aleim, concerning me, and concerning thee, in
Kades-barno. Forty years old *was* I when 7
Moſes the ſervant of Jehovah ſent me from Kades-barno to ſpy out the land, and I brought him word back, as *it was* in my heart; but my brethren who 8
went up with me made the heart of the people to melt away, when I wholly followed Jehovah my Aleim. And Mo- 9
ſes ſware that day, ſaying, the land which thy foot hath trod upon ſhall be thine for an inheritance, and to thy children for ever, becauſe thou haſt wholly followed Jehovah my Aleim.
And now, behold, Jehovah hath pre- 10

[h] Which Sihun had taken from them, and belonging to him as their conqueror, it belonged of courſe to his conqueror.
[i] Nuts or dates.
[k] Thoſe who encamp round us, Gen xxxii. 2.
[l] Called alſo Ladeber and Ludeber, 2 Sam. ix. 4.
[m] *Erm* or *Hermes*, a noted God among the *Greeks* and *Romans*, as well as in *Aſia* and *Africa*.
[n] A *leopard*. There was always ſome beaſt with the human figure.
[o] Built likely where Jacob kept the feaſt of tabernacles, Gen. xxxiii. 17.
[p] Num. xxxii. 41.
[q] *i. e.* Of other beaſts, ſuch as are diſtinguiſhed from the cattle which means their flocks and herds.
[r] *i. e.* Without the Levites.

ſerved

ſerved me alive, as he ſpake, theſe forty and five years, ſince Jehovah ſpake this word to Moſes, when Iſral wandered in the wilderneſs. And behold, I *am* now [s]this day, fourſcore and five years old;
11 I *am* yet now *as* ſtrong as when Moſes ſent me; as my ſtrength *was* then, ſo *is* my ſtrength now for war, both for
12 going out and for coming in. And now, give me this mountain which Jehovah ſpake of at that day; for thou hearedſt at that day, that the Onekim *were* there, and the cities great *and* fenced: perhaps Jehovah *will be* with me, and I may drive them out, as Jehovah ſaid.
13 And Jehoſua bleſſed him, and gave Hebrun to Caleb the ſon of Ipeneh, the
14 Kenezite for an inheritance; therefore was Hebrun the inheritance of Caleb the ſon of Ipeneh, the Kenezite, to this day, becauſe he wholly followed Jehovah
15 the Aleim of Iſral. Now the name of Hebrun, formerly *was* the [t]city of Arbo, a great man among the Onekim. And [u]the land had reſt from the war.

XV. AND the lot of the tribe of the children of Jeudeh, according to their families, was to the border of [w]Edom; the wilderneſs of Jen ſouthward from
2 the uttermoſt part of [x]Timan: and their ſouth border was from the uttermoſt part of the Salt ſea, from the [y]bay which
3 turneth ſouthward; and it went out to the ſouth, to above Okerbim; and paſſed on to Jen, and went up ſouth to Kades-barno; and paſſed on by Hejerun, and went up to Adar, and fetched a compaſs to Karko, and paſſed on to
4 Ojemun, and went out at the river of Egypt: and the goings out of the border were at the ſea. This ſhall be your ſouth border. And the border eaſt-
5 ward, the Salt ſea, to the end of Jordan. And the border on the north quarter, from the bay of the ſea at the end of Jordan: and the border went
6 up to Bith-hagleh[z]; and paſſed by the north to Bith-orbeh[a]; and the border went up to the ſtone of Ben the ſon of
7 Reuben; and the border went up to Deber from the valley of Ochur, and northward turned to Gilgal, which *is* over againſt the going up to Adamim, which *is* to the ſouth of the river; and the border paſſed on to the water of [b]Oin-ſemes; and it's goings out were
8 at [c]Oin-rogel. And the coaſt went up to the valley of the ſon of Enam to the ſhoulder on the ſouth of Jebuſi, which *is* Jeruſalem; and the border went up to the top of the mountain, which *is* before the valley of Enam weſtward, which is at the end of the valley of Re-
9 paim northward. And the border was drawn along from the top of the mountain to the fountain of the water of [d]Neptuah, and went out at Ori of mount Oprun; and the coaſt drew along to Boleh, which *is* Kerit-jorim. And the border fetched
10 a compaſs from Boleh weſtward, to mount Soir, and paſſed to the ſhoulder of the mount of Jorim, which *is* Che-

[s] A. M. 2538.
[t] Gen. xxiii. 2.
[u] Ch. xi. 23.
[w] Num. xxxiv. 3.
[x] Gen. xxxvi. 15.
[y] Heb. *tongue.*
[z] *Rolling in a circle*, which expreſſes the double motion of the earth.
[a] ערבות *Plural*, is uſed for the *higheſt heavens*, Pſal. lxviii. 5; and the word without the ה for *the raven*, which, from it's colour might, among their other ſacred birds, be the idol, or at leaſt a part of the ſacred imagery at this temple.
[b] *i. e. The ſun's eye*, repreſented ſometimes by the eye of a man, a pomegranate, a ſtar, or &c. in the forehead, at the end of a ſcepter, on the breaſt, in the hand, &c.
[c] *i. e. The eye of*, or *on the foot*; as an emblem of that light which ſpies out every thing.
[d] A ſacred memorial of the fountain of living water, *to be opened* in due time, and which belonged to Jeudeh.

ſalun

ſalun to the north, and came down to [e] Bith-ſemes, and paſſed by Timneh;
11 and the border went out to the ſhoulder of Okrun northward; and the border drew along to Secarun, and paſſed by the mount of Boleh, and went out to Ibenal; and the goings out of the border
12 were to the ſea: and the weſtern border *was* to the great ſea, and Gibul. This *is* the coaſt of the children of Jeudeh round about, according to their families.

13 And to Caleb the ſon of Ipeneh was given for a ſhare among the ſons of Jeudeh, by the command of Jehovah to Jehoſua, the city of Arbo the father of
14 Onek, which *is* [f] Hebrun. And Caleb drove out from thence the three ſons of Onek, Seſi, and Ahimen, and Talmi,
15 the children of Onek. And he went up from thence againſt the inhabitants of Deber, and the name of Deber before *was* the city of Sepher.

16 And Caleb ſaid, he that ſmiteth the city of Sepher, and taketh it, I will give to him Ocſeh my daughter to wife.
17 And Othnial the ſon of [g] Kenez, the brother of Caleb, took it; and he gave him Ocſeh his daughter to wife. And when 18
he came in unto her, ſhe moved him [h] to aſk of her father a field; and when ſhe lighted from the aſs, Caleb ſaid to her, what wouldeſt thou? And ſhe ſaid, 19
give me a [i] bleſſing, for thou haſt given me the land of the ſouth, give me alſo ſprings of water; and he gave her the upper ſprings, and the lower ſprings.
This *is* the inheritance of the tribe of 20
the children of Jeudeh, according to their families. And ſome of the cities 21
of the tribe of Jeudeh toward the coaſt of Edom in the ſouth, were Kabejal,
and Oder, and Igur, and Kineh, and 22
Dimuneh, and Ododeh, and Kedes, 23
and Hajur, and Itnen, Ziph, and Tha- 24
lem, and Baolut, and Hajur, Hadeteh, 25
and Keriut-hajerun, which *is* Hajur,
Amem, and Semo, and Muldeh, and 26 27
Hajer-gade, and Heſmun, and Bith-
peleth, aud Hajer-ſual, and Bar-ſebo, 28
and Beziutieh, Baoleh, and Oiim, and 29
Ojem, and Altulad, and Cheſil, and 30
Hermeh, and Ziklag, and Medimneh, 31
and Sanſaneh, and Lebaut, and Shale- 32
him, and Oin, and Rimun [k]: all the cities twenty and nine with their villages.

In

[e] *Temple of the Sun.*

[f] See Joſh. x. 36,—38.

[g] As Caleb is called the *Kenezite*, one would think that Kenez was the elder, ſince he gave name to the family, and Jud. i. 13. has been conſtrued wrong.

[h] *i. e.* That ſhe might aſk.

[i] Qu? If not, *the pool*, *i. e.* adjoining to Deber, or which might convey water to it; for *Deber* was in the hilly part of this country; and this was recorded, we may ſuppoſe, to prevent diſputes about the property.

[k] Many of their cities were named, no doubt, as our's are, for various reaſons which we can know nothing of, except they be mentioned, as of *Hormeh*; ſee Num. xiv. 45. but as the idols among the heathens gave names to many of their cities and places of habitation, as well as occaſion, it is likely, to the very being of many of them, the ſingle name of a place will frequently open points of philoſophy and curioſity, and give, perhaps, a ſufficient inſight into their religion or philoſophy, into their *idolatry* or imagery; for the images were but *images*, and not their *Gods*, whatever the folly of ſome people may think. Baoleh, and Baolut, or Baol, in the maſc. ſing. one would ſuppoſe named from the idols called by thoſe names, whoſe figures were in conjunction with others, *a bull* or *heifer*, one or more, and variouſly compounded with a human figure, trees, plants, fruits, and flowers; and ſome one of the emblems, by being extraordinary, gave name to the whole. See *Montfauçon de Diis Syriis*. The many *Hejurs*, *i. e. pipes* or *tubes*, would make one think they might have inſtruments to contemplate the heavens they worſhipped, and the ſhining orbs in them. דבר, is *the inviſible agent* of the heavens, which gives life and form to every thing, called in ſacred ſcripture *the word of God*, as Pſ. cxix. 89, and claimed as his creature, but a moſt glorious creature it is, and formed not only to give life to the body, but to an afford idea of the *Word Jehovah*, who gives life to the ſoul now, and will to the body alſo when raiſed again. *Muldeh*, ver. 26, was no doubt, a *Juno*, or *Diana Lucina*, and *Peleth* ver. 27, the ſame, ſince the word is uſed for *the delivery* of the young; and *Altulad*, ver. 39, alſo is the *Lord of birth*; whatever the emblems or hieroglyphical figures might be here, the names expreſs the object of worſhip: but

Altulad

33 In the plain Aſtaul, and [l] Jaroeh, and
34 Aſeneh, and [m] Zanuh, and [n] Oin-genim-
35 tapuh, and [nn] Eoinem, Irmut and Odalem,
36 Shucheh and Ozekeh, and [o] Sorim, and
Oditim, and Egadereh, and Gedertim;
37 fourteen cities with their villages. [p] Je-
nan, and Hadeſeh, and the tower of
38 [q] Gad, and Delon, and Mijpeh, and
39 Iktal, Lachis, and Bojket, and Oglun,
40 and Cabun, and [r] Lehames, and Ketlis,
41 and Gederut, Bith-dagun [s] and Nomeh,
and Mekedeh; ſixteen cities with their
42 villages. [t] Libneh, and [u] Oter, and
43 [w] Oſan, and Ipetah, and Aſeneh, and
Nejib, and Koileh, and Acazīb, and 44
Meraſeh; nine cities with their villages.
Okrun with it's towns and villages. 45
From Okrun and weſtward, all that is 46
on the ſide of Aſdud, and their villages.
Aſdud it's towns, and it's villages; Gaza, 47
it's towns and it's villages; to the river
of Egypt, and the ſea of Gibul and
Gibul.

And in the mountain, Semir, and 48
Itir, and Sucheh, and Daneh, and the 49
city of [x] Saneh which *is* Deber. And 50
[y] Onab, and Aſtemeh, and [z] Onim, and 51
Gaſen, and Halen, and Galeh; eleven

Altulad might be a *Priapus*, or ſome obſcene figure to the God of procreation. *Cheſil* is the *ſpirit* or power of the air at the orbs, which brings the light from them. See the word in *Critica Hebræa* by *J. B. Sanſaneh* ſeems to have been ſome figure of the *palm-tree*; and *Lebaut*, ver. 32. of *lions*: and *Shalebim*, perhaps, *ſtreams of water*. *Oin*, *an eye*, which was placed in the forehead, on the breaſt, at the end of a ſcepter, or as fancy directed, was a natural figure of the ſun, the eye, ſtar, or light of this world. Comp. on ver. 7. *Rimun* is *a pomegranate*, which is a very good figure of a ſtar; and a golden one, by being large and of maſſy gold, gave name to the temple of *Jupiter* near *Damaſcus*, 2 King. v. 18. and probably the Idol held it in his hand: and no doubt this was an emblem alſo with *Hermes* or *Mercury*.

[l] The *hornet*, and why not an emblem as well as the *Scarabæus?*

[m] Perhaps *far-ſhooting*, or which could *caſt off* to a great diſtance.

[n] *The fountain of the gardens of Tapuh*, i. e. *the apples*, ſuch as citrons, pomegranates, and this might be a *Paphian* grove, an *Antiochian Daphne*.

[nn] *Eoinem*, *the eyes* or *fountain*, or perhaps *their eye* or *fountain*.

[o] The *goats*; Jeroboam ſet up *goats* among other emblems; and *Pan*, Satyrs, and ſuch figures, ſimple or compound, were almoſt general.

[p] *A ſhield*, ſuch as *Minerva*'s, or ſomeway remarkable, ſo that the God was named from his ſhield.

[q] *Gad* was a *Mars*, or God of war It denoted the malignant powers of the air.

[r] *To the night-hawk*, or ſome bird of that kind. This like the owl, when placed with *Minerva*, or ſome other emblem of the fire or light, aſſerts the great ſecret of philoſophy, that *darkneſs* feeds the fire and becomes light.

[s] *Dagun* was half human half fiſh, with various other inſignia, as Corn, &c. in his hands, See 1 Sam. v. 4.

[t] *A frankincenſe-tree*. See Hoſ. iv. 13.

[u] *Vapour*, and it might be the *vapor nebulæ*, the *nimbus*, cloud or glory, the *igneus vigor* of the heavens, the ether, which appears and operates in electrical experiments.

[w] *Smoke*. See Pſal. xviii. 8. There went up *a ſmoke* out of (through) his noſtrils, and a fire out of his mouth devoured." Deut. xxix. 19. "the anger of the Lord, and his jealouſy ſhall *ſmoke*. Comp. Exod. xix. 18. And this might be ſome grand repreſentation of a *Jupiter* enraged in the midſt of the fire, and the *ſmoke* in his noſtrils be ſomething extraordinary to give name to the whole; we ſee it makes a great part in the deſcription of the wrath of Jehovah. The *vapour*, which is דבר, Hab. iii. 5. is the beneficence of the heavens, being the vapour of light; and *ſmoke* is the malevolence of the heavens, or *fire devouring*: and no doubt the imagery was grand and laboured in proportion to the zeal with which they worſhipped theſe agents, and the exact knowledge they had of the operators and operations of nature.

[x] Jehovah appeared in a *Saneh*, whether *palm-tree*, (or whatever other ſort of tree or ſhrub it might be) in a flame of fire, and *Saneh* is joined with *Horeb* in a man's name, and here ſtands as equivalent to *Deber*, or related to it, or as an emblem of it. The image here probably had this tree of an extraordinary ſize or workmanſhip, as an emblem of, or ſacred to, *the word* which *God hath eſtabliſhed in the heavens*, and which known now by the name of *ether* appears in electricity. It is a matter of curioſity what plant this emblem of the *inviſible glory* of the heavens was; *viſible* only however by accident, in ſmall quantities, and with but a ſmall part of it's power.

[y] *A bunch of grapes*, in the hand, we may ſuppoſe, of the God, among other emblems; but this ſo remarkable as to diſtinguiſh it from other Gods of the ſame name or ſame kind in other reſpects. *Rimun* was a *Jupiter* with a large *pomegranate*, this with *a bunch of grapes*.

[z] *Onim*, clouds, the face of the air their God.

cities

52 cities with their villages. [a] Areb, and
53 Dumeh, and Aſon, and [b] Inus, and
54 Bith-tapuh, and Apekeh, and [c] Hame-
theh, and the city of Arbo, which *is*
Hebrun, and Jior; nine cities and their
55 villages. Moun, Carmel, and Ziph,
56 and Jutheh, and Jezroal, and Ikodam,
57 and Zanuh, Ekin, Naboeh, and Tim-
58 neh; ten cities and their villages. And
59 Halhul, [d] Bith-jur, and Gedur, and
Moret, and Bith-onuth, Al takan; ſix
60 cities with their villages. The city of
Baol, which *is* the city of Jorim, and
Rabeh; two cities with their villages.
61 In the wilderneſs, [e] Bith-orbeh, Me-
62 din, and Shecacheh, and Enebeſan, and
the city of Salt, and [f] Oin-gedi; ſix ci-
63 ties with their villages. But the Je-
buſites the inhabitants of Jeruſalem,
the children of Iſral were [g] not able to
drive them out; and the Jebuſites dwell
with the children of Jeudeh to this
day.

XVI. AND the lot of the children of Jo-
ſeph came out from Jordan, *by* Jerichu,
at the waters of Jerichu, to the eaſt of
the wilderneſs, going up from Jerichu
2 by the mount of Bith-al, and goeth out
from Bithal to Luz, and paſſeth on to
3 the coaſt of [h] Earachi-otherut, and
goeth down weſtward to the coaſt of the
Iphlethites, to the coaſt of Bith-harun
the lower, and to Gezer; and it's goings
out are weſtward. And the children of 4
Joſeph, Menaſeh, and Ephrim were
put in poſſeſſion.

And the coaſt of the children of 5
Ephrim was according to their families;
and the border of their inheritance eaſt-
ward was [i] Otherut-ader to [k] Bith-harun
the upper. And the border went out 6
weſtward, at Mecamteh on the north;
and the border fetched a compaſs eaſt-
ward to [l] Tanet-ſhileh, and paſſed by it
on the eaſt to Inuheh, and went down 7
from Inuheh to Otherut, and came to
Jerichu, and went out at Jordan. From 8
Tapuh the border went weſtward to
the valley of [m] reeds, and it's goings out
were weſtward. This *is* the inheritance
of the tribe of the children of Ephrim
according to their families. And the 9
children of [n] Ephrim had cities ſet apart
within the inheritance of the children
of Menaſeh; all the cities and their vil-
lages. And they did not drive out the 10
Canonites who dwelt at Gezer; but the
Canonites dwell among the Ephrimites
to this day, and are ſervants under a
[o] levy.

[a] *A locuſt*, there was, perhaps, not an image but had ſome tree, ſhrub, flower, beaſt, bird, inſect, or parts of them about it. *Dumeh* might be *darkneſs*; and *Aſon a club*, which *Hercules* is generally attended with, or elſe *a rock* which he leans upon, wrapt in a lion's ſkin, &c.

[b] *Inus*, perhaps, the refuge or ſanctuary, and *Bith-tapuh*, the temple or image diſtinguiſhed by it's citron or ſome other apple.

[c] *Hametheh*, the lizard. Every thing which imagination could ſuppoſe to bear a reſemblance, or ſuggeſt an idea, was pictured with their God or the human figure. See Rom. i. 23.

[d] *Jur* is a rock or great ſtone, and ſuch they had at all their temples, and *Hercules* often leaned againſt one, as above. *Onuth* the clouds.

[e] *Orebeh*, the raven; *Shecacheh*, a tabernacle.

[f] *The goat's eye*; a goat with a remarkable eye in his forehead, perhaps, or at the end of a ſcepter, for they had many ſuch idols.

[g] They could go no further than the hand of God immediately ſupported them, as in the affair of Oi; and this means therefore that God did not ſupport them ſo far as to entirely deſtroy the Jebuſites, and they could not do it of themſelves.

[h] *Holding out a crown.*

[i] *An illuſtrious crown i. e.* a *Jupiter* with an extraordinary crown.

[k] *The temple of fire the upper:* Qu? Whether upper in reſpect of ſituation, or *above ground* in diſtinction from the other, *under ground?*

[l] *The fig-tree of peace.*

[m] In the marſhy, reedy grounds many ſorts of wild beaſts ſhelter themſelves, and armies in their flight, after a defeat, have ſuffered greatly in them, 2 Sam. xviii. 8.

[n] As being more numerous than Menaſeh, they had entire cities and their environs to themſelves out of Menaſeh's ſhare.

[o] *i. e.* Of a certain number of men to ſerve at a time.

XVII. AND there was a lot for the tribe of Menaſeh, (for he *was* the firſt-born of Joſeph;) *even* for Machir the firſt-born of Menaſeh, the father of Gilod; for he was a man of war, and he had Gilod
2 and Baſan. And the remaining ſons of Menaſeh had according to their families; the ſons of Abiozer, and the ſons of Halak, and the ſons of Aſrial, and the ſons of Sechem, and the ſons of Heper, and the ſons of Semido: theſe *were* the ſons of Menaſeh the ſon of Joſeph; the [p] men according to their families.
3 And Jelpahad the ſon of Heper, the ſon of Gilod, the ſon of Machir, the ſon of Menaſeh, had no ſons, only daughters. And theſe were the names of his daughters, Meheleh, and Noeh,
4 Hegleh, Melcheh, and Terjeh. And they came near before Alozer the prieſt, and before Jehoſua the ſon of Nun, and before the chiefs, ſaying, Jehovah commanded Moſes to give us an inheritance among our brethren: and he gave them an inheritance among the brethren of
5 their father. And ten lines fell to Menaſeh, beſides the land of Gilod and
6 Baſan, which *are* beyond Jordan; for the daughters of Menaſeh ſhared the inheritance among his ſons, and the other ſons of Menaſeh had Gilod.
7 And the border of Menaſeh was from Aſher to [q] Mecamtet, which *is* before Sechem, and the border went on to the
8 right, to [r] Iſabi-oin-tapuh. The land of Tapuh was Menaſeh's; but Tapuh on the border of Menaſeh, was the chil-
9 dren of Ephrim's. And the border came down to the valley of reeds, ſouthward of the valley. Theſe cities *were* Ephrim's among the cities of Menaſeh; and the border of Menaſeh *was* on the north of the valley, and it's goings out were to the weſt: Ephrim had the 10
ſouth, and Menaſeh the north, and the ſea was his border; and they came to Aſher on the north, and to Iſſacher on the eaſt. And Menaſeh had in Iſſacher 11
and in Aſher, Bith ſan and it's towns, and Iblom and it's towns, *and* [s] Iſabidar and Iſabi-oin-der and Iſabi-tonac and it's towns, and Iſabi-Megidu and it's towns; three diſtricts. And the 12
children of Menaſeh could not poſſeſs theſe cities, but the Canonites would dwell in that land. But when the chil- 13
dren of Iſral grew ſtrong, they ſubjected them to a levy; but did not entirely diſpoſſeſs them. And the children of Jo- 14
ſeph ſpake to Jehoſua, ſaying, why doſt thou give us *but* one lot and one line *for* an inheritance, and we *are* a great people, ſo much hath Jehovah bleſſed us? And 15
Jehoſua ſaid to them, if thou *art* a great people, get thee up to Jor, and plant there for thyſelf in the land of the Perizites and of the Repaim, if mount Ephrim be too ſtrait for thee. And the children of 16
Joſeph ſaid, the mountain is not enough for us; and all the Canonites that dwell in the land of the valley, thoſe that *are* in Bith-ſan and it's towns, and thoſe that *are* in the valley of Jezroal, have chariots of iron. And Jehoſua ſpake to the 17
houſe of Joſeph, to Ephrim, and to Menaſeh, ſaying, thou art a great people, and thou haſt great ſtrength; thou ſhalt not have one lot *only*; for the 18
mountain ſhall be thine; for [t] Jor itſelf

[p] Who gave names to families.
[q] Ch. xvi. 6.
[r] *The eye of the apple*, which repreſents the glory on a ſtar.
[s] If דאר be a compound of דא and אר (for there is no דאר in the Bible as a verb) it is *the temple of the rapid light*, and עין דר, *the rolling eye*.

[t] *Jor* is the name of ſeveral places from their fruitfulneſs. By Ezek. xxi. 24, עיר ברא is the name of the country hereabouts: and Jehoſua tells them they ſhould not have one lot only, for they ſhould have the mountain, and the rich low grounds alſo around it.

and

and its planting ground, and it's outgoings ſhall be thine; for thou ſhalt drive out the Canonites though they have chariots of iron, though they *are* ſtrong.

XVIII. AND all the congregation of the children of Iſral aſſembled together at [u]Shileh, and placed there the tent of the congregation; and the land was ſubdued 2 before them. And there remained of the children of Iſral, who had not received their inheritance, ſeven tribes. 3 And Jehoſua ſaid to the children of Iſral, how long *will ye* neglect going to poſ- 4 ſeſs the land, which Jehovah the Aleim of your fathers hath given you? Appoint you three men of a tribe; and I will ſend them, and they ſhall ariſe, and go through the land, and deſcribe it according to their inheritance, and they ſhall 5 come to me. And they ſhall divide it into ſeven parts; Jeudeh ſhall continue in his border on the ſouth, and the 6 houſe of Joſeph ſhall continue in their border on the north. And ye ſhall deſcribe the land *in* ſeven parts, and come to me hither, and I will caſt lots for you here before Jehovah your Aleim; 7 for the Levites have no part among you, becauſe the miniſtry of Jehovah *is* their inheritance; and Gad, and Reuben, and half of the tribe of Menaſeh have received their inheritance beyond Jordan eaſtward, which Moſes the ſervant of Jehovah gave them.

8 And the men aroſe, and went; and Jehoſua commanded thoſe that went to deſcribe the land, ſaying, go ye, and go through the land, and deſcribe it, and return to me; and here I will caſt lots for you before Jehovah, in Shileh. And the men went, and paſſed 9 through the land, and deſcribed it with the cities in ſeven parts, in a book; and they came to Jehoſua to the camp at Shileh.

And Jehoſua caſt lots for them in 10 Shileh before Jehovah; and Jehoſua divided the land there to the children of Iſral, according to their ſhares.

And the lot of the tribe of the chil- 11 dren of Benjamin came up according to their families; and the coaſt of their lot came out between Jeudeh and the children of Joſeph. And their border on 12 the north quarter was from Jordan; and the border went up to the ſhoulder of Jerichu on the north, and went up into the mountain, weſtward; and it's out-goings were to the wilderneſs of Bith-aven[w]. And the border paſſed from thence 13 to Luz, to the ſhoulder of Luz, which *is* Bithal, ſouthward; and the border came down to Otherut-ader upon the mountain, which *is* on the ſouth of Bith-harun the lower. And the border drew, 14 and fetched a compaſs round to the weſt quarter by ſouth, from the mountain which *is* before Bith-harun to the ſouth; and it's goings out were to Kerit-baol, which *is* Kerit-jorim, a city of the children of Jeudeh. This *is* the weſt quarter. And the ſouth quarter *was* 15 from the end of Kerit-jorim; and the border went out on the weſt, and went out to the fountain of [x]Mi-nepatuh. And the border came down to the end 16 of the mountain which *is* before the valley of the ſon of Henam, which *is* in the valley of the Repaim to the north; and it came down the valley of Henam, to the [y]ſhoulder of Jebuſi, ſouthward;

[u] *Peace.*
[w] *Venus.*
[x] *i. e.* The fountain of water that was to be opened, Zech. xiii. 1, &c.

[y] By which was fulfilled that propheſy that Jehovah ſhould dwell between *the ſhoulders* of Benjamin, Deut. xxxiii. 12. the temple being on the borders of this tribe, at this place.

17 and came down to Oin-rogel, and drew
along on the north, and went forth to
Oin-ſemes, and went on to [z] Galilut,
which *are* over againſt the going up to
Adamim, and went down to the ſtone
18 of Ben the ſon of Reuben. And it
paſſed on to the piece againſt the com-
mon northward, and came down to
19 [a] Orebeh. And the border paſſed on to
the ſhoulder of Bith-hagleh northward;
and the out goings of the border were
at the bay of the ſalt ſea northward, to
the end of Jordan ſouthward: this
20 *was* the ſouth border. And Jordan
bounded them on the eaſt quarter. This
was the inheritance of the children of
Benjamin, with their boundaries, accord-
21 ing to their families. And the cities of
the tribe of the children of Benjamin, ac-
cording to their families, were Jerichu,
and Bith-hagleh, and Omek-kejij, and
22 Bith-orebeh, and [b] Jamerim, and Bith-
23 al, and Ouim, and [c] Pereh, and Opreh,
24 and [d] Caper-omuni, and Openi, and
Gebo; twelve cities with their villages.
25,26 Giboun, and Rameh, and Barut, and
Mijpeh, and [e] Capireh, and Mejeh,
27 and [f] Rekem, and Irepal, and Teraleh,
28 and Jalo, [g] Alep, and Jebuſi, which is
Jeruſalem; Giboat, Kerit; fourteen
cities and their villages. This *is* the
inheritance of the children of Benjamin,
according to their families.

XIX. AND the ſecond lot came forth to
Simeon, to the tribe of the children of
Simeon, according to their families:
and their inheritance was within the
inheritance of the children of Jeudeh.
And they had in their inheritance Bar- 2
ſhebo, and Shebo, and Muldeh, and 3
Hajer-ſhuol, and Baleh, and Ojam, and 4
Al-tulad, and [h] Betul, and Hormeh,
and Jiklag, and [i] Bith-meracabut, and 5
Hajer-ſhuſheh [k], and Bith-lebaut, and 6
Sharuhen; thirteen cities and their
villages. Oin, Rimun, and Oter, and 7
Oſan; four cities and their villages;
and all the villages which *were* round 8
theſe cities to Baolet-bar, Remet of the
[l] ſouth. This *was* the inheritance of
the tribe of the children of Simeon,
according to their families. Out of the 9
portion of the children of Jeudeh *was*
the inheritance of the children of Si-
meon; for the ſhare of the children of
Jeudeh was too much for them; and
the children of Simeon had an inhe-
ritance within their inheritance.

And the third lot came up to the 10
children of Zebulun, according to their
families: and the border of their inhe-
ritance was to Sarid. And their border 11
went up to Imeh and Meroleh, and
reached to [m] Dabeſeh, and came to the
river which *is* before Ikenom; and it 12
turned from Sarid eaſtward, toward the
ſun-riſing, to the border of Cheſilet-
taber, and goeth out to Daberet, and
up to Ipio, and from thence paſſeth on 13
eaſtward to Gath heper, now Kajin, and
goeth out at [n] Rimun-emetar to Noeh.
And the border goeth round it on the 14

[z] The ſtones that came out of Jordan.
[a] *i. e.* The raven.
[b] Whether *dealers in wool*, or *wool-combers*, Qu?
[c] *The heifer*, and *Opreh* the fawn.
[d] Perhaps *the Ammonite lion.*
[e] *The lioneſs.*
[f] *Embroidery*, from the manufacture, one may ſuppoſe.
[g] *The bull.*
[h] *A virgin.* Comp. ch xv. 26.
[i] *The temple of the chariots* or nimbi, clouds of glory, in which their Gods were placed.
[k] *The horſes*, it is likely, of the ſun.
[l] As the adjoining country was called, it being the *ſouth* of Jeudeh; and the city was named from the idol at *Bar* the well, *Remet* on the high ground.
[m] Perhaps ſo called from being famous for *honey.*
[n] *The pomegranate that becomes luminous of itſelf.*

north

north to Enaten; and its out-goings
15 are *in* the valley of [o]Ipetah-al; and
Kathat, and Nelel, and Samerun,
and [p]Idaleh, and [q]Bith-lehem; twelve
16 cities and their villages. This *is* the in-
heritance of the children of Zebulun,
according to their families; theſe cities
and their villages.

17 The fourth lot came out to Iſſacher,
to the children of Iſſacher, according to
18 their families. And their border was
Jezroaleh, and [r]Cheſelut, and Sunem,
19 and [s]Heperim, and Siaun, and [t]Ane-
20 hart, and Erbit, and Kaſiun, and Abej,
21 and Remet, and Oin-genim, and [u]Oin-
22 hadeh, and Bith-pajej. And the coaſt
reached to Tabur, and Sahjumeh, and
Bith-ſemes; and the goings out of their
border were at Jordan; ſixteen cities
23 and their villages. This *is* the inhe-
ritance of the tribe of the children of
Iſſacher, according to their families,
the cities and their villages.

24 And the fifth lot came out to the
tribe of the children of Aſher, accord-
25 ing to their families. And their border
was Halket, and Hali, and [w]Bethen,
26 and [x]Acſap, and Al-melec, and
Omed, and Maſal; and it came to
Carmel to the ſea, and to Sihur-lebnet;
27 and it turneth toward the ſun-riſing to
Bith-dagun, and reacheth to Zebulun,
and to the valley of Ipetah-al northward,
to Bith omek[y], and Noial, and goeth
out to Cabul on the left, and Obern, 28
and Reheb, and [z]Hamun, and Keneh,
unto great Zidon; and the coaſt turneth 29
to Rameh, and to the fortified city of
Tyre; then the coaſt turneth to
Haſheh; and it's goings out are at the
ſea from [a]Habal to Acazib; and 30
Omeh, and Apek, and Rehab; thir-
teen cities and their villages. This *is* 31
the inheritance of the tribe of the chil-
dren of Aſher, according to their fa-
milies, theſe cities and their villages.

The ſixth lot came out to the children 32
of Nepthali; to the children of Nep-
thali according to their families. And 33
their coaſt was from Halep, from
[b]Alun to Jonnim, and Adami, Nakeb,
and Ibenal to Lakum; and it's goings
out are at Jordan. *Then* the coaſt 34
turneth weſtward to [c]Azenut-tabur, and
goeth out from thence to Hakek, and
reacheth to Zebulun on the ſouth, and
to Aſher it reacheth on the weſt, and
to Jeudeh at Jordan toward the ſun-
riſing. And the fenced cities, Jidim, 35
Tyre, and Hamath, Raket, and Chi-
neret, and Adameh, and Rameh, and 36
Hajur, and Kades, and Adroi, and Oin- 37
hajur, and Iraun, and Megdel-al, He- 38
rem, and Bith onet[d], and [d]Bith-ſemes;
nineteen cities and their villages. This 39
is the inheritance of the tribe of the
children of Nepthali, according to their
families, the cities and their villages.

[o] *The Lord will open* or *looſe*, and free men from all chains, ſhackles, or reſtraints of Satan, ſin, and death. Comp. Mark. vii. 35. John xi. 39.

[p] *The hand of Aleh.*

[q] *The houſe of bread*, meaning, it is likely, the bread of life.

[r] *The ſtrong, robuſt ſpirits of air*, which impel the orbs.

[s] *Heper* is uſed for the *vermin that dig* into the ground.

[t] *The ſnorter*, whether horſe or other beaſt, blowing out it's anger at it's noſe, in which attitude it muſt make a fine figure.

[u] *One eye*; it was placed in various manners, in the forehead, breaſt, at the end of a ſceptre, &c.

[w] *A belly*; they had images with vaſt bellies—*pontus mihi venter*,

[x] *A ſorcerer.*

[y] Perhaps the *Dii inferi*, the agents in the *deep.*

[z] *A Jupiter Ammon*; the image was complicated and various; the object, the ſolar fire.

[a] See Zeph. ii. 5. in the Heb.

[b] *The oak*; *Jonnim* the flats.

[c] Does it mean *watch-towers*, or *places to liſten at* on mount Tabur, or the *ecchoing* rocks?

[d] *The clouds*; Semes *the ſun.*

The

40 The ſeventh lot came out to the tribe
of the children of Dan, according to
41 their families. And the coaſt of their
inheritance was Jaroeh, and Aſtaul,
42 and the city of the Semes, and Solbin,
43 and Ailun, and Itleh, and Ailun, and
44 Timneteh, and Okrun, and Al-tekeh,
45 and Gibetun, and Baolet, and Yed, and
46 [e] Beni-barak, and [f] Gat-rimun, and Mi-
irakun, and Rakun, with the coaſt
47 againſt [g] Ipu. And the coaſt of the
children of Dan went out *too little* for them;
and the children of Dan went up and
fought againſt [h] Leſem, and took it, and
ſmote it with the edge of the ſword, and
poſſeſſed it, and dwelt in it; and they
called it Leſem-dan, after the name of
48 Dan their father. This *is* the inhe-
ritance of the tribe of the children of
Dan, according to their families, theſe
cities and their villages.

49 And they made an end of giving the
land in heritage, according to it's coaſts.
And the children of Iſral gave an inhe-
ritance to Jehoſua the ſon of Nun
50 among them; according to the word
of Jehovah they gave him the city
which he aſked, [i] Timnet-ſherah in
mount Ephrim; and he built the city
51 and dwelt in it. Theſe *are* the inhe-
ritances which Alozer the prieſt, and
Jehoſua the ſon of Nun, and the heads
of the fathers of the tribes of Iſral diſ-
tributed by lot at Shileh, before Jeho-
vah, at the door of the tent of the con-
gregation; and they made an end of
dividing the country.

XX. AND Jehovah ſpake to Jehoſua, ſay-
2 ing, ſpeak to the children of Iſral, ſay-
ing, appoint you the cities of refuge
which I commanded by Moſes [k], for
3 the ſlayer to flee to, who ſmiteth a
perſon unawares, without deſign; and
they ſhall be a refuge to you from the
avenger of blood. And he ſhall flee to
4 one of theſe cities, and ſtand at the
door of the gate of the city, and tell his
ſtory in the ears of ;he elders of that
city, and they ſhall take him into the
city to them, and give him a place, and
he ſhall dwell with them. And if the
5 avenger of blood purſue after him, they
ſhall not deliver the ſlayer into his
hand; becauſe he ſmote his neighbour
without deſign, and hated him not
aforetime. And he ſhall dwell in that
6 city till he ſtandeth before the congrega-
tion in judgement, *and* until the [m] death
of the High prieſt, that ſhall be in
thoſe days; then ſhall the ſlayer re-
turn, and come to his own city, and to
his houſe in the city which he fled from.

XXI.

[e] *Sons of thunder*, or *Thunderers*; ſuch, perhaps, as *Jupiter Olympius*, who was repreſented as a man riding on a flying eagle, with thunder and lightning in his hands, in the act of throwing them.

[f] *The pomegranate-preſs.*

[g] Afterwards called *Joppa*, Act. ix. 36. whether from from פּוּ *a mouth*, or יפה *beautiful*, Qu?

[h] Jud. xviii. 29, this city is called לִישׁ *a lion*; here לישם *lions*.

[i] *The likeneſs of that which ſhoots*, or *caſts out* a glory on every ſide. See the uſe of the word, Ezek xxiii. 15, for *crowns* or *chaplets of glory* on the head; and by Jud. ii. 9, they meant חרם, the *ſolar fire* by it. If you take *Sherah* in the ſenſe *Mar. de Calaſio* gives it, of *fætor* or *ſuperfluities*, it would be only calling *the ſolar fire* as a God, *a ſtinking* or *weak thing*, by inverting the name. The *likeneſs* or repreſentation of *the ſolar fire* might be a real fire: thus many nations worſhipped the ſun by an artificial fire, which was deſigned to repreſent that in the ſolar orb; which *orb*, by the way, muſt be as diſtinct *matter* from the fire operating in it, as our fuel is from the fire, heat, and light it forms by melting down or diſſolving the air: and as there always muſt be air naturally round the ſun, (for ſo ſenſeleſs a notion as that of a *vacuum* was never heard of till above three thouſand years after this) they had, as philoſophers, ſome pretence for making their God eternal; and laſt he will as long as our God will let him.

[k] Num. xxxv 6.

[m] He was to be taken into the city at his firſt coming, and to be protected till his cauſe could be heard; and if acquitted of wilful murder, he was to ſtay there till the death of the High Prieſt. See Num. xxxv. 24, & ſeq.

And

7 And they ſet apart Kades in Galilee, in the mountain of Nepthali, and Sechem in the mountain of Ephrim, and Kerit-arbo, which *is* Hebrun, in the
8 mountain of Jeudeh; and beyond Jordan, by Jerichu to the eaſt, they aſſigned Bezer in the wilderneſs in the plain, out of the tribe of Reuben; and [n]Ramut in Gilod out of the tribe of Gad, and Gulan in Baſan out of the
9 tribe of Menaſeh. Theſe *are* the cities that were appointed for all the children of Iſral, and for the ſtranger that ſojourned among them, that whoſoever ſhould ſmite a perſon unawares, might flee thither, and not die by the hand of the avenger of blood, till he [o]ſtood before the congregation.

XXI. AND the heads of the fathers of the Levites came near to Alozer, and to Jehoſua the ſon of Nun, and to the heads of the fathers of the
2 tribes of the children of Iſral, and ſpake to them at Shileh in the land of Canon, ſaying, Jehovah commanded by the hand of Moſes, to give us cities to dwell in, and their ſuburbs for our beaſts.
3 And the children of Iſral gave to the Levites out of their inheritance, at the word of Jehovah, theſe cities and
4 their ſuburbs. And the lot came out for the families of the Ketites: and the children of Aerun the prieſt, *who were* of the Levites, had from the tribe of Jeudeh, and from the tribe of the Simeonites, and from the tribe of Benjamin, by
5 lot, thirteen cities. And the other children of Ket *had* from the families of the tribe of Ephrim, and from the tribe of Dan, and from the half tribe of Menaſeh, by lot, ten cities. And the 6
children of Gerſun *had* from the families of the tribe of Iſſacher, and from the tribe of Aſher, and from the tribe of Nepthali, and from the half tribe of Menaſeh, by lot, thirteen cities.
The ſons of Merari, according to their 7
families, *had* from the tribe of Reuben, and out of the tribe of Gad, and out of the tribe of Zebulun, twelve cities.
And the children of Iſral gave to the 8
Levites theſe cities and their ſuburbs, as Jehovah commanded by the hand of Moſes, by lot.

And they gave out of the tribe of the 9
children of Jeudeh, and out of the tribe of the children of Simeon, theſe cities which were mentioned by name. And 10
the children of Aerun, of the family of the Ketites, of the children of Levi, had *a lot*, for they had the firſt lot.
And they gave them the city of Arbo, 11
the father of Onuk, which *is* Hebrun, in the mountain of Jeudeh, and it's ſuburbs round about it. But the fields 12
of the city and it's villages they gave to Caleb the ſon of Ipeneh for his poſſeſſion.

And to the children of Aerun the 13
prieſt they gave Hebrun the city of refuge for the ſlayer, and it's ſuburbs, and Libneh and it's ſuburbs, and Iter 14
and it's ſuburbs, and Aſtamuo and it's
ſuburbs, and Halan and it's ſuburbs, 15
and Deber and it's ſuburbs, and Oin 16
and it's ſuburbs, and [q]Itheh and it's ſuburbs, *and* Bith-ſemes and it's ſuburbs; nine cities from theſe two tribes. And 17
out of the tribe of Benjamin, Giboun and it's ſuburbs, and Gebo and it's

[n] Deut. iv. 41.

[o] And if guilty of wilful murder, or previous enmity, then he was to die.

[p] *Declination*; by this word they ſeem to have meant the *declination* of the earth; and from their great zeal towards the celeſtial agents, and their knowledge of their operations it appears probable that they had ſome figure of ſcheme to repreſent this extremely beneficial ordinance of the heavens.

ſuburbs.

18 ſuburbs, [q] Onetut and it's ſuburbs, and Olmun and it's ſuburbs; four cities.
19 All the cities of the children of Aerun, the prieſts, *were* thirteen cities and their ſuburbs.
20 And the families of the children of Ket, the Levites that remained of the children of Ket, even they had their lot
21 out of the tribe of Ephrim; and they gave to them Sechem, the city of refuge for the ſlayer, in mount Ephrim, with it's ſuburbs, and Gezer and it's ſub-
22 urbs, and Kebejim and it's ſuburbs, and Bith-harun and it's ſuburbs; four
23 cities. And out of the tribe of Dan, [r] Alteka and it's ſuburbs, and Gibetun
24 and it's ſuburbs, Ailun and it's ſuburbs, Gat-rimun and it's ſuburbs; four
25 cities. And out of the half tribe of Menaſeh, Tonac and it's ſuburbs, and Gath-rimun and it's ſuburbs; two ci-
26 ties. All the cities *were* ten, with their ſuburbs, for the families of the children of Ket that remained.
27 And the children of Gerſun, of the families of the Levites, *had* out of the half tribe of Menaſeh, Gelun, the city of refuge for the ſlayer, in Baſan and it's ſuburbs, and Boſtereh and its ſub-
28 urbs; two cities. And out of the tribe of Iſſacher, Kaſiun and it's ſuburbs,
29 Deberet and it's ſuburbs, Iremut and it's ſuburbs, Oin genim and it's ſub-
30 urbs; four cities. And out of the tribe of Aſher, Meſal and it's ſuburbs, and
31 Obedun and its ſuburbs, Halket and it's ſuburbs, Reheb and it's ſuburbs;
32 four cities. And out of the tribe of Nepthali, Kades in Galilee, the city of refuge for the ſlayer, and it's ſuburbs, and Hamat-dar and it's ſuburbs; and Kartan and it's ſuburbs; three cities.
33 All the cities of the Gerſunites, according to their families, *were* thirteen cities and their ſuburbs.
34 And the families of the children of Merari, the reſt of the Levites, *had* out of the tribe of Zebulun, Ikenom and its ſuburbs, and Karteh and it's ſub-
35 urbs, and Dimneh and its ſuburbs, Nelel and it's ſuburbs; four cities.
36 And out of the tribe of Reuben, Bejer and it's ſuburbs, Jejeh and it's ſuburbs,
37 Kedemut and it's ſuburbs, and Mipot
38 and it's ſuburbs; four cities. And out of the tribe of Gad, Ramet the city of refuge for the ſlayer, in Gilgal, and it's ſuburbs, and [s] Mehanim and it's ſuburbs, Heſbun and it's ſuburbs, Jozer
39 and it's ſuburbs; all the cities, four.
40 All the cities of the ſons of Merari, according to their families that remained of the families of the Levites, even their lot was twelve cities.
41 All the cities of the Levites, within the poſſeſſion of the children of Iſral, *were* forty and eight
42 cities and their ſuburbs. Theſe cities were their's, every city and it's ſuburbs around it; ſo to all theſe cities.
43 And Jehovah gave to Iſral all the land which he ſware to their fathers to give, and they poſſeſſed it and dwelt in
44 it. And Jehovah gave them reſt round about, according to all that he ſware to their fathers; and there ſtood not before them one of all their enemies: all their enemies did Jehovah deliver into their
45 hand[t]. There failed not any thing of all

[q] *Clouds.*

[r] Called alſo Altekeh, ch. xix. 44; *a God that preſided over ſpinning, a Minerva.* See מקוא, 2 Chron. i. 16. *raw ſilk* which the worm ſpues out, or *thread.* Comp. מקוה, 1 King. x. 28. *A ſpider,* by the ſtory of *Minerva's* turning a ſkilful ſpinner into one, ſeems to have been one of the *inſignia* with the idol of this God, and it is a very proper one.

[s] Gen. xxxii. 2. *Thoſe who encamp about us,* meaning Jehovah Aleim.

[t] But their enemies, whom the mercy of God ſpared to give them time for repentance, being awakened by this terrible execution of divine wrath, became

all the good things which Jehovah had ſpoken to the houſe of Iſral; all came to paſs.

XXII. THEN Jehoſua called the Reubenites, and the Gadites, and the half tribe of
2 Menaſeh, and ſaid to them, ye have kept all that Moſes the ſervant of Jehovah commanded you, and ye have obeyed my voice in all that I com-
3 manded you: ye have not forſaken your brethren theſe many days to this day, and ye have kept the charge of the commandments of Jehovah your Aleim.
4 And now Jehovah your Aleim hath given reſt to your brethren, as he ſpake to them: now, therefore, turn ye, and get you to your tents, into the land of your poſſeſſion, which Moſes the ſervant of
5 Jehovah gave you beyond Jordan: only take the utmoſt care to do the commandments and the law which Moſes the ſervant of Jehovah commanded you; to love Jehovah your Aleim, and to walk in all his ways, and to keep his commandments, and to adhere to him, and to ſerve him with all your heart and
6 with all your ſoul. And Jehoſua bleſſed them, and ſent them away; and they went to their tents.

7 And to half of the tribe of Menaſeh Moſes gave in Baſan, and to half of them Jehoſua gave among their brethren on this ſide Jordan weſtward; and Jehoſua ſent them away alſo to their
8 tents, and bleſſed them. And he ſpake to them, ſaying, return ye with great riches to your tents; and with very much cattle, with ſilver, with gold, and with braſs, and with iron, and with very much cloathing; divide ye the ſpoil of your enemies with your brethren.

9 And the children of Reuben, and the children of Gad, and half of the tribe of Menaſeh returned, and went away from the children of Iſral, from Shileh, which is in the land of Canon, to go to the land of Gilod, to the land of their poſſeſſion, of which they were put in poſſeſſion, according to the command of Jehovah by Moſes.

10 And they came to the borders of Jordan, which are in the land of Canon; and the children of Reuben, and the children of Gad, and the half tribe of Menaſeh built there an altar by Jordan, a great altar to ſight.

11 And the children of Iſral heard ſay, behold, the children of Reuben, and the children of Gad, and the half tribe of Menaſeh have built an altar over againſt the land of Canon, at the borders of Jordan, over againſt the children
12 of Iſral. And when the children of Iſral heard *of it*, all the congregation of the children of Iſral gathered together to Shileh, to go up to war againſt them.
13 And the children of Iſral ſent to the children of Reuben, and to the children of Gad, and to the half tribe of Menaſeh, into the land of Gilod, Phinehas
14 the ſon of Alozer the prieſt, and ten of the chiefs with him, one chief for each houſe of a father, throughout all the tribes of Iſral; and each of them *was* the head man of the houſe of *their* fathers
15 among the thouſands of Iſral. And they came to the children of Reuben,

became better men, as we may judge by Aruneh the Jebuſite, (2 Sam. xxiv.) among many others; and the Iſralites being proud with victory, and rich with the ſpoils of the country too ſoon degenerated; and the caſe was changed ſo far in a little time, that the remaining Canonites prevailed againſt them in many parts of the country, and refuſed that *levy* and ſubmiſſion by which they had acknowledged their right to the whole country by living as ſervants under them; and as Iſral ſinned, they became lords over them: for God knoweth nothing of partial favour, or of *a predeſtination*, which is arbitrary, and hath no regard to the faith and obedience of the parties.

and to the children of Gad, and to the half tribe of Menaſeh, into the land of Gilod; and they ſpake to them, ſaying,
16 thus ſaith the whole congregation of Jehovah, what treſpaſs *is* this, which ye are committing againſt the Aleim of Iſral, to turn away this day from after Jehovah in building you an altar for you to [u] rebel this day againſt Jehovah?
17 Is the [w] iniquity of Pour too little for us, which we are not cleanſed from unto this day, and the plague was on the con-
18 gregation of Jehovah, that ye turn away this day from after Jehovah? and ye will rebel to-day againſt Jehovah, and to-morrow he will be wroth
19 with all the children of Iſral. But if the land of your poſſeſſion be [x] unclean, paſs ye over into the land of the poſſeſſion of Jehovah, where the tabernacle of Jehovah dwelleth, and take poſſeſſion among us, and rebel not againſt Jehovah, nor rebel againſt us, in building you an altar, beſides the al-
20 tar of Jehovah our Aleim. Did not Achan the ſon of Zerah commit a treſpaſs in the devoted thing, and wrath was upon all the children of Iſral? and he did not die, one man alone, for his iniquity.
21 And the children of Reuben, and the children of Gad, and the half tribe of Menaſeh, anſwered and ſaid to the
22 heads of the thouſands of Iſral, the Lord, the Aleim Jehovah, the Lord, the Aleim Jehovah, he knoweth, and Iſral they ſhall know, if for rebellion, or if for treſpaſs againſt Jehovah, (ſave
23 us not this day;) *it is* that we have built an altar to turn away from after Jehovah, or if it be to offer burnt-offerings upon it or bread-offering; or if it be to offer peace-offerings, let Jehovah himſelf require *it*; and if we have not 24
done *this* thing out of ſolicitude, on ſet purpoſe, ſaying, in time to come your children will ſpeak to our children, ſaying, what have ye to do with Jehovah the Aleim of Iſral? for Jehovah 25
hath made Jordan the bounds between us and you, ye children of Reuben, and ye children of Gad; ye have no part in Jehovah: and your children will make our children to ceaſe from fearing Jehovah. And we ſaid, let us now pro- 26
vide for ourſelves, and build an altar, not for burnt-offerings nor for ſacrifice; but 27
that it *may be* a witneſs between us and you, and the generations after us, for the performance of the ſervice of Jehovah before him with our burnt-offerings, and with our ſacrifices, and with our peace-offerings; and that your children may not ſay in time to come to our children, ye have no part in Jehovah. And we ſaid, if 28
they ſay *ſo* to us or to our generations in time to come, then we will ſay, behold, the pattern of the altar of Jehovah, which our fathers made, not for burnt-offering nor for ſacrifice, but *that* it *might be* a witneſs between us and you. Far be it from us to rebel againſt 29
Jehovah, to turn away this day from after Jehovah, to build an altar for burnt-offering, for bread-offering, or for ſacrifice, beſides the altar of Jehovah our Aleim, which *is* before his tabernacle.

And Phinehas the prieſt, and the 30
chiefs of the congregation, and heads of the thouſands of Iſral, who *were* with him, heard theſe words which the chil-

[u] One deviation always introduces another; and the firſt is rebellion againſt God, in diſobeying his command; *thou ſhalt not add to, nor take from* what is revealed.

[w] Which brought a plague upon us, Num. xxv. 3, 4. Deut. iv. 3. Pſal. cvi. 29. and hath left an infection behind it, as every ſchiſm or hereſy doth.

[x] The *impaſſioned irregularity* in the conſtruction of this ſpeech is very natural and beautiful. Comp. Exod. xvi. 8. 1 Sam. xxv. 22. *Editor.*

dren

dren of Reuben, and the children of Gad, and the children of Menaſeh ſpake, and it was good in their ſight.
31 And Phinehas the ſon of Alozer the prieſt ſaid to the children of Reuben, and to the children of Gad, and to the children of Menaſeh, this day we know that Jehovah *is* among us, becauſe ye have not treſpaſſed againſt Jehovah this treſpaſs; now ye have delivered the children of Iſral out of the hand of Jehovah.
32 And Phinehas the ſon of Alozer the prieſt, and the chiefs, returned from the children of Reuben, and from the children of Gad, from the land of Gilod to the land of Canon, to the children of Iſral, and brought them word.
33 And the thing was good in the ſight of the children of Iſral; and the children of Iſral bleſſed the Aleim, and talked not of going up againſt them to war, to deſtroy the land which the children of Reuben, and the children of Gad
34 dwelt in. And the children of Reuben, and the children of Gad called the altar, But it *is* a witneſs that Jehovah the Aleim *is* between us [xx].

XXIII. AND many days after that Jehovah had given reſt to Iſral from all their enemies round about, and Jehoſua was old,
2 being advanced in years, Jehoſua called for all Iſral, for their elders, and for their heads, and for their judges, and for their officers, and ſaid to them, I am
3 old, I am advanced in years; and ye have ſeen all that Jehovah hath done to all theſe nations becauſe of you; for Je-
4 hovah your Aleim fought for you. Behold, I have caſt to you theſe nations that remain for an inheritance for your tribes, from Jordan, and all the nations, which I have cut off, to the great ſea at the going in of the ſun. And Jehovah 5
your Aleim, he hath driven them before you, and driven them out from your preſence, and ye poſſeſs their land, as Jehovah your Aleim ſpake to you: be 6
ye therefore very reſolute to keep and to do all that is written in the book of the law of Moſes; not to turn aſide from it to the right hand or to the left; that 7
ye go not unto theſe nations, that remain with you; and that ye make no memorials [y] in the name of their Aleim, nor ſwear *by*, nor ſerve them, nor bow down yourſelves to them; but ye ſhall 8
adhere to Jehovah your Aleim, as ye have done to this day; for Jehovah 9
hath driven out from before you nations great and mighty; and you, not a man hath ſtood before you unto this day.
One man of you hath driven a thouſand, 10
for Jehovah your Aleim, he fought for you, as he promiſed you: ye ſhall 11
therefore take great heed on your ſouls to love Jehovah your Aleim. But if ye 12
turn at all, and adhere to the remainder of theſe nations, theſe that are left with you, and ſhall make marriages with them, and ſhall go in unto them, and they to you, know for a certainty that 13
Jehovah will no more drive out theſe nations from before you; and they will be a trap and a ſnare to you, and a ſcourge on your ſides, and thorns in your eyes, till ye periſh from off the good land which Jehovah your Aleim hath given you. And be- 14
hold, I *am* going this day the way of all the earth, and ye know in all your heart, and in all your ſoul, that not one thing hath failed of all the good things which Jehovah your Aleim ſpake concerning you; all have come to paſs to you;

[xx] That we have a common right in the altar of Jehovah, and ſo in Jehovah himſelf.

[y] See Iſa. lxvi. 3, in the Heb.

you; not one thing hath failed of them.
15 And it will be, *that* as every good thing is come unto you, which Jehovah your Aleim ſpake concerning you, ſo will Jehovah your Aleim bring upon you every evil thing, till he have deſtroyed you from off the good land, which Jehovah your Aleim hath given you;
16 when ye tranſgreſs the purification of Jehovah your Aleim, which he hath commanded you, and go and ſerve other Aleim, and bow down yourſelves to them, and the anger of Jehovah be kindled againſt you, and ye periſh ſuddenly from off the good land which he hath given you.

XXIV. AND Jehoſua gathered together all the tribes of Iſral to Sechem; and he called for the elders of Iſral, and for their heads, and for their judges, and for their officers; and they preſented
2 themſelves before the Aleim. And Jehoſua ſaid to all the people, thus ſaith Jehovah the Aleim of Iſral, your fathers dwelt beyond the [z] river in old time, Terah the father of Abrem and
3 the father of Nahur; and they ſerved other Aleim. And I took your father Abrem from the other ſide of the river, and led him through all the land of Canon, and I multiplied his ſeed,
4 and I gave him Iſaak; and to Iſaak I gave Jacob and Eſau; and to Eſau I gave mount Soir, that he ſhould poſſeſs it; but Jacob and his children
5 went down into Egypt. And I ſent Moſes and Aerun, and ſmote the Egyptians, according to what I did among them, and afterwards I brought
6 you out. So I brought your fathers out of Egypt, and ye came to the ſea; and the Egyptians purſued after your fathers with chariots and with horſemen to the Red ſea. And they cried 7
to Jehovah, and he put darkneſs between you and the Egyptians, and brought the ſea upon them, and covered them: and your eyes ſaw what I did to the Egyptians; and ye dwelt
in the wilderneſs many days. And 8
I brought you into the land of the Amorites, who dwelt on the other ſide Jordan, and they fought with you; and I gave them into your hand, and ye poſſeſſed their land; and I deſtroyed them from before you. And Balak the 9
ſon of Jepur, king of Moab, aroſe and fought againſt Iſral, and he ſent and called for Balom the ſon of Bour to curſe you. And I would not hearken 10
to Balom; and he bleſſed you altogether; and I delivered you of his hand. And ye paſſed Jordan, and ye 11
came to Jerichu; and the men of Jerichu fought againſt you, the Amorites, and the Perizites, and the Canonites, and the Hetites, and the Gergaſites, and the Hivites, and the Jebuſites; and I gave them into your hand. And I ſent the hornet before 12
you, and it drove them out, *even* the two kings of the Amorites from before you, not with thy ſword, nor with thy bow. And I gave you a land in which 13
ye laboured not; and cities which ye did not build, and ye dwelt in them; of the vineyards and olive-yards, which ye did not plant, are ye eating.

And now, fear Jehovah, and ſerve 14
him in ſincerity and in truth, and [a] put away the Aleim which your fathers ſerved beyond the river, and in Egypt,

[z] Euphrates, at Aur of the Chaldeans.

[a] This is ſpoken of their *repreſentative Gods*, not of what they thought *God*, for *that* could not be removed; and it is not at all unlikely but that ſome of the holy line before Abrem, and in Egypt afterwards, [many perhaps there] had worſhipped the heavens, at leaſt in conjunction with Jehovah; and thoſe images or hieroglyphical books as we may call them,

15 and ſerve Jehovah. And if it be evil in your ſight to ſerve Jehovah, [b] chuſe ye this day whom ye will ſerve; whether the Aleim whom your fathers ſerved, who *were* beyond the river, or the Aleim of the Amorites in whoſe land ye dwell; but *as for* me and my
16 houſe, we will ſerve Jehovah. And the people anſwered, far be it from us to forſake Jehovah, to ſerve other
17 Aleim; for Jehovah our Aleim, he *it is* who brought us up, and our fathers, out of the land of Egypt, out of the houſe of bondage, and who did thoſe great ſigns before our eyes, and preſerved us in all the way which we went, and among all the peoples among
18 whom we paſſed. And Jehovah drove out all the peoples, and the Amorites, the inhabitants of the land, from before us: we will even ſerve Jeho-
19 vah, for he is our Aleim. And Jehoſua ſaid to the people, ye will not be [c] able to ſerve Jehovah, for he *is* [d] holy Aleim; he *is* a jealous Lord; he will not bear with your tranſgreſ-
20 ſions and with your ſins, when ye forſake Jehovah and ſerve the Aleim of ſtrangers; and he will turn and do evil to you, and conſume you, after that he hath done good to you. And 21
the people ſaid unto Jehoſua, nay, [e] but we will ſerve Jehovah. And 22
Jehoſua ſaid to the people ye *are* [f] witneſſes againſt yourſelves, that ye have choſen Jehovah for yourſelves, to ſerve him; and they ſaid, we *are* witneſſes. And now, put away the Aleim 23
of the [g] ſtrangers that *are* among you, and incline your heart to Jehovah the Aleim of Iſral. And the people ſaid 24
unto Jehoſua, we will ſerve Jehovah our Aleim, and his voice we will obey. And Jehoſua cut a [h] purification with 25
the people on that day, and made *it* a law and [i] ſtatute for them in Sechem.

And Jehoſua wrote theſe things in 26
the [k] book of the law of the Aleim; and Jehoſua took a great [l] ſtone, and ſet it up under the [m] oak, which *was* by the ſanctuary of Jehovah. And Jehoſua 27
ſaid to all the people, behold, this ſtone ſhall be a witneſs for us; for it hath heard all the words of Jehovah, which he hath ſpoken with us; and it ſhall be a witneſs againſt you, leſt ye prove falſe to your Aleim. And Jehoſua ſent the peo- 28
ple away, every one to his inheritance.

them, which were the Gods they were to remove, had led them into wrong notions about Jehovah, or might do ſo, and therefore were to be removed; Jacob buried them, and Moſes deſtroyed them by fire; and ſo ſhould the many *falſe Gods* or *metaphyſical portraits of Jehovah*, under various titles, be ſerved among us. This itch of deviſing *new Gods*, or new deſcriptions of God, and *demonſtrations of his attributes*, led the heathen world into an utter ignorance of the true God, and into a dreadful corruption of morals.

[b] This is a challenge like that of Elijah's, 1 King. xviii. 21. for them to chuſe their God, but to ſhew ſome ground or reaſon for their choice. Their fathers beyond the river were deſtroyed by the Chaldeans, and the Gods of the Amorites by themſelves. Whom then ſhould they chuſe but Jehovah, who had given ſuch miraculous proofs under Jehoſua of his power?

[c] This is not ſpoken to diſcourage them, but to raiſe their zeal and emulation, and forewarn them of the great care that would be neceſſary to preſerve the faith, when ſo many would ariſe to deſtroy it—"Work out your own ſalvation with fear and trembling," "for grievous wolves will enter in." See Exod. xxiii. 21.

[d] 1 Pet. i. 15, 16.

[e] They give their reaſons, ver. 17.

[f] Both againſt themſelves and their poſterity, that Jehovah had given them ſufficient evidence that he alone was Aleim in heaven above and earth beneath; and that if they had not choſen him, it would have been at their own peril; but the ſpirit of innovation Jehoſua foreſaw would ſoon be at work, and forewarns and fore-arms them by this tranſaction.

[g] To the commonwealth of Iſral.

[h] Cutting the calf aſunder, paſſing between the parts, and purifying them by ſprinkling them with the blood. Comp. Exod. xxiv. 5, & ſeq.

[i] As an act obligatory on them and their children.

[k] In the book of the public records, kept in the temple by the prieſts.

[l] As a memorial, which was in uſe before writing.

[m] Jud. ix. 6.

And

29 And after theſe things, Jehoſua the ſon of Nun, the ſervant of Jehovah, died, *being* an [n] hundred and ten years
30 old. And they buried him in the border of his inheritance, in [o] Timnet-ſherah, which *is* in the mountain of Ephrim,
31 on the north of mount Gos. And Iſral ſerved Jehovah all the days of Jehoſua, and all the days of the elders who out-lived Jehoſua, and who had known all the work of Jehovah, which he did for Iſral.

32 And the bones of [p] Joſeph, which the children of Iſral brought up out of Egypt, they buried in Sechem, in the portion of the field, which Jacob purchaſed of the ſons of [q] Hamur, father of Sechem, for an hundred keſitehs; and [r] they became the inheritance of the
33 children of Joſeph. And Alozer the ſon of Aerun died, and they buried him in the hill of Phinehas his ſon, which was given him in the mountain of [s] Ephrim.

[n] But what year of the world? Qu?

[o] Ch. xix. 50.

[p] And of the other Patriarchs, Act. vii. 15, 16.

[q] Gen. xxxiii. 19. father of the city of Sechem, called *Emmor of Sechem*, Act. vii. 16.

[r] *i. e.* Sechem, and that particular ſpot of ground, *they* were given to Ephrim.

[s] In order to be near the tabernacle.

Theſe hiſtorical books of *Jehoſua* and *Judges* appear to be extracts from the public records, or Manuals, containing the moſt material events for common uſe; and being made in the time of the prophets, and received as authentic by the people in general, are not to be diſputed now.

The

The BOOK of

JUDGES.

Jeudeh and Simeon CHAP. I. *wage war with the Canonites.*

I. AFTER the death of Jehoſua, the children of Iſral [a] enquired of Jehovah, ſaying, who ſhall go up for us againſt the Canonites firſt, to fight
2 againſt them? And Jehovah ſaid, Jeudeh ſhall go up, behold, I have given
3 the land into his hand. And Jeudeh ſaid to Simeon his brother, go up with me into my lot, that we may fight againſt the Canonites; and I will go likewiſe with thee into thy lot: and
4 Simeon went with him. And Jeudeh went up; and Jehovah gave the Canonites and the Perizites into their hand; and they ſmote of them about ten thou-
5 ſand men, in Bezek. And they came upon Adoni-bezek, at [b] Bezek, and fought againſt him; and they ſmote the
6 Canonites and the Perizites. And Adonibezek fled, and they purſued after him, and took him; and they [c] cut off
7 his thumbs and his great toes. And Adoni-bezek ſaid, ſeventy kings with their thumbs and great toes cut off have been picking up *their meat* under my table; as I have [d] done, ſo hath the Aleim requited me. And they brought him to Jeruſalem, and he died there. And the 8
children of Jeudeh fought againſt Jeruſalem, and took it, and ſmote it with the edge of the ſword, and burnt the city with fire.

And afterwards the children of Jeu- 9
deh went down to fight againſt the Canonites that dwelt in the mountain, and in the ſouth, and in the plain.
And Jeudeh went againſt the Canonites 10
that dwelt in [e] Hebrun; now the name of Hebrun at firſt *was* the city of Arbo; and they ſmote Seſi, and Ahiman, and
Talmi. And he went from thence 11
againſt the inhabitants of Debir; now the name of Debir at firſt *was* Kerit-ſepher. And Caleb ſaid, he that 12
ſmiteth Kerit-ſepher and taketh it, I will give [f] him Ocſeh my daughter to

[a] At the oracle by the High Prieſt, who with his ephod on, and conſequently in his other pontificalia, among which was the breaſt-plate, conſulted *vivâ vôce*. In 1 Sam. xxiii. 9, David bad Abiather bring the ephod, and ſaid, [no doubt by the proper officer] O Lord God, &c. David could not wear the prieſt's habit.

[b] Lightning.

[c] What an outcry would our prejudiced objectors againſt the ſcriptures have raiſed here, concerning the barbarous cruelty of Jeudeh, had not the next verſe cleared up the myſtery; but where the reaſons of *God*'s proceedings are not given, common ſenſe may tell us that what God does muſt be right, and charity in other caſes, that there might be reaſons, though they are not aſſigned.

[d] Bad as Chriſtians are, their corruption and depravity falls infinitely ſhort of what we read of among the idolaters.

[e] See Joſh. x. 36, and xv. 13. But Hebrun, like Jeruſalem and other places, that had been burnt by Jehoſua, had recovered themſelves between that time and this.

[f] See Joſh. xv. 16. but Caleb, as well as Jehoſua, had in all probability been dead ſome years.

wife.

13 wife. And Otnial the ſon of Kenez, the brother of Caleb, younger than him, took it; and he gave him Ocſeh his
14 daughter to wife. And when he came to her, ſhe moved him to aſk a field of her father; and when ſhe lighted from off the aſs, Caleb ſaid to her, what
15 wouldeſt thou? And ſhe ſaid to him, give me a [g] bleſſing, for thou haſt given me the land of the ſouth; give me alſo ſprings of water. And Caleb gave her the upper ſprings and the lower ſprings.

16 And the children of the [h] Kenite, father-in law to Moſes, came up from the [hh] city of the palm-trees with the children of Jeudeh, to the wilderneſs of Jeudeh, which *is* in the ſouth of Ored,
17 and went and dwelt with the people. And Jeudeh went with Simeon his brother, and they ſmote the Canonites that dwelt at Jepat, and laid it under a [i] curſe, and called the name of the city [k] Hormeh.
18 And Jeudeh took Gaza and it's coaſts, and Aſkalun and it's coaſts, and Okrun
19 and it's [l] coaſts. And Jehovah was with Jeudeh, ſo that he got poſſeſſion of the mountain, but [m] he could not drive out the inhabitants of the valley, for
20 they had chariots of iron. And they gave Hebrun to Caleb, as Moſes ſaid; and he [n] drove out from thence the three
21 ſons of Onek. And the children of Benjamin did not drive out the Jebuſites, the inhabitants of Jeruſalem; but the Jebuſites dwell with the children of Benjamin in Jeruſalem to this day.

22 And the houſe of Joſeph, they alſo went up to Bith-al; and Jehovah *was* with them. And the houſe of Joſeph
23 [o] ſent ſpies to Bith-al; now the name of the city before was Luz [p]. And they
24 who kept watch ſaw a man coming out of the [q] city, and they ſaid to him, ſhew us, pray, the entrance into the city and we will ſhew thee kindneſs. And he
25 ſhewed them the entrance into the city; and they ſmote the city with the edge of the ſword: and they let the man go and all his family [r]. And the man went
26 into the land of the Hetites, and built a city, and called the name of it Luz; this *is* it's name to this day.

27 And Menaſeh did not drive our Bithſan and it's towns, nor Tonac and it's towns, nor the inhabitants of Dur and it's towns, nor the inhabitants of Iblom and it's towns, nor the inhabitants of Megidu and it's towns; but the Ca-
28 nonites would dwell in that land. But when Iſral got ſtrong, they laid the Canonites under a levy, and did not entirely drive them out.

29 And Ephrim did not drive out the Canonites that dwelt in Gezer, but the Canonites dwelt among them in Gezer.

30 Zebulun did not drive out the inhabitants of Kitherun, nor the inhabitants of Nelel; but the Canonites dwelt among them, and were under a [s] levy.

31 Aſher did not drive out the inha-

[g] Perhaps *the pool*.
[h] See ch. iv. 11, 17. 1 Sam. xv. 6. 1 Chron. ii. 55. Jer. xxxv. 2.
[hh] See Deut. xxxiv. 3. 2 Chron. xxviii. 15.
[i] *i. e. Curſed, devoted*, See Num. xxi. 2.
[k] And no doubt their wickedneſs deſerved it.
[l] But loſt them again afterwards.
[m] It is not ſaid that *Jehovah* could not conquer them, becauſe they had chariots of iron, but that *Jeudeh* could not; providence not aſſiſting them ſo far, and without God they could do nothing.
[n] Though not at this time, but before the death of Jehoſua.
[o] Heb. *cauſed to be deſcried.*
[p] Gen. xxviii. 19.
[q] Which had been deſtroyed by Jehoſua, but rebuilt or repaired. The man, here mentioned, it is likely, was making his eſcape from the ſiege.
[r] Comp. Joſh. vi. 23.
[s] *i. e.* Of men to work for them.

bitants

bitants of Ocu, nor the inhabitants of Sidon, and Ahaleb, and Acazib, and
32 Halbeh, and Apik, and Rehab; but the Aſherites dwelt among the Canonites, the inhabitants of the land; for they did not drive them out.
33 Nepthali did not drive out the inhabitants of Bith-ſemes, nor the inhabitants of Bith-onut, but dwelt among the Canonites, the inhabitants of the land; and the inhabitants of Bith-ſemes and Bith-onut were under a levy to them.
34 And the Amorites preſſed the children of Dan up into the mountain; for they did not ſuffer them to come
35 down into the valley. And the Amorites would dwell in mount [t] Heres, in Ailun, and in Sholbim; but the hand of the houſe of Joſeph was heavy *upon them*, and they were under a levy.
36 And the coaſt of the Amorites *was* from the going up to Okerbim, from the rock and upwards.

II. AND the [u] angel of Jehovah came up from Gilgal to Bochim, and ſaid, I brought you up out of Egypt, and brought you into the land which I ſware to your fathers; and I ſaid, I would not break my purification
2 with you for ever; and ye ſhall cut no purification for the inhabitants of this land; ye ſhall throw down their altars: but ye have not obeyed my voice: what
3 is this ye do? And I ſaid alſo, I will not drive them out from before you, for they ſhall be [w] watchful enemies againſt you, and their Aleim ſhall be a ſnare to you. And 4
when the angel of Jehovah ſpake theſe words to [x] all the children of Iſral, they lift up their voice and wept. And they 5
called the name of the place Bochim; and they ſacrificed there to Jehovah.
And Jehoſua [y] ſent away the people; 6
and the children of Iſral went, every one to his inheritance, to poſſeſs the land. And the people ſerved Jehovah 7
all the days of Jehoſua, and all the days of the elders who [z] outlived Jehoſua, who had ſeen all the great work of Jehovah which he had done for Iſral. And Jehoſua 8
the ſon of Nun, the ſervant of Jehovah, died, *being* an hundred and ten years old. 9
And they buried him in the coaſt of his inheritance, in Timnet-heres, in the mountain of Ephrem, on the north of mount Gos. And all that generation alſo was 10
gathered to their fathers; and another generation was riſen up after them, who knew not Jehovah, nor yet the work which he had done for Iſral.
And the children of Iſral did evil in 11
the ſight of Jehovah, and ſerved the [a] Baols, and forſook Jehovah the Aleim 12
of their fathers, who brought them out of the land of Egypt, and went after other Aleim, of the Aleim of the peoples round about them, and worſhipped them, and provoked Jehovah: and they forſook 13
Jehovah, and ſerved Baol and [b] Oſterut.

[t] *The ſolar fire.*

[u] *The angel* was Jehovah in human appearance. See Gen. xviii. The camp had been at Gilgal during the war, and, it is likely, whilſt they were rebuilding the cities they had burnt; and God had continued his intercourſe with them there, but now made his appearance at Bochim, named ſo from the *weeping* of the people, ver. 4; and by what follows, *the time* ſeems to have been when Jehoſua made that public remonſtrance to them, Joſh xxiii, and xxiv, which occaſioned that renewal of the war, which this book begins with.

[w] As *hunters*, who way-lay and watch at the ſide.

[x] Poſſibly, in that ſolemn aſſembly, Joſh. xxiv.

[y] A little before his death, Joſh. xxiv. 28.

[z] But as Jehoſua died at a hundred and ten, it is likely there were none to out-live him a great while; and we are beginning their hiſtory again where Joſh. xxiv. left it.

[a] Which, among other inſignia, had a bull or cow with the human figure.

[b] Named from a circle of ſtars round the head, horns, neck, or &c. of the bull, from עישת *bright*, and תר *a circle*. But the religious maſquerades, and the luſts natural and unnatural, human and beſtial, which were conſecrated, and reckoned *holy* at them, ſeem to have been the grand temptations to idolatry. See Lev. xviii. 24. and Rom. i. 26.

14 And the anger of Jehovah was kindled againſt Iſral; and he gave them into the hand of ſpoilers, and they ſpoiled them; and he ſold them into the hand of their enemies round about, and they could no longer ſtand before their enemies:
15 whereſoever they went out, the hand of Jehovah was againſt them for evil, as Jehovah had ſaid, and as Jehovah had ſworn to them; and they were greatly diſtreſſed.
16 And Jehovah raiſed them up judges, who ſaved them out of the hand of
17 thoſe that ſpoiled them; and they did not hearken even to their judges, becauſe they went a whoring after other Aleim, and bowed down themſelves to them: they turned aſide quickly out of the way which their fathers walked in, to obey the commandments of Jeho-
18 vah; they did not do ſo. And when Jehovah raiſed them up judges, Jehovah was with the judge, and ſaved them out of the hand of their enemies all the days of the judge; for Jehovah repented becauſe of their groaning under their oppreſſors, and thoſe who diſtreſſed
19 them. And when the judge was dead, they turned, and became worſe than their fathers, in walking after other Aleim, to ſerve them and to bow down to them; they fell not from their doings and from their ſtubborn way.
02 And the anger of Jehovah was kindled againſt Iſral, and he ſaid, becauſe this nation tranſgreſs my purification, which I commanded their fathers, and obey
21 not my voice, I alſo will no more drive out before them any of the nations
22 which Jehoſua left when he died [c]; that Iſral may be tried by them, whether they will keep the ways of Jehovah, to walk in them, as their fathers kept *them*, or not. Therefore Jehovah left 23
theſe nations without driving them out haſtily, and gave them not into the hand of Jehoſua.

AND theſe *are* the nations which Je- III.
hovah left to try all thoſe of Iſral by, who had not known all the wars of
Canon; only to teach the generations 2
of the children of Iſral, to learn them war, ſuch only who knew it not before;
namely five lords of the Philiſtines, 3
and all the Canonites, and the Sidonians, and the Hivites who dwell in mount Lebanun, from mount Baolhermun to the entrance into Hamath.
And they were to try Iſral by, to know 4
whether they would obey the commandments of Jehovah, which he commanded their fathers by the hand of Moſes.

And the children of Iſral dwelt among 5
the Canonites, the Hetites, and the Perizites, and the Hivites, and the Jebuſites: and they took their daughters 6
to them for wives; and their daughters they gave to their ſons, and ſerved their
Aleim. And the children of Iſral did 7
evil in the ſight of Jehovah, and ſerved the Baols and the Aſhrehs [d].

And the anger of Jehovah was kindled 8
againſt Iſral, and he ſold them into the hand of Cuſan-reſotim, king of Meſopotamia; and the children of Iſral ſerved Cuſan-reſotim [dd] eight years.
And the children of Iſral cried to Jeho- 9
vah; and Jehovah raiſed up a deliverer to the children of Iſral, [e] Otnial the

[c] Joſh. xxiii. 13.

[d] Hitherto we have an epitome of the hiſtory as far as this book goes; it was not therefore compiled, till after the time of Sampſon, with whoſe ſtory the hiſtory ends, though ſome extraordinary pieces of hiſtory are added, which happened in the mean time.

[dd] But how long was it from their entering Canon to the time of this invaſion by Cuſan?

[e] Who was old enough to command in the expedition againſt Kerit-ſepher, in Jehoſua's time, See Joſh. xv. 16, 17.

ſon

ſon of Kenez, brother of Caleb, a younger
10 than he, who ſaved them. And the ſpirit of Jehovah was upon him, and he judged Iſral; and he went out to war; and Jehovah gave Cuſan-reſotim, king of Aram, into his hand; and his hand prevailed againſt [f] Cuſan-reſotim.
11 And the land had reſt forty years; and Otnial the ſon of Kenez [g] died.
12 And the children of Iſral again did evil in the ſight of Jehovah; and Jehovah encouraged Oglun king of Moab againſt Iſral, becauſe they did evil in
13 the ſight of Jehovah. And he gathered to him the children of Amun and Omelek, and went and ſmote Iſral; and they got poſſeſſion of the city of
14 Palm-trees. And the children of Iſral ſerved Oglun the king of Moab eigh-
15 teen years. And the children of Iſral cried to Jehovah, and Jehovah raiſed them up a deliverer, Ahud the ſon of Gera, a Benjamite, a man whoſe right hand was contracted: and the children of Iſral ſent a preſent by him to Oglun
16 king of Moab. And Ahud made him a dagger of two edges, a cubit it's length; and he girded it on under his garments
17 on his right thigh. And he brought the preſent to Oglun the king of Moab;
18 and Oglun *was* a very fat man. And when he had [h] done offering the preſent, he ſent away the people that carried the preſent; but he returned himſelf from 19
the graven [i] ſtones which *are* at Gilgal, and ſaid, I have a ſecret matter for thee, O king; and he ſaid, [k] be ſilent; and all that ſtood by him went out from him. And Ahud came to him, and he 20
was ſitting in a cool upper room, which he had, by himſelf alone: and Ahud ſaid, I have a meſſage from the Aleim to thee; and he aroſe from the ſeat. And Ahud put forth his left hand, and 21
took the dagger from his right thigh, and thruſt it into his belly. And the 22
handle went in alſo after the blade, and the fat cloſed over the blade, that he could not draw the dagger out of his belly, and it went out at his [l] fundament. And Ahud went out into the [m] gallery, 23
and ſhut the doors of the chamber upon him, and locked them. And he went 24
away; and his ſervants came; and when they ſaw that, behold, the doors of the chamber *were* locked, they ſaid, ſurely he covereth his feet in the cooling chamber. And they waited till they 25
were amazed; and behold, he did not open the doors of the chamber; and they took a [n] key, and opened *them*, and behold, their lord *was* fallen dead on the [o] ground. And Ahud eſcaped whilſt 26
they were in confuſion; and he paſſed

[f] Might not Cuſan pretend to revenge Balom's death?

[g] A. M. 2573.

[h] It is uſual to make a great parade, in making ſuch preſents, in the Eaſt, to this day; a liſt of particulars is ſent in, the whole carried along in a pompous manner, and a much greater number of ſervants employed in carrying it than are neceſſary.

[i] Thoſe, it is likely, that were taken out of Jordan, or, at leaſt, a colonade round them.

[k] *i. e.* He bad him ſtay till his people about him were gone out, expecting an information.

[l] Heb. פרישדנת, from פרש, *the entrails*, and שדן, *the emptying out*.

[m] The houſes in warm climates are built for coolneſs, and they uſually have a piazza or cloiſter open before, in the front of their houſes, where they tranſact their common buſineſs; and great houſes have court within court and ſeveral ſuch piazzas. Oglun had retired into the chamber beyond the piazza, and Ohud, after the execution of his bold and heroic attempt, came into the cloiſter, and locked the door of the room, and made off. Oglun was no lawful king of Iſral, and Ahud, no doubt, had a right to take him off by open violence, or by fraud and artifice, and deſtroy the vermin that ate up his country.

[n] Heb. *an inſtrument to open with*; a bar, perhaps, to force open the door, though their locks were (if they were then, as they are uſually now) of wood, and eaſily locked and unlocked.

[o] By which it ſeems to have been a ground floor he was upon: and the room might be called עלית, as the back part of their houſes are often raiſed above the fore part, though on the ground both.

the graven ſtones, and eſcaped to Soirat.
27 And when he came, he blew the trumpet in the mountain of Ephrim; and the children of Iſral went down with him from the mountain, and he
28 before them. And he ſaid, follow after me, for Jehovah hath given your enemies the Moabites into your hand; and they came down after him, and took the fords of Jordan towards Moab; and ſuffered not a perſon to paſs over.
29 And they ſmote of the Moabites at that time, about ten thouſand men, every [p] ſtrong man, and every man of
30 valour; and not one eſcaped. And Moab was humbled that day, under the hand of Iſral; and the land had reſt eighty years.
31 And after him was Shemgar the ſon of Onet; and he ſmote of the Philiſtines ſix hundred men with an [q] ox-goad; and he alſo delivered Iſral.

IV. AND the children of Iſral again did evil in the ſight of Jehovah, when [r] Ahud
2 was dead. And Jehovah ſold them into the hand of Jabin king of Canon who reigned in Hajur, the captain of whoſe hoſt *was* [s] Siſera, who dwelt at [t] Hareſet of
3 the [u] Guim. And the children of Iſral cried to Jehovah, for he had nine hundred chariots of [w] iron; and he oppreſſed the children of Iſral with violence twenty years.
4 And Debureh, a propheteſs, the wife of Lepidut, ſhe judged Iſral at that time. And ſhe dwelt under the palm- 5
tree of Debureh, between Hormeh and Bith-al, in the mountain of Ephrim; and the children of Iſral went up to her for [x] judgement. And ſhe ſent and 6
called for Barak the ſon of Abinom, from Kades of Nepthali, and ſaid to him, hath not Jehovah the Aleim of Iſral commanded *it?* go, and draw to mount Tabur, and take with thee ten thouſand men of the children of Nepthali, and of the children of Zebulun.
And I will draw to thee, to the brook 7
Kiſun, Siſera the captain of the hoſt of Jabin, and his chariots, and his multitude; and I will give them into thy hand. And Barak ſaid to her, if thou 8
wilt go with me, then I will go; but if thou wilt not go with me, I will [y] not go. And ſhe ſaid, I will ſurely go 9
with thee; but the way that thou goeſt ſhall not be to thine honour; for Jehovah will ſell Siſera into the hand of a woman; and Debureh aroſe, and went with Barak to Kades.
And Barak called out Zebulun and
Nepthali to Kades; and ten thouſand 10
men went up at his feet; and Debureh went up with him. Now Heber the 11
Kinite, of the children of Habab, the father-in-law of Moſes, was ſeparated from the Kinites, and pitched his tent at the oak, in the [z] flats which *are* by Kades. And they told Siſera that Barak 12
the ſon of Ahinom was gone up to

[p] Sparing thoſe who could not, and had not hurt them much,

[q] It was a terrible weapon, being a large ſtaff, with a ſharp iron at the end, and of great uſe againſt wild beaſts, being in the nature of a ſpear, as well as of a club and ſtaff; not comparable however to their regular armour. This exploit fell within the laſt mentioned fourſcore years, which ended A.M. 2653.

[r] And Shemgar was not judge after Ahud's death; but his chaſtiſement of the Philiſtines was after Ahud's conqueſt of the Moabites in Judea.

[s] If from סם and רא, it means the *maſter of the horſe*.

[t] From it's manufacture, it is likely, of tools of iron, &c. there.

[u] The name of a people.

[w] See note on ver. 13.

[x] As their judge, to determine their diſputes and doubts, civil and religious.

[y] Being more diſtruſtful, perhaps, of his men, whom he thought her preſence would encourage, than of God's help.

[z] They ſettled firſt in Jeudeh, but likely removed from the tyranny of Moab, ſee Jud. i. 16. being converts to the faith of Iſral, and refugees for religion, and ſubjects now of the commonwealth of Iſral.

mount

13 mount Tabur. And Sisera called out all his chariots, nine [a] hundred chariots of iron, and all the people that *were* with him, from Haresetof the Guim
14 to the brook [b] Kisun. And Debureh said to Barak, arise; for this *is* the day on which Jehovah hath given Sisera into thy hand: is not Jehovah gone out before thee? And Barak went down from mount Tabur, and ten thousand men
15 after him. And Jehovah discomfited Sisera, and all the chariots, and all the multitude, with the edge of the sword, before Barak; and Sisera alighted from
16 the [c] chariot, and fled on foot. And Barak pursued after the chariots, and after the army, to Haresetof the Guim; and all the army of Sisera fell by the edge of the sword; there remained not
17 so much as one. And Sisera fled on foot to the tent of Jaol the wife of Heber the Kinite; for *there was* peace between Jabin king of Hajur and the [d] house of Heber the Kinite.
18 And Jaol went out to meet Sisera, and she said to him, turn in, my lord, turn in unto me, fear not. And he turned in unto her, into the tent; and
19 she covered him with a [e] sheet. And he said to her, give me, I pray thee, a little water to drink, for I am thirsty; and she opened a bottle of milk, and gave him drink, and covered him.
20 And he said to her, stand at the door of the tent, and if any one come and enquire of thee, and say, is there any man here? then thou shalt say, no. Then Jaol 21
Heber's wife took a pin of the tent, [f] and the hammer in her hand, and came softly to him, and drove the pin into his temples, and fixed it into the ground; and he was fast asleep and weary: so he [f] died. And behold, as 22
Barak was pursuing Sisera, Jaol came out to meet him, and said to him, come, and I will shew thee the man whom thou seekest; and he came in to her, and behold, Sisera lay dead, and the pin in his temples. And the Aleim 23
subdued that day Jabin king of Canon before the children of Isral. And the 24
hand of the children of Isral continued prevailing against Jabin king of Canon, till they had cut off Jabin king of Canon.

[g] THEN sang Debureh and Barak the V.
son of Abinom, on that day, saying,
For the deliverance wrought for Isral; 2
for the people's freely offering themselves, bless ye Jehovah: hear, O ye 3
kings, listen, O ye princes; I am singing, *even* I, to Jehovah; I am singing to Jehovah the Aleim of Isral. Jehovah, when 4
thou wentest out of Soir; when thou marchedst from the field of Edom, [h] the earth trembled, the heavens also dropped down, even the clouds dropped down in water: the mountains flowed down 5

[a] Whether the chariots of these רכב *chariot-drivers*, were armed with scythes, &c. or not; we may suppose their armour was made at Haresetat the *forges*, from which Haresetseems to have taken it's name.

[b] 1 King. xviii. 40.

[c] Barak attacked them sword in hand, and made a furious assault on Sisera in particular, who was frighted out of his chariot and the field of battle; and, perhaps, thence his name of ברק *a thunder-bolt* or *flash of lightning*.

[d] But not between Heber and Jabin; for *Heber* had separated himself from *the house* of the Kinites he had belonged to, and was a refugee in Isral, tho' Sisera thought he might more safely trust a Kinite than an Isralite; and thus was *he sold into the hand of a woman*, who, as much as any Isralite, was bound in honour and conscience, as well as in interest, to detest *the cruel oppressor*. See ver. 3.

[e] Called *a hyke*, which is wrapt about the body a days, and is their coverlid in the night.

[f] And if any Isralitish woman would have deserved praise for thus boldly adventuring her life to rid her country of a cruel tyrant, Jaol did so in a higher degree, as being a foreigner, though incorporated into the people of Isral.

[g] The women, with Debureh at their head, with musick and dancing, as Exod. xv. and 1 Sam. xviii. 6.

[h] See Exod. xix. 18. Deut. xxxiii. 2. Hab. iii. 3. Psal. xviii. 11. Isa. lxiv. 3.

before

before Jehovah; [i] thoſe of Sini before
6 Jehovah the Aleim of Iſral. In the
days of [k] Shemgar the ſon of Onet, in
the days of Jaol, the high-ways were
forſaken, and travellers went through
7 bye-ways. The villages failed in Iſral;
they failed, till I aroſe, I Debureh
8 aroſe a mother in [l] Iſral. They choſe
new Aleim; then *was* war at the gates:
was there a ſhield to be ſeen, or a ſpear,
9 among forty thouſand in Iſral? My
heart *is* with the Scribes of Iſral, who
offered themſelves willingly among the
10 people; O, bleſs Jehovah, ye that ride
on [m] white aſſes, ye that ſit in judge-
ment; and meditate *on him* ye that
walk by the way [n]. From the noiſe of
11 the archers, [o] between the places of
drawing water, there did they rehearſe
the righteous acts of Jehovah, his
righteous acts to his villages in Iſral.
Now ſhall the people of Jehovah have
the [p] dominion in the gates. Awake,
awake, Debureh, awake, awake the [q] ſong:
ariſe Barak, and lead thy captivity
13 captive, O ſon of Abinom. Hence ſhall
theſe that remain have dominion over the
noble; the people of Jehovah ſhall have
dominion over the mighty. Out of 14
Ephrim *was* the [r] root of them that were
againſt Omelek; after thee, Benjamin,
with thy people. From Machir came
down Scribes; and out of Zebulun thoſe
that handle the pen of the writer. And 15
the princes of Iſſacher *were* with De-
bureh; and [s] Iſſacher and Barak were
ſent on foot into the valley. For the
diviſions of Reuben, great *were* the
cuttings to the heart; why abodeſt thou 16
among the ſheep-folds to hear the
bleatings of the flocks? for the diviſions
of Reuben *was* deep concern in the
heart. Gilod abode beyond Jordan; 17
and why did Dan remain in ſhips?
Aſher continued in the ſea ports, and
dwelt in his [t] breaches. Zebulun *was* 18
a people *that* expoſed their life to death;
and Nepthali, on the high places of the
[u] field. The kings came *and* fought; 19
then fought the kings of Canon in
Tonac, by the waters of Megidu; they
took no gain of [w] money. The [x] ſtars 20

[i] The ſeveral mountains about the wilderneſs of Sini *flowed down*, as metals do, when melted; for *the glory* of Jehovah appeared and acted here as *fire*.

[k] Ch. iii. 31.

[l] And by *the days of Jaol*, ver. 6. it ſeems that Jaol had been a mother in Iſral before this.

[m] *White*, it is likely, refers to the furniture of their riding aſſes, which is *white* at this day, and covers the aſs almoſt all over.

[n] Pſal. xlix. 1. lxiii. 6. cxlviii.

[o] They had reſervoirs under ground, with large and wide paſſages between them, to convey the water along in time of rain, and to catch the torrents from the hills. In thoſe underground places, and caves, and dens, they taught the poor villagers, who fled from their homes to them, the laws of God, and performed divine ſervice.

[p] The adminiſtration of juſtice in the gates where their courts of juſtice were.

[q] Heb. *the words of the ſong*; and *awake* is applied to the inſtrument to which they ſang, Pſal. lvii. 9. cviii. 3.

[r] The firſt promoters of this expedition were of Ephrim, (as Debureh herſelf was, ch. iv. 5.) but not in equal numbers as came from Benjamin.

[s] A choſen band of Iſſacher made the aſſault with Barak, who was of Nepthali, ch. iv. 6. We find the Omelekites always joining the enemies of the Jews and ſinning againſt them from the very firſt in the wilderneſs; taking up the enmity which Eſau their father had dropt.

[t] Truſting to them for protection, and ſo not joining the common cauſe.

[u] They were firſt encamped on mount Tabur, and often attacked, we need not doubt, by the ſuperior army of Siſera, when fetching in proviſions, or in their camp.

[w] But fought for revenge to deſtroy thoſe who had diſpoſſeſſed them of the country; and they had ſenſe enough to ſee theſe latter had no title to it, whilſt they continued as corrupt as they themſelves were, who were caſt out for the ſame ſins.

[x] Then the ſtars, let our philoſophers ſay what they will, have an influence on our atmoſphere; and Jehovah aſſiſted the ſword of Barak by the wind, rain, or ſun being againſt the enemy; he himſelf directing the powers of that air againſt thoſe who worſhipped them. Comp. 1 Sam. vii. 10.

fought

fought from heaven; from their paths
21 they fought againſt Siſera. The brook
of Kiſun [y] ſwept them away, that an-
cient brook, the brook of Kiſun. O my
ſoul, thou troddeſt down the ſtrong.
22 Then the hoofs of the horſes were
bruiſed by the pranſings, the pranſings
23 of their [z] ſtrong ones. Curſe ye Meruz,
ſaith the angel of Jehovah, curſe ye bit-
terly the inhabitants of it; becauſe they
came not to the [a] help of Jehovah, the help
24 of Jehovah againſt the mighty. Bleſſed
above women is Jaol the wife of Heber
the Kinite; bleſſed is ſhe [b] above women
25 in the [b] tent. He aſked water, ſhe gave
him milk; ſhe brought him butter-
26 milk in a lordly [c] bowl. She put her
hand to the pin, and her right hand to
the workmen's hammer; and ſhe ſtruck
Siſera; ſhe bruiſed his head, and beat it
down, and pierced through his temples.
27 At her feet he bowed down, he fell, he
lay along; at her feet he bowed down,
he fell; where he bowed down, there
28 he fell down [d] dead. The mother of
Siſera looked through a [e] window, and
cried through a lattice, why delayeth
his chariot it's coming? why loiter ſo
his chariot wheels? Her wiſe ladies an- 29
ſwered her; yea, ſhe returned anſwer
to herſelf, Have they not ſucceeded? 30
have they *not* divided the ſpoil? a dam-
ſel or two for the principal men; a
prey of died [f] garments for Siſera, a
prey of died garments embroidered,
embroidered garments, died for the neck
of *thoſe who take* the ſpoil? So ſhall all 31
thy enemies periſh, O Jehovah; and
they that love him ſhall *be* as the [g] ſun
when he cometh forth in his might.
And the land had reſt forty years [h].

AND the children of Iſral did evil in VI.
the ſight of Jehovah; and Jehovah gave
them into the hand of Midin ſeven years.
And the hand of Midin prevailed againſt 2
Iſral: becauſe of the Midinites the chil-
dren of Iſral made them the [i] dens which
are in the mountains, and the caves, and
the ſtrong holds. And if the Iſralites ſowed, 3
the Midinites came up, and the Ome-
lekites, and the [k] children of the eaſt,
and came againſt them, and encamped 4
againſt them, and deſtroyed the produce
of the ground, till thou comeſt to Gazeh,

[y] Heb. *took them in it's graſp*; it's torrent, now ſwolen with the rain from the hills, overwhelmed them, and thus the ſtars fought againſt them in raiſing the rain that ſwelled the brook.

[z] War-horſes.

[a] *The help* which Jehovah was giving them; tho' they knew the hand of God was concerned, yet like the men of Penual and Succut, ch. viii. they would not help.

[b] She expoſed her life to death with a courage above women, to free *her country* and the church of God from a curſed tyrant, under whom they had ſuffered ſo ſe verely, as above; we muſt ſay, *her country*, ſince ſhe was a refugee in it; and if her *courage* and *zeal* deſerve praiſe, bleſſed is ſhe.

[c] Nothing is more refreſhing in extreme heat and thirſt than milk, eſpecially if it be ſouriſh; and butter milk is in thoſe parts, to this day, kept for drink. *Butter* muſt be a wrong word for חמאה here; he could not drink *butter*, but the *milk of butter* he might; and it is ſtill uſual to curdle the milk, and keep the thin part in bottles for uſe. By ch. iv. 19, Jaol brought him *milk* to drink when he aſked for it, and ſhe could do no leſs than bring him ſomething to drink when he bad her, unleſs ſhe had been mad; and we need not be uneaſy about her having violated the rights of hoſpitality, or that *cuſtomary token of inviolable friendſhip* in giving him drink; friendſhip is not due to the devil *in propriâ* or *humanâ formâ*, either to the devil or his agents; and we are bidden to be as wiſe or cunning as ſerpents, while innocent as the dove.

[d] Doth not this imply that he ſtarted up on the firſt blow betwixt ſleeping and waking, but that ſhe beat him down, and then drove the pin quite through his temples.

[e] So Jezebel looked through a window above ſtairs; they have no windows below. See 2 King. ix. 30.

[f] צבק is to *dip* or *die*. There was *a valley of dyers*, 1 Sam. xiii. 18; and by what Siſera's mother ſays her, the Iſralites were famous for dying and embroidery.

[g] The divine glory with which the bodies of the children of the reſurrection are to be cloathed, is re-preſented to us by fire and the light of the ſun: and this compariſon of Debureh's is common in ſacred ſcripture, to repreſent the glory that is to be revealed.

[h] Which ended, A.M. 2693.

[i] Comp. 1 Sam. xiii. 6.

[k] Gen. xxv. 6.

and

and left not a [1] ſubſiſtence for Iſral, nor
5 ſheep, nor ox, nor aſs; for they and
their cattle came up, and their tents;
they came as the locuſts for multitude;
and they and their camels were without
number; and they came into the land
6 to deſtroy it. And Iſral was brought
very low by the Midinites; and the
children of Iſral cried unto Jehovah.
7 And when the children of Iſral cried
to Jehovah becauſe of the Midinites,
8 Jehovah ſent a prophet to the children
of Iſral, and he ſaid to them, thus ſaith
Jehovah the Aleim of Iſral, I brought
you up out of Egypt, and out of the
9 houſe of bondage; and I delivered you
out of the hand of the Egyptians, and
out of the hand of all that oppreſſed you,
and drove them out from before you,
10 and gave you their land. And I ſaid to
you, I *am* Jehovah your Aleim; ye ſhall
not fear the Aleim of the Amorites in
whoſe land ye dwell; but ye have not
obeyed my voice.
11 And the angel of Jehovah came and
ſat under the oak which *is* in Opreh,
which *belonged* to Juaſh the Abi-ozerite;
and Gidoun his ſon was threſhing wheat
in a wine-preſs, to ſave *it* from the Mi-
12 dinites. And the angel of Jehovah ap-
peared to him, and ſaid to him, Jeho-
vah is with thee, thou mighty man of
13 [m] valour. And Gidoun ſaid to him, O
my lord, if Jehovah be with us, why
then is all this come upon us? and
where *are* all his wonders which our fa-
thers have told us of, ſaying, did not
Jehovah bring us up out of Egypt? but
now Jehovah hath forſaken us, and
given us into the hand of the Midinites.
And Jehovah [n] looked upon him, and 14
ſaid, go in this thy might; and thou
ſhalt ſave Iſral out of the hand of the
Midinites: have not I ſent thee?
And he ſaid to him, Oh my [o] lord, 15
wherewith ſhall I ſave Iſral? behold,
my thouſand *is* low in Menaſeh, and
I *am* the youngeſt in my father's houſe.
And [p] Jehovah ſaid to him, becauſe I 16
will be with thee, and thou ſhalt ſmite
the Midinites as one man. And he 17
ſaid to him, if now I have found favour
in thy ſight, then ſhew [q] me a ſign for
what thou ſayeſt to me: depart not 18
hence, I pray thee, till I come to thee,
and bring out my preſent, and ſet be-
fore thee; and he ſaid, I will ſtay till
thy return. And Gidoun went, and 19
dreſt a kid, and an aipheh of fine
flower in cakes; the fleſh he put in a
baſket, and the broth he put in a pot,
and brought *them* to him under the [r] oak,
and ſet *them* by *him*. And the angel of 20
Jehovah ſaid to him, take the fleſh and
the cakes, and lay *them* upon the rock
here, and pour out the broth; and he
did ſo.
And the angel of Jehovah put forth 21
the end of the ſtaff which *was* in his
hand, and touched the fleſh and the
cakes; and a fire went up out of the
rock, and conſumed the fleſh and the
cakes; and the angel of Jehovah de-
parted out of his ſight. And Gidoun 22

[1] During the famine occaſioned by the ravages and tyranny of this embittered enemy, who had ſuffered ſo much from them under Moſes, Alimelech was driven into Moab for bread, Ruth i. 1, 2. and Obed born ſoon after, Ruth iv. 13—17.

[m] They had not quietly ſubmitted, nor this family in particular; and, no doubt, Gidoun, among his brethren, had made a brave reſiſtance, on which this addreſs is founded. See ch. viii. 18.

[n] A glory appearing on the face of the angel in this caſe, as it did in the appearance to Manoeh's wife, ch. xiii. 6.

[o] Gidoun was not yet apprized that the perſon talking to him was any more than a man ſent in the name of God.

[p] Then the angel was Jehovah.

[q] Taking him for a prophet. Comp. 2 Kings xx. 8.

[r] Their modern entertainments are exactly like this, and often under the ſhade of a tree—a ſoup, fleſh in bits, and flat cakes baked on the coals, the hearth, or in pans.

ſaw

ſaw that [s] he *was* the angel of Jehovah; and Gidoun ſaid, alas, my Lord Jehovah! for as much as I have ſeen the angel of Jehovah face to face. And Jehovah ſaid to him, peace *be* to thee; fear not; thou ſhalt not die. And Gidoun built there an altar to Jehovah, and called it [t] Jehovah-ſhalum; to this day it is yet in Opreh of the Abi-ozerites.

And that night Jehovah ſaid to him, take thy father's [u] young bull, and another [w] bullock of ſeven years old, and throw down the altar of Baol which is thy father's, and cut down the Aſhreh which *is* by it; and build an altar to Jehovah thy Aleim upon the top of this rock, according to the order, and take the ſecond bullock, and offer *it for* a [x] burnt-ſacrifice with the wood of the Aſhreh which thou ſhalt cut down. And Gidoun took ten men of his ſervants, and did as Jehovah had ſaid to him; and becauſe he feared his [y] father's houſe, and the men of the city, to do it by day, he did *it* by night.

And the men of the city aroſe in the morning, and behold, the altar of Baol was thrown down, and the Aſhreh, which *was* by it, was cut down, and the ſecond bullock [z] offered upon the altar *that was* built. And they ſaid, one to another, who did this thing? and they aſked, and enquired, and were told, Gidoun the ſon of Juaſh hath done this thing. Then the men of the city ſaid to Juaſh, bring out thy ſon that he may die; becauſe he hath thrown down the altar of Baol, and becauſe he hath cut down the Aſhreh which *was* by it. And Juaſh ſaid to all that ſtood againſt him, will ye contend for Baol? will ye ſave him? let him that will contend for him [a] die with ſtripes: if he *be* Aleim, let him contend for himſelf, becauſe his altar is thrown down. And he called him on that day Jerebaol, ſaying, Let Baol contend with him, becauſe he hath thrown down his altar.

And all the Midinites and the Omelekites and the children of the eaſt gathered together, and [b] paſſed over, and pitched in the valley of Jezroal. And the ſpirit of Jehovah came over Gidoun, and he blew the trumpet; and Abiozer was called out after him. And he ſent meſſengers through all Menaſeh, and they alſo were called out after him. And he ſent meſſengers to Aſher and Zebulun, and to Nepthali, and they came up to meet them.

And Gidoun ſaid to the Aleim, if thou wilt ſave Iſral by my hand as thou haſt ſaid, behold, I will put a fleece of wool in the floor; if the dew be on the fleece only, but *it be* dry on all the earth *beſide*, then I ſhall know that thou wilt ſave Iſral by my hand, as thou haſt ſaid: and it was accordingly; for he aroſe on the morrow, and ſqueezed the fleece, and preſt the dew out of the fleece, a bowl full of water. And Gidoun ſaid

[s] By the perſon diſappearing in fire he was convinced that it was Jehovah in human appearance, whom he had ſeen, and he is afraid of death, as not being holy enough to ſee *God*, See Gen. xxxii. 30. Deut. v. 4, 26. Exod. xxiii. 21. Jud. xiii. 22.

[t] *Jehovah ſend peace*, or *Jehovah hath promiſed peace and ſafety*.

[u] For a ſin-offering. See Lev. iv. 3. Num. xv. 24.

[w] Of ſeven years old, inſtead of ſeven bullocks, or as equivalent, in this time of neceſſity, for a burnt-offering.

[x] To atone for the ſin of the whole congregation. Comp. 2 Chron. xxix. 21,—4.

[y] Not his father's houſehold, but the people of Abiozer, which was his father's houſe.

[z] And burning upon the altar; and the Aſhreh, if it were a large many-breaſted image, as many of them were, would afford wood enough.

[a] Be whipt to death for a fool.

[b] On this ſtir by Gidoun they paſſed over Jordan to ſeek for him.

to the Aleim, let not thy anger be kindled againſt me, and I will ſpeak but this once; let me, I pray thee, try but this once with the fleece; let it now be dry on the fleece only, and on all the ground
40 let there be [c] dew. And the Aleim did ſo that night; for it was dry on the fleece only, and on all the ground there was dew.

VII. AND Jerebaol, who *is* Gidoun, aroſe, and all the people that *were* with him, and pitched by the fountain of [d] Harad; and the camp of the Midinites was on the north of them, beyond the hill of
2 Mureh, in the valley. And Jehovah ſaid to Gidoun, the people that *is* with thee *are* too many for me to give the Midinites into their hand, leſt Iſral vaunt themſelves againſt me, ſaying, my own
3 hand ſaved me. Now, therefore, proclaim in the ears of the people, ſaying, whoſoever *is* afraid and trembleth, let him return and ſhoot down from mount Gilod. And there returned of the people twenty and two thouſand; and there
4 remained ten thouſand. And Jehovah ſaid to Gidoun, the people *are* yet too many; bring them down to the water, and I will try them for thee there: and of whom I ſhall ſay to thee, this ſhall go with thee, he ſhall go with thee; and of whomſoever I ſhall ſay to thee, this ſhall not go with thee, he ſhall not go.
5 And he brought down the people to the water. And Jehovah ſaid to Gidoun, every one that lappeth with his tongue from the water, as a dog lappeth, ſet him by [e] himſelf; and every one that bendeth down upon his knees to drink.
6 And the number of thoſe who lapped on their [f] hand, with their mouth, was three hundred men; but all the reſt of the people ſtooped down on their knees to drink the water.
7 And Jehovah ſaid to Gidoun, by the three hundred men that lapped I will ſave you, and give Midin into thy hand; and let all the *other* people go, every one to his place.
8 And the people took proviſions in their hand, and their trumpets; and he ſent away all the men of Iſral, every one to their [g] tents, but retained the three hundred men; and the camp of the Midinites was beneath him in the valley.

9 And that night Jehovah ſaid to him, ariſe, go down to the camp; for I have
10 given it into thy hand. But if thou art afraid to go [h] down, go down [i] thou and
11 Pareh thy ſervant to the camp: and thou ſhalt hear what they ſay; and afterwards will thy hands be ſtrengthened; and thou ſhalt go down againſt their camp. And he went down, and Pareh, his ſervant, to the outſide of the regular ſoldiers who *were* in the camp.
12 And the Midinites and the Omelekites and all the children of the eaſt were dropt down as locuſts for multitude; and their camels *were* without number, as the ſand which is upon the ſea-ſhore for multitude.
13 And Gidoun came, and behold, one *was* relating his dream to another; and he ſaid, behold, I have had a dream, and behold, a cake of barley

[c] Dew is the divine grace on the garden of God; and *the dew lay on the branches of the trees* in this garden only, till He come who contended with and conquered the great enemy; and then all men were drawn to him, and that garden only became a barren wilderneſs: but the ſign to Gidoun was a proof of God's power to confine his favour to a few, or extend it to many, as he pleaſed.

[d] i. e. *Trembling*.

[e] As one of the dogs of war, Pſal. lxviii. 23.

[f] Reſting their hand on the ground, that they might not pitch in. In the war of God all hands muſt be exerted, and no feeble knees. See Iſa. xxxv. 3. Heb. xii. 12.

[g] To hold themſelves in readineſs to purſue on the the defeat of the enemy.

[h] *i e.* To attack it.

[i] To reconnoitre, as we call it.

bread

bread tumbled into the camp of Midin, and came to a tent, and ſmote it, that it fell, and turned over and over, and the
14 tent fell. And his companion anſwered and ſaid, this *is* nothing elſe than the ſword of Gidoun, the ſon of Juaſh, a man of Iſral, into his hand have the Aleim given Midin, and the whole [k] camp.
15 And when Gidoun heard the relation of the dream, and the interpretation of it, he worſhipped, and returned to the camp of Iſral, and ſaid, ariſe, for Jehovah hath given the camp of Midin
16 into your hand. And he divided the three hundred men *into* three parties, and put [l] trumpets into the hands of all of them, and empty pitchers, and
17 torches within the pitchers. And he ſaid to them, look at me, and do in like manner; and behold, when I come to the outſide of the camp, as I do, ſo
18 ſhall ye. When I blow the trumpet, I and all that *are* with me, then blow ye your trumpets alſo round about the camp, and ſay, for Jehovah and for [ll] Gidoun.
19 And Gidoun, and the hundred men that *were* with him, came to the outſide of the camp, at the beginning of the middle watch; they had but juſt ſet the watch: and they blew the trumpets, and brake the pitchers which were in
20 their hands. And the three parties blew the trumpets, and brake the pitchers, and held with their left hand the torches, and with their right hand the trumpets to blow; and they cried, the ſword of Jehovah and of Gidoun [m]. And they ſtood 21
ſtill, every man round about the camp; and all the camp ran, and cried out, and fled. And the three hundred men blew 22
the trumpets; and Jehovah ſet every man's ſword againſt his fellow, even throughout all the camp; and the camp fled to Bith-ſitheh to Jarreteh, on the border of Abel-mehuleh, by Thebet. And the men of Iſral were called out from Nep- 23
thali, and from Aſher, and from all Menaſeh, and they purſued after the [n] Midinites.
And Gidoun ſent meſſengers through 24
all mount Ephrim, ſaying, go down to meet the Midinites, and take the waters before them at Bith-bareh and Jordan.
And they took two princes of Midin, 25
Oreb and Zab; and they ſlew Oreb at the [o] rock of Oreb; and Zab they ſlew at the [o] vine-preſs of Zab, and purſued after the Midinites: and they brought the [p] heads of Oreb and Zab, to Gidoun beyond Jordan.
AND the men of Ephrim ſaid to him, VIII.
what is this thing thou haſt done to us, not to call us when thou wenteſt to fight with Midin? and they [q] quarrelled
violently with him. And he ſaid to 2
them, what have I done now in compariſon of you? *are* not the gleanings of Ephrim better than the vintage of Abiozer? the Aleim hath given into 3
your hand the princes of Midin, Oreb and Zab, and what can I do like you? Then their ſpirit abated towards him on his ſpeaking this word.
And Gidoun came to Jordan to paſs 4

[k] This muſt be an extraordinary influence, like that on Balom againſt his will, and on Caiphas.

[l] Referring to the laſt trumpet, and a memorial of the conqueſt over all enemies. Comp. 2 Chron. xiii. 12. Num. x. 9. and xxxi 6.

[ll] *Gidoun* means *a cutting down*. And the horns of the wicked were to be cut down, as Pſal. lxxv. 10.

[m] *The ſword of Jehovah, and of deſtruction*, or *cutting down*. Whether *the earthen veſſels* they held the light in may have any reference to thoſe *veſſels* that held the light when Chriſt overcame the world, and which were broken that it might ſhine forth, Qu? or whether they were to ſignify that the body and it's members muſt be mortified to ſucceed in the ſpiritual war, or what elſe, Qu?

[n] Comp. Ver. 8.

[o] Places ſtained, no doubt, with ſome acts of cruelty and inhumanity by theſe princes in their invaſion.

[p] The Ephrimites b ought them af er Gidoun, who purſued the main body over Jordan.

[q] But they they had done good ſervice, and ſo he pacifies them with good words.

over, he and the three hundred men that were with him, faint and purſuing.
5 And he ſaid to the men of Succut, give, I pray you, cakes of bread to the people at my feet, for they *are* faint, and I am purſuing after Zebah and Jalmeno, kings of Midin.
6 And the princes of Succut ſaid, *is* the hand of Zebah and Jalmeno now in thy hand, that we ſhould give bread to
7 thy army? And Gidoun ſaid, therefore when Jehovah doth give Zebah and Jalmeno into my hand, then I will tear your fleſh with the thorns of the wil-
8 derneſs and with briers. And he went up from thence to Penual, and ſpake to them after the ſame manner; and the men of [r] Penual anſwered him as the men
9 of [r] Succut had anſwered. And he ſpake to the men of Penual alſo, ſaying, when I return in peace, I will [s] break down this tower.
10 And Zebah and Jalmeno *were* at Karkar, and their forces with them, about fifteen thouſand, all that were left of the whole army of the children of the eaſt; and they that fell were an hundred and twenty thouſand men that drew the ſword [t].
11 And Gidoun went up by the way of them that are [u] ſettled in tents to the eaſt of Nebah and Igbeeh, and ſmote the
12 camp, for the camp was ſecure. And Zebah and Jalmeno fled; and he purſued after them, and took the two kings of Midin, Zebah and Jalmeno, and put all the camp in confuſion.
13 And Gidoun, the ſon of Juaſh returned from the battle, the ſun being
14 high. And he took a young man of the men of Succut, and enquired of him; and he deſcribed to him the princes of Succut, and the elders of it, ſeventy and
15 ſeven men. And he came to the men of Succut, and ſaid, behold, Zebah and Jalmeno with whom ye upbraided me, ſaying, *is* now the hand of Zebah and Jalmeno in thy hand, that we ſhould give
16 bread to thy men that *are* weary? And he took the elders of the city, and thorns of the wilderneſs, and briers, and with them he [w] tortured the men of Succut.
17 And he beat down the tower of Penual, and ſlew the men of the city.
18 And he ſaid to Zebah and Jalmeno, what manner of perſons *were thoſe* whom ye killed at Tabur? and they ſaid, ſuch as thou *art*, *were* they, each one [x] looked
19 like the ſon of a king. And he ſaid, they *were* my brothers, ſons of my mother; *as* Jehovah liveth, had ye ſaved them alive, I would not have killed
20 [y] you. And he ſaid to Jeter his firſtborn, [z] ariſe, kill them; but the youth drew not his ſword; for he was afraid; for he *was* yet a youth.
21 And Zebah and Jalmeno ſaid, ariſe thou, and fall upon us; for as a man *is*, *ſo is* his ſtrength. And Gidoun aroſe, and ſlew Zebah and Jalmeno, and took the [a] creſ-

[r] *Succut* and *Penual* were two cities in Gilod, the former where Jacob kept the feaſt of tabernacles on his return from Haran, Gen. xxxiii. 17; the latter, where he wreſtled with God, Gen. xxxii. 24, &c.

[s] Such daſtards well deſerved to be puniſhed.

[t] No doubt many thouſand others followed the camp as ſutlers or ſervants.

[u] Within the tribe of Gad, Num. xxxii. 45, 52. Some who dwelt in tents, moved from place to place, but theſe were fixed.

[w] Tore their fleſh.

[x] Heb. *as the form*, or *perſon*.

[y] This implies ſufficiently that there was ſomething baſe, and contrary to the rules of war in the death of thoſe brothers, aad which they do not pretend to defend.

[z] Their death was a perſonal, and juſt revenge due to the family of Juaſh; but as captives of the ſword, or priſoners of war, they would not have died.

[a] LXX. *little moons*; and as theſe people were Iſhmoalites or Saracens, ver. 24, ſo we may obſerve that the *creſcent* is their enſign to this day; and it is likely the creſcent faſtened together the chain on the neck of the camel, and lay on the creature's cheſt.

cents

cents which *were* on the necks of their camels.

22 And the men of Iſral ſaid to Gidoun, rule thou over us, even thou and thy ſon, and thy ſon's ſon alſo; for thou haſt delivered us out of the hand of the Mi-
23 dinites. But Gidoun ſaid to them, I will neither rule over you, nor ſhall my ſon rule over you; Jehovah ſhall rule over
24 you. And Gidoun ſaid to them, I will aſk a requeſt of you, that ye would give me, each to you the [b] rings of his prey; for they had rings of gold, be-
25 cauſe they *were* Iſhmoalites. And they ſaid, we will certainly give *them*; and they ſpread a garment, and threw thither every one the rings of his prey.
26 And the weight of the rings of gold which he requeſted, was a thouſand and ſeven hundred of gold; beſides the creſcents, and the pendants, and the purple garments which *were* upon the kings of Midin, and beſides the chains which *were* upon the necks of their ca-
27 mels. And Gidoun made an [c] ephod of it, and put it in his own city, in Opreh, and all Iſral went a whoring after it there; and it became a ſnare to Gidoun, and to his houſe.

28 Thus was Midin ſubdued by the children of Iſral, ſo that they lifted up their heads no more. And the land had reſt forty years in the days of Gidoun [d].

29 And Jerebaol the ſon of Juaſh went
30 and [e] dwelt in his own houſe. And Gidoun had ſeventy ſons that came out of his own thigh; for he had many wives. And his concubine who *was* 31
in Sechem, ſhe alſo bare him a ſon, and he gave him the name of [f] Abimelech.

And Gidoun the ſon of Juaſh died in 32
a good old age; and was buried in the ſepulchre of Juaſh his father, in Opreh of the Abi-ozerites. And as ſoon as Gi- 33
doun was dead, the children of Iſral turned, and went a whoring after the Baols; and they ſet them up [g] Baol-berit for Aleim. And the children of Iſral re- 34
membered not Jehovah their Aleim, who delivered them out of the hand of their enemies round about; [h] nei- 35
ther ſhewed they kindneſs to the houſe of Jerebaol, *that is* Gidoun, according to all the goodneſs which he had done to Iſral.

AND Abimelech the ſon of Jerebaol IX.
went to Sechem to his mother's brethren, and talked with them, and with all the family of the houſe of his mother's father, ſaying, ſpeak, I pray you, in 2
the ears of all the men of Sechem, which is beſt for you, that ſeventy perſons ſhould rule over you, *even* all the ſons of Jerebaol, or that one man ſhould rule over you? and remember that I *am* your bone and your fleſh. And his 3
mother's brethren ſpake of him in the ears of all the men of Sechem all theſe words: and their heart inclined towards Abimelech; for they ſaid, he *is* our bro-

[b] They wore in their ears and noſes rings with pendants to them, as they do ſo in ſome places of the eaſt to this day.

[c] The ephod which had upon it the breaſt-plate, came over all the other pontificalia, and implies the whole levitical ſervice, which Gidoun eſtabliſhed in Opreh This muſt draw the courts of juſtice and a vaſt concourſe of people thither, but it proved the ruin of his family; ſee ver. 33.

[d] A. M. 2733.

[e] As a private man or judge only.

[f] *My father is king*; from thus naming his ſon one would think that Gidoun at this time repented his having refuſed the title of *king*, ver. 3.

[g] *A Jupiter Fœderator* or Ὁρκιος; and they who ſet up this new God muſt of courſe oppoſe the houſe of God at Opreh, by which Gidoun had more *piouſly* than *obedie itly* pretended to preſerve the worſhip of God; and his own family fell in the conteſt, which had not been involved in the rivalſhip, had he not been *wiſe above what was commanded*, and ſet up a houſe of God in his own city.

[h] When they ſet up other Gods, they muſt neceſſarily, or would of courſe, however, ſuppreſs, when they were able, the houſes of Jehovah and perſecute his ſervants, and among theſe fell the ſons of Gidoun.

ther.

ther. And they gave him ſeventy of ſilver out of the houſe of Baol-berit; and Abimelech hired with them ſome vain and light perſons to follow him.
5 And he came to his father's houſe at Opreh, and killed his brethren the ſon's of Jerebaol, *being* ſeventy men, upon one ſtone; but Jutham the youngeſt ſon of Jerebaol was left; for he hid
6 himſelf. And all the men of Sechem, and all the houſe of Milua gathered together to Sechem, and went and made Abimelech king at the [i]oak of the pillar which *is* in Sechem.
7 And they told Jutham, and he went and ſtood on the top of mount Gerizim; and he lift up his voice, and cried, and ſaid to them, hearken to me ye men of Sechem, that the Aleim may hearken to
8 you. The trees went forth to anoint a king over them, and they ſaid to the
9 olive-tree, reign thou over us. But the olive-tree ſaid to them, ſhall I forſake my fatneſs, by which they [k]honour the Aleim and men, and go to wander after
10 the trees. And the trees ſaid to the fig-
11 tree, come, reign thou over us. But the fig-tree ſaid to them, ſhall I forſake my ſweetneſs and my good fruit, to go
12 to wander after the trees? And the trees ſaid to the vine, come, reign thou over
13 us. But the vine ſaid to them, ſhall I forſake my vine, which rejoiceth the Aleim and men, and go to wander after
14 the trees? And all the trees ſaid to the bramble, come, reign thou over us.
15 And the bramble ſaid to the trees, if in truth ye anoint me king over you, come, ſhelter under my ſhadow; but if not, let a fire come out of the [l]bramble, and conſume the cedars of Lebanun.
16 And now, if ye have done truly and uprightly in that ye have made Abimelech king; and if ye have done well by Jerebaol and his houſe, and have done to him according to the deſerving of his
17 hands; ſince my father fought for you, and threw his life before him, and delivered you out of the hand of Midin;
18 but ye have riſen up againſt my father's houſe this day, and have killed his ſons, *even* ſeventy men, upon one ſtone, and have made Abimelech the ſon of his ſervant-maid king over the men of Sechem, becauſe he *is* your brother;—Now, if ye
19 have dealt truly and uprightly with Jerebaol, and with his houſe this day, may ye rejoice in Abimelech, and may he alſo rejoice in you; but if not, let a
20 fire come out of Abimelech and conſume the men of Sechem, and the houſe of Milua; and let a fire come out of the men of Sechem, and the houſe of Milua, and conſume Abimelech. And Jutham
21 fled, and made his eſcape, and went to Bar, and dwelt there, from the face of Abimelech his brother.
22 And Abimelech ruled over Iſrael,
23 three [m]years. And the Aleim ſent an evil ſpirit between Abimelech and the men of Sechem; and the men of Sechem
24 proved falſe to Abimelech, that the violence *done* to the ſeventy ſons of Jerebaol, might come, and their blood be laid on Abimelech their brother, who ſlew them; and upon the men of Sechem, who ſtrengthened his hands to ſlay his brethren. And
25 the men of Sechem ſet liers-in-wait for him, upon the tops of the mountains, and they robbed all that paſſed by them on

[i] See Joſh. xxiv. 26.

[k] In the offerings to God, and in anointing of men, Lev. ii. 1.

[l] The olive, fig-tree, and vine, are plainly Gidoun and his worthy ſons, who would not forfeit the honour they owed to God, or the good they might do the people, by uſurping a power they had no right to; and the bramble is the baſtard Abimelech, worthleſs in himſelf, and who could do his people no good, and whom they had not *in truth*, not for any good purpoſes, but wickedly, ſet up for a king.

[m] To A. M. 2736.

the

the road; and it was told Abimelech.
26 And Gaol the ſon of Obed and his brethren came, and paſſed into Sechem; and the men of Sechem put their confi-
27 dence in him. And they went out into the fields, and gathered their vineyards, and trod them, and made [n] feaſts, and came to the houſe of their Aleim, and ate, and drank, and curſed Abimelech.
28 And Gaol the ſon of Obed ſaid, who *is* Abimelech, and who *is* [o] Sechem, that we ſhould ſerve him? *is he* not the ſon of Jerebaol, and Zabel his deputy? let the men of Hamur the father of Sechem ſerve him: for why ſhould we ſerve
29 him? I would that this people were under my hand, and I would [p] remove Abimelech. And he ſaid to Abimelech, [q] get together thy army, and come out.
30 And Zabel the ruler of the city heard of the words of Gaol, and his wrath was
31 kindled. And he ſent meſſengers to Abimelech concerning the [r] treachery, ſaying, behold, Gaol the ſon of Obed and his brethren are come to Sechem; and behold, they are ſetting the city
32 againſt thee. And now, get up by night, thou and the people that *are* with
33 thee, and lay wait in the fields. And in the morning, as ſoon as the ſun is up, ariſe, and ſet upon the city: and behold, *when* he and the people that *are* with him come out againſt thee, then do [t] as occaſion [t] offers.

And Abimelech and all the people 34
that *were* with him aroſe by night, and lay in wait againſt Sechem, in four parties. And Gaol the ſon of Obed 35
went out, and ſtood at the door of the gate of the city; and Abimelech and the people that *were* with him [u] aroſe from the ambuſcade. And Gaol ſaw the 36
people, and ſaid to Zabel, behold, there are people coming down from the tops of the mountains. And Zabel ſaid to him, thou ſeeſt the ſhadow of the mountains *like* men. And Gaol ſpake 37
again, and ſaid, behold, there are people coming down the [w] hilly part of the country, and one part cometh by the way of the oak of divination [x]. And 38
Zabel ſaid to him, where *is* now thy ſpeech which thou madeſt, who *is* Abimelech that we ſhould ſerve him? *is* not this the people that thou haſt deſpiſed? go out now, prithee, and fight with them. And Gaol went out be- 39
fore the men of Sechem, and fought with Abimelech. And Abimelech 40
chaſed him, and he fled before him, and many fell, *and were* ſlain, unto the entring of the gate. And Abimelech 41
ſtaid at Arumeh; and Zabel thruſt out Gaol and his brethren from dwelling in Sechem. And on the morrow the 42

[n] Rejoicings and merriments; ſuch were the Bacchanalian feaſts, though abuſed afterwards, it is likely, more than at this time, as men grew more and more abandoned: the original was the *feaſt of tabernacles*.

[o] Abimelech had taken the name of *Sechem* from the city of which he was chief, as was cuſtomary; at leaſt Gaol gives him the title, and ſpeaks of him in contempt: who is this upſtart Sechem, that we ſhould be his ſlaves? is he not the ſon of him who oppoſed your God, (as *Jerebaol* implies) and Zabel (*his domeſtic*, as *Zabel* implies) his deputy? let the men of Hamur, (*the aſs*) the father of Sechem be his ſlaves; why ſhould we? let the friends of that aſs, the father of this Sechem ſupport him: the wit lies in the alluſion to Hamur (*an aſs*) being father to Sechem, a title which Abimelech had taken, or which belonged to him as head of the city, Gen. xxxiv 6.

[p] Send him further off.

[q] So the verb is uſed, Pſal. iv. 7; for getting corn together in harveſt, we uſe *engroſs*, nearly in this ſenſe.

[r] Gaol, no doubt, was at firſt private in his plot, which Zabel getting information of, ſends word of the *treachery* or conſpiracy to Abimelech.

[t] Heb. *as thy hand finds*.

[u] In order to inveſt the city.

[w] Heb. *navel* or *knoll of the country*.

[x] *i. e.* By the clouds.

people

people went out into the fields, and
43 they told Abimelech. And he took
the people, and divided them into three
parties, and lay hid in the field; and
when he ſaw that, behold, the people
were come out of the city, he roſe upon
44 them, and ſmote them. And Abime-
lech and the parties that were with him,
ruſhed on; and they ſtood in the [y] en-
trance of the gate of the city; then two
parties ruſhed on all thoſe that *were* in
45 the fields, and ſmote them. And Abi-
melech fought againſt the city all that
day; and he took the city, and ſlew all
the people that *were* in it, and de-
ſtroyed the city, and ſowed it with
[z] ſalt.

46 And when all the men of the tower of
Sechem heard *it*, they went into the
47 [a] hold of the houſe of Al-berit. And it
was told Abimelech that all the men of
the tower of Sechem were gathered to-
48 gether. And Abimelech went up to
mount Jalmun, he and all the people
that *were* with him; and Abimelech
took an ax in his hand, and cut down
a bough from the trees, and lifted it
up, and laid it on his ſhoulder, and
ſaid to the people who were with him,
what ye have ſeen me do, make haſte to
49 do as I *have done*. And all the people cut
down likewiſe, every one a bough, and
went after Abimelech, and put *them*
againſt the hold, and ſet the hold on
fire over them; ſo that all the men of the
tower of Sechem died alſo, about a
thouſand men and women.

50 Then Abimelech went to Thebej,
and encamped againſt Thebej, and
took it. But there was a ſtrong tower 51
in the middle of the city, and all the
men and women fled thither, and
all the lords of the city, and ſhut *it*
upon them, and went up on the
[b] roof of the tower. And Abimelech 52
came to the tower, and fought againſt
it, and came near to the door of the
tower to burn it with fire. And [c] a wo- 53
man threw a piece of a mill-ſtone upon
Abimelech's head, and brake his [c] ſkull.
And he called haſtily to the young man 54
his armour-bearer, and ſaid to him,
draw thy ſword and kill me, leſt they
ſay of me, a woman killed him; and
his young man run him through, and
he died. And the men of Iſral ſaw that 55
Abimelech was dead, and they returned
every one to his [d] place.

Thus the Aleim returned the wick- 56
edneſs of Abimelech, which he did to
his father, in killing his ſeventy bre-
thren; and all the wickedneſs of the 57
men of Sechem did the Aleim return
upon their heads: and upon them
came the curſe of Jutham the ſon of
Jerebaol.

AND after Abimelech there roſe up X.
to ſave Iſral Tulo the ſon of Puaeh, the
ſon of Dudu, a man of Iſſacher, who
dwelt in Samir, in mount Ephrim, 2
And he judged Iſral twenty and three
years. And he died, and was buried in
[e] Samir.

And after him roſe up Jair the Gi- 3
lodite, and he judged Iſral twenty and
two years [f]. And he had thirty ſons who 4
rode on thirty aſſes; and they had thirty
cities, which are called to this day

[y] When they had gained the gate, one part kept poſſeſſion, and the two others attacked thoſe that were abroad.
[z] In token of perpetual deſolation, Deut. xxix. 23.
[a] Some covered place called צריח from it's *ſounding*, and thought perhaps, a defence againſt fire.

[b] Their buildings are in general flat roofed.
[c] 2 Sam. xi. 21.
[d] A. M. 2736.
[e] A. M. 2759.
[f] To A. M. 2781.

Hut-

Hut-jair, which *are* in the land of Gelod. And [g] Jair died, and was buried in Kamun. And the children of Iſral again did evil in the ſight of Jehovah, and ſerved Baolim and Oſterut, and the Aleim of Syria, and the Aleim of Sidon, and the Aleim of Moab, and the Aleim of the children of Amun, and the Aleim of the Philiſtines, and forſook Jehovah, and [h] did not ſerve him.

And the anger of Jehovah was kindled againſt Iſral, and he ſold them into the hand of the Philiſtines, and into the hands of the children of Amun. And they oppreſſed the children of Iſral, and harraſſed them greatly that year *for* eighteen years, even all the children of Iſral that *were* beyond Jordan, in the land of the Amorites in Gelod. And the children of Amun paſſed over Jordan to fight, even againſt Jeudeh and againſt Benjamin, and againſt the houſe of Ephrim; and Iſral was greatly diſtreſſed.

And the children of Iſral cried to Jehovah, ſaying, we have ſinned againſt thee, becauſe we have forſaken our Aleim, and ſerved Baolim. And Jehovah ſaid to the children of Iſral, when ye cried unto me becauſe of the Egyptians, and becauſe of the Amorites, and becauſe of the children of Amun, and becauſe of the Philiſtines; and *when* the Sidonians, and the Omelekites, and the [i] Mounites oppreſſed you, did I not ſave you out of their hand? But ye have forſaken me, and ſerved other Aleim, therefore I will deliver you no more. Go and cry to the Aleim whom ye have choſen; let them deliver you in the time of your diſtreſs.

And the children of Iſral ſaid to Jehovah, we have ſinned, [k] do thou unto us whatſoever is good in thy ſight; only deliver us this day. And they put away the Aleim of the ſtrangers from among them, and ſerved Jehovah; and [l] he was grieved for the miſery of Iſral. And the children of Amun were called out, and encamped in Gelod; and the children of Iſral were gathered together, and encamped in Mijpeh. And the [m] people of the princes of Gelod ſaid, one to another, whoever *is* the man that will begin to fight for us againſt the children of Amun, he ſhall be head over all the inhabitants of Gelod.

NOW Jeptah the Gelodite was a mighty man of valour, and he *was* the ſon of a common woman, and Gelod begat Jeptah. And Gelod's wife bare him ſons; and when the ſons of the wife grew up, they drove out Jeptah, and ſaid to him, thou ſhalt not inherit in our father's houſe; for thou *art* the ſon of another woman. And Jeptah fled from his brethren, and dwelt in the land of Thub. And ſome light perſons [p] gathered themſelves together to Jeptah, and went out with him.

And [q] after ſome time the children of Ammun made war with Iſral And when they came to fight with Iſral, the elders of Gelod went to fetch Jeptah

[g] See Num. xxxii. 41. and 1 Chron. ii. 22. This muſt be another Jair. Jair ſeems to have been a favourite name in the family.

[h] Comp. 2 Chron. xxviii. 24.

[i] The Midinites who dwelt in the wilderneſs, on the ſouth of Jeudeh. See Joſh. xv. 55. and 1 Sam. xxiii. 24.

[k] *i.e.* By famine, peſtilence, or what ever other way thou chuſeſt to puniſh us. See 2 Sam. xxiv. 14.

[l] Heb. *his breath went ſhort.*

[m] The people, not the princes came to this reſolution.

[p] To go out as partiſans againſt the Ammunites no doubt, 1 Sam. xxii. 2.

[q] Heb. *After days.*

6 from the land of Thub. And they
ſaid to Jeptah, come and be our captain
that we may fight with the children of
7 Amun. And Jeptah ſaid to the elders
of Gelod, did ye not hate me, and drive
me out of my father's houſe? and why
do ye come to me now, when ye are
8 in [s] diſtreſs?. And the elders of Gelod
ſaid to Jeptah, therefore we return to
thee, and go thou with us, and fight
with the children of Amun, and thou
ſhalt be our head over all the inhabitants
9 of Gelod. And Jeptah ſaid, to the el-
ders of Gelod, if ye bring me back to
fight with the children of Amun, and
Jehovah giveth them before me, I will
10 be your head. And the elders of Gelod
ſaid to Jeptah, Jehovah hear between
us, if we do not according to thy word.
11 And Jeptah went with the elders of Ge-
lod; and the people made him the head
and captain over them. And Jeptah
ſpake all his words before Jehovah in
[t] Mijpeh.
12 And Jeptah ſent meſſengers to the
king of the children of Amun, ſaying,
what haſt thou to do with me, that thou
comeſt againſt me, to make war in my
13 land? And the king of the children of
Amun ſaid to the meſſengers of Jep-
tah, becauſe Iſral took my land when
they came up out of Egypt, from Ar-
nun to Jabek and to Jordan, and now
14 reſtore it peaceably. And Jeptah ſent
meſſengers again to the king of the
15 children of Amun, and ſaid to him,
thus ſaith Jeptah, Iſral did not take the
land of Moab, nor the land of the chil-
16 dren of Amun, for when they came
up out of Egypt, Iſral went into the
wilderneſs, to the Red ſea, and came to
17 Kades; and Iſral ſent meſſengers to the
king of Edom, ſaying, let me paſs, I
pray thee, through thy land; but the
king of Edom would not hear: and they
ſent alſo to the king of Moab, neither
would he *conſent*; and Iſral abode in
Kades. Then they went into the wilder- 18
neſs, and coaſted round the land of
Edom, and the land of Moab, and came
on the eaſt ſide of the land of Moab,
and pitched on the other ſide of Arnun,
but came not into the coaſt of Moab;
for Arnun *was* the border of Moab. 19
And Iſral ſent meſſengers to Sihun the
king of the Amorites, who reigned at
Heſbun, and ſaid to him, let us paſs,
we pray thee, through thy land to our
place. But Sihun would not truſt Iſral 20
to paſs through his coaſts; and Sihun
gathered his people together, and pitched
in Jejeh, and fought with Iſral. And 21
Jehovah the Aleim of Iſral gave Sihun
and all his people into the hand of Iſral,
and they ſmote them; and Iſral poſſeſſed
all the land of the Amorites, who dwelt
in that country. And they poſſeſſed all 22
the coaſts of the Amorites, from Arnun
even to Jabek, and from the wilderneſs
even to Jordan. And now Jehovah the 23
Aleim of Iſral hath driven out the Amo-
rites before his people Iſral, and ſhalt
thou poſſeſs it? Wilt not thou poſſeſs 24
what Chemuſh thy Aleim giveth thee
poſſeſſion of? ſo whomſoever Jehovah
our Aleim ſhall drive out from before us,
them will we poſſeſs. And now, *art* 25
thou better than Balak the ſon of Jepur
king of Moab? did he contend with
Iſral at all, or did he fight with them?
while Iſral hath dwelt in Heſbun and it's 26
towns, and in Oror and it's towns, and
in all the cities which *are* on the ſides of
Arnun, three hundred years? and why

[s] Bedan mentioned 1 Sam. xii. 11, and other of their princes who had fought for them were probably dead, as well as Jair.

[t] Comp. chap. xx. 1.

didſt

didſt thou not recover *them* in this time?
27 And I have not ſinned againſt thee, and thou doeſt me wrong to make war upon me; Jehovah judge as judge this day between the children of Iſral and the chil-
28 dren of Amun. But the king of the children of Amun would not hearken to the words of Jeptah, which he ſent to him.

29 And the ſpirit of Jehovah came upon Jeptah, and he [u] paſſed through Gelod and Menaſeh, and he paſſed on to Mijpeh of Gelod, and from Mijpeh of Gelod he paſſed *on to* the children of Am-
30 mun. And Jeptah vowed a vow to Jehovah, and ſaid, if thou wilt give the children of Amun altogether into my
31 hand, then [w] whoſoever cometh out of the doors of my houſe to meet me, when I return in peace from the children of Amun, even he ſhall be Jehovah's, and I will [x] offer him a burnt-ſacrifice.

32 And Jeptah paſſed on to the children of Amun to fight with them, and Jehovah
33 gave them into his hand. And he ſmote them from Oruor, even till thou comeſt to Menit, twenty cities, and to Abel of the vineyards, with a very great ſlaughter; and the children of Amun were ſubdued before the children of Iſral.

34 And Jeptah came to Mijpeh, to his houſe; and behold, his daughter came out to meet him with [y] tabours and with dances; and ſhe was an only child; beſide her he had neither ſon nor daugh-
35 ter. And when he ſaw her, he rent his cloaths, and ſaid, alas, my daughter! thou haſt brought me very low, and thou art among thoſe that trouble me; for I have opened my mouth to
36 Jehovah, and I cannot go back. And ſhe ſaid to him, my father, if thou haſt opened thy mouth to Jehovah, do with me according to that which is gone out of thy [z] mouth, ſince Jehovah hath given thee thy revenge of thine enemies,
37 the children of Amun. And ſhe ſaid to her father, let this thing be done to me, let me alone two months, that I may [a] go up and down upon the mountains, and bewail my [b] virginity, I and
38 my companions. And he ſaid, go; and he let her go two months: and ſhe went, ſhe and her companions, and bewailed her virginity upon the mountains.
39 And at the end of two months

[u] *i. e.* He raiſed his forces out of that half of Menaſeh, which was beyond Jordan, and out of the other parts of Gelod, and then went to Mijpeh, and offered ſacrifice and prayers for ſucceſs.

[w] Whoever ſhould come out of his houſe *with deſign to meet him—i. e.* with ſongs of triumph, as the women met David, and as it was uſual to meet thoſe who returned with victory: and, no doubt, he thought of his daughter, even at the time, as the moſt excellent gift to heaven, becauſe the moſt dear to himſelf; but in the enthuſiaſm of his zeal he reſolved to run the hazard of her being the perſon that ſhould head the ſacred chorus on ſo joyful an occaſion, and for the obtaining of which nothing could be too great to give. Our Tranſlation hath no authority for *whatſoever*, as including *all creatures*. Can it be imagined that he expected his cat or dog, ſheep or ox, aſs or camel ſhould come out to meet him? It ſeems plain that he ſpeaks of the *triumphal chorus*—that *whoever ſhould be at the head of it*, ſhould, like *Samual*, be conſecrated for ever to the praiſe of Jehovah, 1 Sam. i. 11.

[x] Here lay the miſtake that hath puzzled friends, and given the enemy occaſion to blaſpheme. The worſhip of Jehovah had been ſuppreſſed, and idolatry ſet up; and Jeptah vows, that on God's giving him victory, he would conſecrate to God for ever the perſon of his family, who ſhould firſt come out to ſing the praiſes of God for it, and that henceforth he would offer his ſacrifices to Jehovah, from the neglect of whoſe ſervice, the miſery they then laboured under by the Amunites proceeded. And that והעלתיהו *ſhould have* been rendered, *I will offer him up, i. e. to him*, to Jehovah, the laſt perſon ſpoken of, cannot be diſproved.

[y] Pſal. lxviii. 25. Exod. xv. 20.

[z] We may ſuppoſe that he explained to her what is not expreſſed in the general words in which his vow is related, namely, that it implied her perpetual virginity, becauſe ſhe ſays as follows.

[a] Heb *go to, and go down upon the mountains.*

[b] Not a word of her death.

ſhe returned to her father, and he did to her *according* to his vow which he had vowed; and ſhe knew not a
40 man [c]. And it was a law in Iſral, *that* from year to year the daughters of Iſral ſhould go to lament the daughter of Jeptah the Gelodite, four days in a year [d].

XII. AND the men of Ephrim were called together, and paſſed northward, and ſaid to Jeptah, why didſt thou paſs over to fight with the children of Amun, and not call us to go with thee? [e] we will burn thy houſe over thee with
2 fire. And Jeptah ſaid to them, I and thy people, and the children of Amun were at great ſtrife, and I called to you, but ye did not deliver me out of their
3 hand. And when I ſaw that ye did not deliver *me*, I put my life in my hand, and paſſed over againſt the children of Amun, and Jehovah gave them into my hand; and why are ye come up this
4 day to fight with me? And Jeptah gathered together all the men of Gelod, and fought with Ephrim; and the men of Gelod ſmote Ephrim, becauſe they ſaid, Ye Gelodites *are* run-away Ephrimites, betwixt [f] Ephrimites *and* Menaſites. And the Gelodites took the paſ-
5 ſages over Jordan to Ephrim; and when thoſe that eſcaped of the Ephrimites ſaid, let me paſs over, the men of Gelod ſaid to him, *art* thou an Ephrimite? and *if* he ſaid, no; they ſaid to him, ſay 6
now [g] Shibolet; but he ſaid Sibolet; for he was not able to pronounce it ſo: then they took him, and killed him at the paſſages over Jordan. And there fell at that time of the Ephrimites [h] forty and two thouſand. And Jeptah judged 7
Iſral ſix years. And Jeptah the Gelodite died, and was buried in [i] Ori of Gelod [k].

And after him, Abjen of Bithlehem 8
judged Iſral. And he had thirty ſons; 9
and thirty daughters whom he ſent abroad; and he took thirty daughters for his ſons from abroad. And he judged Iſral ſeven years. And Abjen died, and was buried 10
in Bithlehem [l].

And after him, Ailun a Zebulunite 11
judged Iſral; and he judged Iſral ten [m] years. And Ailun the Zebu- 12
lunite died, and was buried in Ailun, in the land of Zebulun.

And after him, Obdun the ſon of 13
Elel, a Protunite, judged Iſral. And he 14
had forty ſons, and thirty grand-ſons, who rode upon ſeventy aſſes; and he judged Iſral eight years. And Obdun 15
the ſon of Elal, the Protunite [n] died, and was buried in Protun, in the land of Ephrim, in the mountain of the [o] Omelekites.

XIII. AND the children of Iſral did evil again in the ſight of Jehovah; and he gave them into the hand of the Philiſtines forty years.

[c] Then that was the utmoſt his vow required; and as ſhe was an only child all hopes of iſſue, and of beginning a family were loſt.

[d] A cuſtom begun by herſelf, of *bewailing her virginity*, not her death; for there is not one word here that implies or ſuppoſes it. She thought her father being deprived of children that might perpetuate his name, a great misfortune.

[e] They owed a vengeance to juſtice for their inſolence to Gidoun, chap. viii. and now their wicked pride and envy meet their juſt reward: and, no doubt, they were ripe for puniſhment on other accounts: a good and religious people would never have made their deliverer ſo ungrateful a return.

[f] A rabble mixture of the two tribes,

[g] שבלת is the *channel* of a river, and סבלת *a burthen*, but which of theſe words ſhould be pronounced *Shibolet*, may not be ſo eaſy perhaps to determine, though I ſhould think the former, if *Shibolet* be harder to pronounce than the other, or *ſh* than *ſ*.

[h] Their numbers that came againſt Jeptah ſhew the general malice, envy, and wickedneſs of the tribe at this time.

[i] *Ori* was the name of a family in Gad, which in all probability gave name to ſome city or other place there.

[k] A. M. 2787.

[l] A. M. 2794.

[m] A. M. 2804.

[n] A. M. 2812.

[o] Very likely a part of mount Ephrim, named from the Omelekites, in their expedition with the Midinites, whom Barak deſtroyed.

And

2 And there was a man of Joreh, of a Danite family, whoſe name *was* Manuah; and his wife *was* barren, and bare
3 not. And the angel of Jehovah appeared to the woman, and ſaid to her, behold, now thou *art* barren, and haſt not born; but thou ſhalt conceive and
4 bear a ſon. And now beware, I pray thee, and drink neither wine nor ſtrong
5 drink, nor eat any *thing* unclean; for lo, thou ſhalt conceive, and bear a ſon; [p]and a razor ſhall not come on his head; for the child ſhall be a Nazarite of the Aleim from the womb; and he ſhall begin to ſave [q] Iſral out of the hand of the Philiſtines.

6 And the woman came, and told her huſband, ſaying, a man of the Aleim came to me, and his appearance *was* like the appearance of the angel of the Aleim, very awful; but I did not aſk him whence he *was*, neither did he tell
7 me his [r]name: and he ſaid to me, behold, thou ſhalt conceive, and bear a ſon; and now drink neither wine nor ſtrong drink, nor eat any *thing* unclean; for the child ſhall be a Nazarite to the Aleim from the womb to the day of his death.

8 And Manuah intreated Jehovah, and ſaid, O my Lord, let the man of the Aleim, whom thou didſt ſend, come again, I pray thee, to us, and teach us what we ſhall do to the child that is to
9 be born. And the Aleim hearkened to the voice of Manuah; and the angel of the Aleim came again to the woman as ſhe ſat in the field; and Manuah her
10 huſband was not with her. And the woman made haſte, and ran, and told her huſband, and ſaid to him, behold, the man hath appeared to me, that came the *other* day to me. And Ma- 11
nuah aroſe, and went after his wife, and came to the man, and ſaid to him, *art* thou the man who ſpakeſt to the woman? and he ſaid, I *am*. And Manuah 12
ſaid, now let thy words come to paſs: what muſt be the manner of the child, and the management of him? And the 13
angel of Jehovah ſaid to Manuah, of all that I ſaid to the woman, ſhe ſhall beware. She ſhall not eat any thing that 14
cometh of the vine; neither ſhall ſhe drink wine or ſtrong drink, or eat any *thing* unclean; all that I commanded her, let her obſerve.

And Manuah ſaid to the angel of 15
Jehovah, let us now detain thee, that we may ſet a kid before thee. And the 16
angel of Jehovah ſaid to Manuah, if thou detaineſt me, I will not eat of thy bread; and if thou offereſt a burnt-offering, offer it up to Jehovah; for Manuah knew [s]not that he *was* the angel of Jehovah. And Manuah ſaid to the angel of Jeho- 17
vah, what *is* thy name? that when thy words come to paſs we may do thee honour [t]. And the angel of Jehovah ſaid 18
to him, why doſt thou aſk after my name, ſeeing it *is* [u]wonderful? And 19
Manuah took the kid, and the bread-offering, and offered *them* on a rock to Jehovah, and he did wonderfully; and Manuah and his wife ſaw it; for when 20
the flame went up from the altar into the heavens, the angel of Jehovah went up in the [w]flame of the altar: and Manuah and his wife ſaw *it*, and fell on their faces to

[p] See Num. vi. 1, &c.

[q] But they were tributaries to the Philiſtines all his days.

[r] She knew what ſort of appearance the angel made, that it was in glory; and though ſhe was doubtful about him, whether it was Jehovah, or a prophet ſent by him, ſhe did not aſk him, nor did he tell her.

[s] But took him for ſome prophet.

[t] 1 Sam. ix. 10. 1 King. xiii. 7.

[u] Manuah took him ſtill for a man, as it ſhould ſeem, and is told that *his name* was *wonderful*, or extraordinary, implying both that he himſelf was more than man, and would act in an extraordinary manner by the child.

[w] *Fire* is the ſimilitude of the divine glory throughout the ſacred ſcripture; and *the angel*, though but *one*, as here, was often *Jehovah* without any reſpect to the diſtinction of the perſons.

21 the ground. And the angel of Jehovah appeared no more to Manuah and his wife. Then Manuah [x] knew that he *was*
22 the angel of Jehovah. And Manuah ſaid to his wife, we ſhall ſurely [y] die,
23 becauſe we have ſeen the Aleim. And his wife ſaid to him, were Jehovah pleaſed to have killed us, he would not have accepted a burnt-offering and a bread-offering from our hand; nor would he have ſhewn us all theſe *things*, nor would he now have told us *ſuch a thing* as this.
24 And the woman bare a ſon, and called his name [z] Samſun; and the child grew up, and Jehovah bleſſed
25 him. And the ſpirit of Jehovah began to ſtir him up at the camp of Dan, between Jaroeh and Aſtal.

XIV. AND Samſun went down to Timneh, and ſaw a woman at Timneh of the daugh-
2 ters of the Philiſtines. And he went up, and told his father and his mother, and ſaid, I have ſeen a woman in Timneh of the daughters of the Philiſtines; and now,
3 take her to me for wife. And his father and his mother ſaid to him, *is there* not among the daughters of thy brethren, or among all our people a wife, that thou goeſt to take a wife of the uncircumciſed Philiſtines? And Samſun ſaid to his father, get her for me; for ſhe pleaſeth
4 me. But his father and his mother knew not that it *was* from Jehovah that he was ſeeking a [a] quarrel with the Philiſtines; for at that time the Philiſtines had dominion over Iſral. And Samſun 5
went down, and his father and his mother, to Timneh, and came to the vineyards of Timneh; and behold, a young [b] lion roared againſt him. And the [c] ſpi- 6
rit of Jehovah came upon him, and he rent him as he would have rent a kid; and *there was* nothing in his hand; and he told not his father and his mother what he had done. And he went 7
down, and ſpake to the woman, and ſhe pleaſed Samſun.

And he returned after the [d] days to 8
take her; and he turned aſide to ſee the carcaſe of the lion, and behold, *there was* a ſwarm of bees in the carcaſe of the lion, and honey. And he brought it 9
down into his hands, and went on going and eating, and came to his father and mother, and gave them, and they did eat; but he told them not that the honey came out of the carcaſe of the lion.

And his father went down to the 10
woman; and Samſun made an entertainment, for ſo the young men did. And when they ſaw him, they brought 11
thirty [e] companions to be with him.

And Samſun ſaid to them, I will tell 12
you now a riddle, if ye explain it clearly to me *within* the ſeven days of the entertainment, and find *it* out, then I will give you thirty [f] ſheets, and thirty changes of raiment; but if ye cannot explain *it to me*, then ye ſhall give me thirty ſheets, and thirty changes of rai- 13
ment;

[x] From his cloathing himſelf with the fire.

[y] As not being holy enough.

[z] *The ſolar light*, and שמשון is formed from שמש, as שכרון from שכר &c.; "Samſun was a ſingular type of Chriſt, who was, 1. Called and ſanctified in and from the womb, Luke i. 35. Heb. vii. 26. 2. Set apart to deliver his people out of the hands of all their enemies, ver. 5. Mat. i. 21. Luke i. 71."

[a] The peace was not to be broken without a provocation given, which this marriage would give occaſion to.

[b] Comp. 1 Pet. v. 8.

[c] See Zech. iv. 6.

[d] *i. e.* Of the eſpouſal.

[e] As bride-men; a cuſtom alluded to, Mat. ix. 15. and John iii. 29.

[f] Or, perhaps, looſe ſhirts or wrappers over the other cloaths; thoſe worn by the better ſort were made of ſilk or fine linen. See Prov. xxxi. 24. Iſa. iii. 23. "The ingenious Author of *Obſervations on divers Paſſages of Scripture*, p. 403, after remarking from the accounts of travellers, that many of the *poorer* people of *Paleſtine*, as well as in *Barbary*, wear *no ſhirts*, while thoſe in *eaſier circumſtances* do, adds, May we not then ſuppoſe that many of the poorer inhabitants of Judea, in ancient times, ſhifted as the *Arabs* of this country do now?

ment; and they ſaid to him, propoſe
14 thy riddle, and let us hear it. And he
ſaid to them, out of the eater came
forth meat, and out of the violent came
forth [g] ſweetneſs. And they could not in
15 three days explain the riddle. And on
the ſeventh day they ſaid to Samſun's
wife, entice thy huſband to declare the
riddle to us, [h] leſt we burn thee and thy
father's houſe with fire; have ye called
16 us to impoveriſh us, or not? And Sam-
ſun's wife wept upon him, and ſaid,
thou doſt but hate me and not love me;
thou haſt propoſed a riddle to the chil-
dren of my people, and haſt not declared
it to me; and he ſaid to her, behold, I
have not told my father and my mother,
17 and ſhall I tell thee? And ſhe wept
upon him the ſeven days of their feaſt-
ing; and on the ſeventh day he told her,
becauſe ſhe urged him; and ſhe declared
the riddle to the children of her people.

18 And the men of the city ſaid to him on
the ſeventh day, [i] before it was gone
from the ſun, what *is* ſweeter than ho-
ney? and what is ſtronger than a lion?
And he ſaid to them, unleſs ye had
ploughed with my heifer, ye would not
have found out my riddle.

19 And the ſpirit of Jehovah came upon
him, and he went down to [l] Aſkelun,
and ſlew thirty men of them and took
their ſpoil, and gave the changes of rai-
ment to thoſe who declared the riddle.
And his anger was kindled, and he went
20 up to his father's houſe. And Samſun's
wife was given to his companion who
had been his [m] friend.

XV. AND after a time, in the days of
wheat-harveſt, Samſun went to ſee his
wife with a kid, and he ſaid, I will go
in unto my wife, into the chamber: but
her father would not let him go in.
2 And her father ſaid, I verily thought

now? And may not this explain the propoſal made by Samſun, to give not only thirty changes of garments, but thirty other things, confirming the ſuppoſition in the Margin of our Bibles, which reads thirty *ſhirts*, if they could decypher the difficulty he propoſed to them, and they to give him the ſame if they could not? It cannot eaſily be imagined that they were what we mean by *ſheets*, for Samſun might have ſlain thirty Philiſtines near Aſkelon, and not have met with one ſheet; or if he ſlew ſuch as were carrying their bedding with them in their travels, as they often do now, the deſtroying fifteen would have been ſufficient, the people of the Eaſt uſing an upper and an under ſheet as we do—And this circumſtance [of ſlaying juſt *thirty*, in order to acquire *thirty Sedinim*,] points out the bitterneſs of this ſlaughter to the Philiſtines, ſince it ſhews that they were not thirty *common* people of that nation that he ſlew, but thirty perſons of *figure* and *conſequence*." *Editor.*

[g] There was *a moral* as well as *the letter* in the riddles or *hard queſtions* they put to one another, as trials of wit: this of Samſun contained both; the letter, we know, was the honey in the carcaſe of the lion he had killed; the moral was ſuitable to the circumſtances of the propoſer, and thoſe he propoſed it to, namely, that he was a match for his enemies, and able to make them pay for any injury to him. *A dead enemy ſmells ſweet*, and the rewards of victory are paid by the conquered. He was judge of Iſral, and was enabled by heaven to puniſh their enemies, and raiſed up for that purpoſe; and of this he had given a proof in killing the lion. He had conquered and gotten the ſpoils of his conqueſt. His own character and future ſucceſs were plainly pointed out to theſe lords over Iſral. And can the believer help ſeeing the finger of God drawing out the grand lines of chriſtianity here? *Vincenti dabitur* is the motto, and we have, the enemy—*the roaring lion*: the conqueror—*Samſun or the ſun of righteouſneſs*; *the Nazarite* or holy one of God, *ſpoiling principalities and powers*, Col. ii. 15. and as Pſal. xci 13, treading upon the lion and adder, the young lion and dragon by his own perſonal and inherent ſtrength. It is Samſun here againſt the whole nation, and Chriſt there againſt the whole world; and Samſun comes off conqueror and is rewarded, as a ſpecimen and promiſe of the great victory by the promiſed ſeed, the expected *Hercules*, the Greek name for *Samſun*.

[h] Here was a juſt provocation given to Samſun in the violence uſed againſt his wife. The Philiſtines are tempters and violent perſecutors.

[i] "This is philoſophically expreſſed, *before* it *was gone*, as we ſay, it *rains*; meaning here; before *the place*, where they were, was gone from towards the ſun or ſolar fire. The ſun or ſolar light comes out in ſtraight lines, but the fire or orb is locally fixed, and the earth turns to and from it.

[l] Why to Aſkelun? was Timneh in that diſtrict, and Aſkelun the city, the men of which, ver. 16, *are the children of her people*, and who threatened fire? Did not the whole nation (her people) think their honour concerned in this trial of ſkill, and ſo interfered in extorting the ſecret by threats.

[m] *i. e.* His friend, as bride-man, who was to open the door to him, and conduct him in, John iii. 29.

that

that thou hadſt really hated her; and I [n]gave her to thy friend: *is* not her younger ſiſter handſomer than ſhe? let her be thine, I pray thee, inſtead of this.

3 And Samſun ſaid to them, now ſhall I be blameleſs with the Philiſtines, if I
4 do them a miſchief. And Samſun went and caught three hundred foxes, and took torches, and turned tail to [o]tail, and put a torch in the middle, betwixt
5 two tails. And he kindled the torches, and put *them* into the ſtanding corn of the Philiſtines, and burnt the ſtacks and the ſtanding corn, and the vineyards, with the olive-trees.

6 And the Philiſtines ſaid, who hath done this? And they ſaid, Samſun the ſon-in-law of the Timnite, becauſe he took his wife, and gave her to his companion. And the Philiſtines came up, and burnt her and her father's houſe with fire.

7 And Samſun ſaid to them, if ye act in this [q]manner, I will certainly have my revenge of you, and then I will have
8 done. And he ſmote them hip and thigh with a very great ſlaughter; and went and dwelt in a crag of the rock of [r]Oitem.

9 And the Philiſtines came up, and pitched in Jeudeh, and ſpread themſelves in
10 Lehi. And the men of Jeudeh ſaid, why are ye come up againſt us? And they ſaid, to bind Samſun are we come up, to do to him as he
11 hath done to us. Then three thouſand men of Jeudeh went down to the crag of the rock of Oitem, and ſaid to Samſun, knoweſt thou not that the Philiſtines *have* the dominion over us? what then *is* this that thou haſt done to us? And he ſaid to them, as they did to me, ſo have I done to them. 12 And they ſaid to him, we are come down to bind thee, to give thee into the hands of the Philiſtines. And Samſun ſaid to them, ſwear to me [s]that ye will not fall upon me yourſelves. 13 And they ſpake to him, ſaying, no; but we will bind thee, and give thee into their hand, and will by no means kill thee; and they [t]bound him with two new cords, and brought him up from the rock.

14 *And* when he came to Lehi, the Philiſtines ſhouted againſt him; and the ſpirit of Jehovah came upon him; and the cords that *were* upon his arms became as flax which is burnt with the fire; and his bands looſed from off his
15 hands. And he found a freſh jaw-bone of an aſs; and he put out his hand and took it, and ſlew a thouſand men with
16 it. And Samſun ſaid, with the jaw-bone of an aſs I have put them in great [u]confuſion; with the jaw-bone of an aſs I have ſlain a thouſand men. 17 And when he had done ſpeaking, he caſt the jaw-bone out of his hand, and called the place [w]Ramet lehi.

18 And he was very thirſty, and he called on Jehovah and ſaid, thou haſt given this great deliverance by the hand of thy ſervant, and now ſhall I die with

[n] They bought their wives, and ſo here is a double robbery of the wife and the dowry, which is not offered to be returned.

[o] The combuſtible matter, whatever it was, was kept from falling between two tails, and the fire carried wherever the fright of the animals drove them.

[p] They do not ſtack for winter, as we do, but thraſh uſually in the field, and for that purpoſe carry the ſheaves of corn together in heaps.

[q] To kill his wife, who, if ſhe had injured him, had not injured them, and whom they ſhould have reſtored to Samſun.

[r] *Of birds*, as if only acceſſible to them.

[s] Heb. *leſt ye fall upon me*. The uſual Hebrew form of ſwearing was, *curſed be*—if, &c.

[t] Here was Samſun againſt the whole nation of the Philiſtines in his own perſon alone, and delivered bound into their hands by his own people.

[u] The Heb. alludes to the meaning of the word for *an aſs* which ſignifies to *confound* or put into diſorder.

[w] *i. e. Praiſe to the living one*, but לחי with the ל radical is *a cheek-bone*, and רמת *a lifting up*, or *caſting away*.

thirſt

thirſt, and fall into the hands of the
19 uncircumciſed. And Jehovah clave the
[x] mortar-hole which *is* in Lehi, and
water came out of it; and he drank, and
his ſpirit came again, and he revived;
therefore he called the name of it [y] Oin-
ekura, which *is* in Lehi unto this day.
20 And he judged Iſral twenty years in the
days [z] of the Philiſtines.

XVI. AND Samſun went to Gaza, and ſaw
there a common woman, and [a] went in
2 unto her [a]. *It was told* the Gazites, ſaying,
Samſun is come hither; and they came
round, and lay in wait for him all night
in the gate of the city, and were quiet
all night, ſaying, as ſoon it is light in
the morning, then we will kill him.
3 And Samſun lay till midnight, and aroſe
at midnight, and laid hold on the doors
of the gate of the city, and the two
poſts, and removed them with the bar,
and laid *them* on his ſhoulders, and car-
ried them up to the top of the moun-
tain which *is* before Hebrun.

4 And after this he loved a woman in
the valley of Surek, whoſe name *was*
Dalileh [b]. And the lords of the Philiſ- 5
tines came up to her, and ſaid to her,
entice him, and ſee wherein his great
ſtrength *lieth*, and how we may prevail
againſt him and bind him to ſubdue him;
and we will give thee each of us a thou-
ſand and one hundred of ſilver. And Da- 6
lileh ſaid to Samſun, tell me wherein thy
great ſtrength *lieth*, and what thou mayeſt
be bound with to ſubdue thee. And Sam- 7
ſun ſaid to her, if they bind me with
ſeven [c] green withs, that have not been
dried, then I ſhall be weak, and be-
come as other men. And the lords of 8
the Philiſtines brought up to her ſeven
green withs that had not been dried,
and ſhe bound him with [d] them. And 9
ſhe had men lying in wait in an inner
room, and ſhe ſaid to him, the Philiſ-
tines *are* [e] upon thee, Samſun; and he
brake the withs as a thread of tow
breaks when it hath ſcented the fire;
and his ſtrength was not known. And 10
Dalileh ſaid to Samſun, behold, thou
mockeſt me, and telleſt me lies; now
tell me, I pray thee, what thou mayeſt

[x] A hole in a rock there, out of which the water iſſued, like a mortar, or the hole a great tooth is in. A city, was built here, and called *Makteſh*, Zeph. i. 11, in memory of the *pounding* as in a *mortar*, or drubbing that Samſun gave the uncircumciſed here, and of the fountain iſſuing miraculouſly from this *mortar hole* or *tooth-hole*, ſtill alluding to the cheek-bone, the inſtrument of Samſun's victory.

[y] "*The fountain of him that calleth, who is in him that liveth*:" a memorial that there is a fountain of ſalvation for every one who calleth on Jehovah, and is in, or believeth in him who hath life in himſelf. Every one knew that this was ſpoken of their Meſſiah. See Pſal. xxxvi. 9. Joel. iii. 18. Zech. xiii. 1. Gen. xvi. 14.

[z] Of their dominion and tyranny, which laſted forty years from the death of Obdun, ch. xii. ult. and xiii. 1.

[a] Gelod had Jeptah by a common woman; and this of Samſun's might be a regular taking or *going in unto* as a concubine at leaſt; the ſame word בוא is uſed in lawful marriage.

[b] Samſun is here again condemned, without any reaſon that appears, as a fornicator. A plurality of wives, as well as concubines, was allowed of, and the beſt of people among them occaſionally took foreign women for their wives, as Samſun did at firſt, without any other cenſure than that it would be better to marry one of his own countrywomen. But what ground or reaſon is there to ſuppoſe that Samſun was more guilty in theſe two laſt caſes than in the firſt? or that *his going in unto* theſe two women was not as regular as to form, as that of ſo many others expreſſed in the like words, where there is no ſuſpicion of guilt? Mr. *Clark* refers to Prov. xxii. 14.. The two laſt he choſe betrayed him, it is likely, and ſo did his firſt. This *Surekite* might be an Iſraelitiſh woman for ought that we know; and ſo Samſun, no otherwiſe to blame, than in expoſing the divine ſecret of the ſtrength annexed to his ſeven locks.

[c] No doubt this alluded to ſome ſuperſtitious notion or ceremony among them; perhaps in binding the ſacrifice.

[d] There is a ſpecies of willow whoſe twigs are very ſtrong.

[e] It is plain, by his reſidence at Oitem, ch. xv. 8. and on the mountain before Hebrun, ver. 3. that the enemy was always watching to ſurpriſe him; and that he went to theſe two laſt women by ſtealth, his almoſt inacceſſible rocks being too inconvenient for women; and that Dalileh had hid ſome Philiſtines in the houſe, and when he was bound, pretended to diſcover, and warn him of it.

11 be bound with. And he ſaid to her, if they bind me faſt with new ropes which have not been made uſe of, then I ſhall be weak, and become as other men.
12 And Dalileh took new ropes, and bound him with them, and ſaid to him, the Philiſtines *are* upon thee, Samſun; and liers in wait *were* abiding in an inner room. And he brake them from off his
13 arms as a thread. And Dalileh ſaid to Samſun, hitherto thou haſt mocked me and told me lies; tell me what thou mayeſt be bound with. And he ſaid to her, if thou weaveſt the ſeven locks of my head about the molten [f] image—
14 And ſhe faſtened *it* down with a pin, and ſaid to him, the Philiſtines *are* upon thee, Samſun; and he awoke from his ſleep, and removed the pin that was [g] woven, and the molten image.
15 And ſhe ſaid to him, how canſt thou ſay, I love thee, when thy heart is not with me? theſe three times haſt thou mocked me, and not told me wherein
16 thy great ſtrength [h] *lieth*. And when ſhe preſſed him continually with her words, and kept urging him *ſo* that [i] he
17 was vexed to death, he told her all his heart, and ſaid to her, a razor hath never come upon my head, for I *was* a Nazarite to the Aleim from my mother's belly; if I am ſhaved, my great ſtrength will depart from me, and I ſhall be weak, and become like all *other* men. And Dalileh ſaw that he had told her all his heart, and ſhe ſent and called the lords of the Philiſtines, ſaying, come up this once, for he hath ſhewn [k] her all his heart. And the lords of the Philiſtines came up to her, and brought the money in their hand.
18
19 And ſhe made him ſleep upon her knees; and ſhe called for a man, and ſhaved off the [l] ſeven locks of his head, and ſhe began to keep him down; and his
20 ſtrength was departed from him. And ſhe ſaid, the Philiſtines *are* upon thee, Samſun; and he awoke from his ſleep, and ſaid, I will go out as at other times, and exert myſelf; and he knew not that Jehovah was departed from him.
21 And the Philiſtines took him, and ſcooped out his eyes, and brought him down to Gaza, and bound him with braſſes, and he did grind in the [m] priſon-houſe. And when his hair began to
22 grow again like what was ſhaven off, the
23 lords of the Philiſtines were gathered together to offer a great ſacrifice to Dagun their Aleim, and to rejoice, for they ſaid, our Aleim hath given Samſun our enemy into our hand. And when the
24 people ſaw him, they praiſed their

25 26 27 28

[f] They had their images in private houſes, or one might be brought as well as a web, for the purpoſe.

N. B. Here, as in other places, is a break to be ſupplied by the Reader. *i. e.* Then I ſhall be, &c.

[g] *i. e.* Woven about with the locks of his hair that were twiſted in among the parts of the image, and twiſted round and woven together about the pin, which was fixed in the ground; but he carried all off, even their God and all hanging as a captive by his hair.

[h] The conſtant watch the Philiſtines kept for him wherever he came, *accounted* for their being in the houſe *unknown to her*, and this her *watchfulneſs* diſcovered to him.

[i] Heb. *his ſoul or breath was ſhortened.*

[k] *i. e. Come up to* your ſervant, *for* &c.

[l] We have no mention before, nor hint, that I recollect, of the Nazarite's hair hanging in *ſeven locks* or long curls, only that ſhaving the head diſſolved the vow. See Num. vi. 5—18. and Act. xxi. 24. Seven locks curled or twiſted up like horns on the head of *Bacchus* or *Apollo*, ſo many inſtances of which may be ſeen in *Montfaucon*, ſhew that this looſe dangling hair of the Nazarite was deemed a figure of the *light, glory*, or *ſtrength of the ſun*: and as Samſun had broken his vow, he was no longer the repreſentative of the *Samſun* or *ſun of righteouſneſs*; and the Philiſtines might have known, had they not learnt it at the expence of this *Hercules*, that he was but the figure of *the ſtrength* of Iſral, who was in due time to be emptied of his glory, have his light put out, and be the ſport of his enemies, from an exceſs of love to the treacherous wife.

[m] Heb. *houſe of priſoners*, where he did the moſt ſervile and mean work, ſuch as grinding, which was generally performed by their female ſlaves.

Aleim;

Aleim; for they ſaid, our Aleim hath given our enemy into our hand, even him who laid our country waſte, and who multiplied the number of our ſlain.
25 And when their heart was merry, they ſaid, call for Samſun to make ſport for us: and they called for Samſun out of the priſon-houſe; and when he had been made ſport with before them, they ſet
26 him between the pillars. And Samſun ſaid to the boy who held him by the hand, let me feel about for the pillars the houſe is ſupported by, that I may
27 lean upon them. Now the houſe was full of men and women, and all the the lords of the Philiſtines *were* there; and *there was* upon the roof of the houſe about three thouſand perſons, men and women, ſeeing Samſun made ſport with.
28 And Samſun called upon Jehovah, and ſaid, O Lord Jehovah, remember me, I pray thee, and ſtrengthen me, I pray thee, only this once, O Aleim, that I may take one revenge of the Philiſtines for my two eyes. And Samſun leaned 29
upon the two middle pillars of thoſe which the houſe was ſupported by, and held hold of them, of one with his right hand, and of the other with his
left. And Samſun ſaid, let me die 30
with the Philiſtines; and he bowed himſelf with might; and the [n] houſe fell upon the lords, and upon all the people that *were* in it. And the dead whom he ſlew at his death were more than thoſe whom he ſlew in his life.
And his brethren, and all the houſe of 31
his father came down, and took him, and brought *him* up, and buried him betwixt Jaroeh and Aſtaul, in the ſepulchre of Manueh his father. And he had judged Iſral twenty years [o].

AND

In the wilderneſs,	40 years.		
Othnial -	40	-	Jud. iii. 11.
Ahud -	80	-	ver. 30.
Barak -	40	-	v. 31.
Gidoun -	40	-	viii. 28.
Abimelech -	3	-	ix. 22.
Tola -	23	-	x. 2.
Jair -	22	-	ver. 3.
Jeptah -	6	-	xii. 7.
Abjen -	7	-	ver. 9.
Ailun -	10	-	ver. 11.
Obdun -	8	-	ver. 14
Samſun -	20	-	xvi. 31.
Oli -	40	-	1 Sam. iv. 18.
Samual -	20	-	vii. 2
Saul -	*37		
David -	40	-	1 King. ii. 11.
Solomon -	4	-	vi 1.
	480		

It may be a doubt whether Saul was made king in the year of that publick reformation and victory over the Philiſtines, twenty years after the taking of the ark and death of Oli, 1 Sam. vii. 2. but from the death of Oli to David could be but 57 years, and Samual was ſole judge for twenty years by 1 Sam. vii. 2.

The great difficulties of the chronology of the times of the Judges were, where to begin the forty years that ended at Othnial's death, the eighty at

[n] When they had made ſufficient ſport with the blind hero, thus emptied of his glory, by ſpitting upon him, ſtriking him, and all manner of mockery, he is removed out of the court into the lower piazza, and leaning between two pillars of thoſe that ſupported the front of the gallery over it, and pulling them to him; they fell, and the great weight in and upon the houſe made all give way with them.

And thus fell the houſe of Satan, and enemy of God and his *holy one*, "who poured out his ſoul to death, and was numbered with the tranſgreſſors," buying the victory at the expence of his life. See Col. ii. 15. and Heb. ii. 14. And thus ended the dominion of Samſun's enemies over the people of God; for "the yoke of his burthen, and the ſtaff of his ſhoulder, the rod of his oppreſſor was broken, as in the day of Midin;" tho' the wars between the two nations continued; but the forty years Iſral was given into their hands, ch. xiii. 1, ended here, A. M. 2832.

[o] And here the Hiſtorian ſtops to relate the ſtories of Micheh and the Levite, which happened, both of them, in the life time of Phineas, (Comp. ch. xx. 27, 28.) and perhaps, before the death of Jehoſua, or within forty years of their coming into Canon, though we are not told preciſely when; and then the writer goes on again with the hiſtory of the nation under Oli, who ſucceeded Samſun as Samual did Oli, and Saul, Samual, in his life time.

The temple was founded in the fourth year of Solomon, and 480 years from their coming out of Egypt, 1 King. vi. 1. A. M. 2973; for 2493 + 480 = 2973. And Samſun's death happened 339 years from their coming out of Egypt, A. M. 2832, when Oli ſucceeded.

* "It is no where expreſsly ſaid in ſacred ſcripture that Saul reigned thirty-ſeven years, but if the other numbers be right, it is neceſſary to ſuppoſe it, in order to make up the 480 years from the Exodus to the building of the temple." *Editor.*

XVII. AND there was a man of mount
2 Ephrim, whoſe name *was* Micheh, and he ſaid to his mother, the [p] thouſand and hundred of ſilver, which was taken from thee, and thou hadſt the [q] curſe denounced, and of which ſpakeſt alſo in my ears, behold, the money is with me; I have brought it; and his mother ſaid, bleſſed *be thou* of Jehovah, my ſon.
3 And he returned the thouſand and hundred of ſilver to his mother: and his mother ſaid, I do ſolemnly dedicate the ſilver to Jehovah from my hand, for my ſon to have the carved and molten work made; and now I will reſtore it
4 to thee. And he reſtored the money to his mother; and his mother took two hundred of ſilver, and gave it to a goldſmith, and he made the [r] carved and molten work, and it was in the houſe of
5 Micheh. And this man Micheh had a houſe of the Aleim, and made an ephod, and [s] teraphim, and conſecrated one of his ſons to be prieſt to
6 him. In thoſe days *there was* [t] no king in Iſral; every one did what was right in his own ſight.
7 And there was a young man of Bithlehem-jeudeh, of the [u] family of Jeudeh, who *was* a Levite, and ſojourned there.
8 And the man departed from the city, even from Bith-lehem-jeudeh, to ſojourn as he could; and he came to mount Ephrim to the houſe of Micheh,
9 as he journeyed. And Micheh ſaid to him, whence comeſt thou? And he ſaid to him, I *am* a Levite of Bithlehem-jeudeh, and I am going to ſojourn
10 where I may find *room*. And Micheh ſaid to him, abide with me, and be a father and a prieſt to me, and I will give thee ten of ſilver by the year, and a ſuit of cloaths, and thy living; and the Levite went to him. And the Levite would
11 dwell with the man; and the young
12 man was as one of his ſons to him. And Micheh conſecrated the Levite; and the young man became his prieſt, and was in the houſe of Micheh. And Micheh
13 ſaid, [w] now I know that Jehovah will be good to me, becauſe a Levite is *my* prieſt.

XVIII. IN thoſe days *there was* no king in Iſral: and in thoſe days the tribe of the Danites were ſeeking for an inheritance for themſelves to dwell in; for to that day an inheritance had not fallen to
2 them among the tribes of [x] Iſral. And the children of Dan ſent five men of their family from among them, men of

Ahud's, and ſo on; and to determine when Oli ſucceeded Samſun, which, we ſee, was immediately on his death.

I may obſerve that Jeptah tells the king of the children of Amun Jud. xi. 26. that Iſral had dwelt in Heſbun 300 years, as an orator in ſetting forth his title, not as giving the preciſe time, for it was but 248 years.

And St. Paul, Act. xiii, makes it 534 years from the Exodus to the temple, which is 54 years more than 1 King. vi. 1, which gives the preciſe time; whereas St. Paul only recapitulates their hiſtory, falling in with the received chronology, and ſpeaking in general terms as an exordium to a diſcourſe, in which he ſhews that all the views of providence with that people centered in their Meſſiah, in which the exactneſs of chronology was no ways concerned, as it is in the Hiſtorian.

[q] See Lev. v. 1. Num. v. 21. and 1 King. viii. 31. It was a general curſe denounced by the High Prieſt on the guilty, and on all who knew any thing of the matter, and did not bear witneſs; and this curſe purſued them often, till the guilty fearing further vengeance, confeſſed, as appears by the ſacrifice, Lev. vi. 2—7.

[r] The image or figure was carved, and then covered with ſome metal in ſheet-gold, ſilver, or braſs, as ſuited the pocket or humour of the conſecrators; and this ſheet of caſt metal covered the image as the ſkin does the body.

[s] This was all againſt the law, to *make for himſelf*, or of his own head, any figures of the Aleim, for ſo the Teraphim is called by plain inference in the beginning of the verſe, yet here was no idolatry, or any other Aleim but Jehovah intended to be worſhipped.

[t] Gen. xxxvi. 31.

[u] This muſt mean one who belonged to that family of the Levites, who were placed in the tribe of Jeudeh. Theſe were the ſons of Aerun, Joſh xxi. 13, &c.

[w] He knew that none but the Levites ſhould adminiſter at the altar, and that they ſhould be of the family of Aerun, which this young man was; he was not ſatisfied before that God would accept of his ſon in that capacity, but now thinks all muſt be right.

[x] Being now increaſed in number they were forced to look out.

valour,

valour, from Jaroeh, and from Aſtaul, to ſpy out the land, and to ſearch it; and they ſaid to them, go ſearch the land; and they came to mount Ephrim, to the houſe of Micheh, and lodged there.
3 And being at the houſe of Micheh, they knew the voice of the young Levite, and they turned aſide thither; and they ſaid to him, who brought thee hither? and what doſt thou do with this man?
4 and what buſineſs haſt thou here? And he ſaid to them, thus and thus hath Micheh done to me, and hired me, and
5 I am his prieſt. And they ſaid to him, enquire now of the [y] Aleim, we pray thee, and let us know whether our journey, which we are going upon, will
6 proſper. And the prieſt ſaid to them, go in peace; [z] Jehovah will direct your journey which ye *are* going upon.
7 And the five men departed, and came to [a] Liſh, and ſaw the people in it dwelling careleſsly, after the manner of the Sidonians, quiet and careleſs; and that *there was* none to puniſh for *any* thing in the land, who kept any reſtraint; and that they *were* far from the Sidonians,
8 and had no buſineſs with *any* man. And they came to their brethren to Jaroeh and Aſtaul; and their brethren ſaid to
9 them, what *ſay* ye? And they ſaid, ariſe, and let us go up againſt them; for we have ſeen the land, and behold, it *is* very good; and make ye haſte, loiter not in proceeding to go *and* take
10 poſſeſſion of the land. When ye come, ye will come upon a people ſecure, and to a wide country; for the [b] Aleim hath given it into your hands; *it is* a place where *there is* no want of any thing that *is* in the earth.
11 And there went from thence of the family of the Danites, out of Jaroeh and Aſtaul, ſix hundred men, girded with
12 weapons of war. And they went up and pitched in Kerit-jorim, in Jeudeh, therefore they called that place [c] Mahaneh-dan unto this day; behold, *it is* behind
13 Kerit-jorim. And they paſſed from thence to mount Ephrim, and came to the houſe of Micheh.
14 And the five men who went to ſpy out the country of Liſh anſwered and ſaid to their brethren, do ye know that there is in theſe houſes an ephod, and teraphim, and the carved and molten work; and now conſider what ye have
15 to do. And they turned aſide thither, and came to the houſe of the young man the Levite, *even* the houſe of Micheh, and
16 ſaluted him. And the ſix hundred men, girded with their weapons of war, who *were* of the children of Dan, ſtood
17 at the door of the gate. And the five men, who in going to ſpy out the land came hither, went up, and took what was carved, and the ephod, and the teraphim, and what was molten; and the prieſt ſtood at the door of the gate with the ſix hundred men *that were* girded with weapons of
18 war. And theſe went into the houſe of Micheh, and took what was carved, the ephod, and the teraphim, and what was molten. And when the prieſt ſaid

[y] Here is not the leaſt intimation of their not thinking this Aleim to be Jehovah, but the direct contrary. See the next verſe.

[z] The event juſtified the truth of this anſwer; and Jehovah was pleaſed to accept of their ſervice here, and connive at ſome irregularities in the ſetting up of this place of worſhip; as we hope God will, at ſome ſuch, among us, whatever fault the firſt promoters or ringleaders in them may have to anſwer for, in that day, when the ſecrets of all hearts will be diſcloſed. Micheh ſeems altogether pious in his intentions, though he had not authority, as far as appears, for what he did.

[a] *The lion*, called alſo לשם, *lions*, Joſh. xix. 47.

[b] Alluding to the anſwer from the oracle at Micheh's.

[c] *i. e. The camp of Dan*; there is ſome myſtical meaning or alluſion here; whether it reminded them of the *judge* (as the word *Dan* ſignifies) coming with his people to deſtroy a careleſs world, or what, Qu? See ſomething like this as to the name *Mehanim*, Gen. xxxii. 2.

to

19 to them, what are ye doing? they ſaid to him, be ſilent, put thy hand upon thy mouth, and go with us, and be a father and a prieſt to us: *is it* as good for thee to be prieſt to the houſe of
20 one man as for thee to be prieſt to a tribe and a family in Iſral? And the prieſt was [d] glad at his heart; and he took the ephod, and the teraphim, and what was
21 carved, and came into the midſt of the people. And they turned and went away, and they put the children, and the cattle, and the baggage before them [e].
22 When they were got to a diſtance from Micheh's houſe, the men who *were* in the houſes near Micheh's houſe were aſſembled,
23 and purſued the children of Dan. And they called to the children of Dan, and they turned their faces and ſaid to Micheh, what aileth thee that thou art
24 come forth? And he ſaid, ye have taken my Aleim which I made, and the prieſt, and are going away; and what have I beſides? and how *is that* ye ſay
25 to me, what aileth thee? And the children of Dan ſaid to him, let not thy voice be heard among us, leſt the people, being provoked, ſhould run upon thee, and thy life be loſt, and the life
26 of thy houſehold. And the children of Dan went their way; and Micheh ſaw that they *were* too ſtrong for him, and he turned, and went back to his houſe.
27 And they took what Micheh had made, and his prieſt, and came to Liſh, to a people at quiet, and in ſecurity; and they ſmote them with the edge of the
28 ſword, and burnt the city with fire. And *there was* no deliverer; for it *was* far from Sidon, and they had no buſineſs with *any* man; and it *was* in the valley which *is* by [f] Bith-rehub. And they built the city, and dwelt in it; and they called the name of 29
the city Dan, after the name of Dan their father, who was born to Iſral: but the name of the city before *was* Liſh.

And the children of Dan ſet up the 30
carved work: and Jonathan the ſon of Gerſem, the ſon of Menaſeh, he and his ſons were prieſts to the tribe of Dan, until the day of the captivity of the land.
And they ſet them up Micheh's carved 31
work, which he made, all the time that the houſe of the Aleim was at [g] Shileh.

IN thoſe days, when *there was* no XIX.
king in Iſral, there was a man, a Levite, who ſojourned on the ſides of mount Ephrim, who took him a concubine from Bith-lehem-jeudeh. And 2
his concubine played the whore againſt him, and went from him to her father's houſe at Bith-lehem-jeudeh, and was there [h] four months. And her huſband 3
aroſe, and went after her to ſpeak kindly to her, to get her to return to him; and his ſervant was with him, and a pair of aſſes; and ſhe brought him to her father's houſe; and when the father of the young woman ſaw him, he rejoiced to meet him. And 4
his father-in-law, the father of the young woman, preſſed him, and he ſtayed three days with him; and they did eat, and drink, and lodged there.
And on the fourth day, when they 5
aroſe in the morning, he got up to go

[d] Who could have ſaid *Nolo epiſcopari* to ſo ſtrong a ſollicitation?

[e] To make their way forward, in caſe they ſhould have any ſkirmiſh.

[f] Joſh. xix. 28.

[g] Jehoſua ſet up the tabernacle there, Joſh. xviii. 1, when they broke up the camp at Gilgal, five years after they paſſed Jordan, and A. M. 2538; and the ark was carried from thence, in the laſt year of Oli, into the camp, and taken by the Philiſtines 334 years after, 1 Sam. iv. 11, and never returned to Shileh; and, by ver. 30, and 31, it is plain that *Dan* as well as *Shileh*, was plundered on that great defeat, (called *a captivity* likewiſe. Pſal. lxxviii. 61,) and the ſacred imagery carried off.

[h] Heb. *days, four months.*

away

away; and the father of the young woman ſaid to his ſon-in-law, comfort thy heart with a morſel of bread, and afterwards go your way. And they ſat down, and did eat and drink, both of them together. And the father of the young woman ſaid to the man, be reſolved now, and ſtay all night; and let thy heart be merry. And when he aroſe up to go away, his father-in-law urged him; and he lodged there again. And when he aroſe in the morning, on the fifth day, to go away, the father of the young woman ſaid, comfort thy heart, I pray thee; and they dallied till the day was turning off; and they did eat, both of them. And when the man got up to go away, he and his concubine, and his ſervant, his father-in-law, the father of the young woman, ſaid to him, behold, now the day is giving way to the evening, ſtay all night, I pray you; behold, the day *is ready* to [i] pitch; lodge here, and let thy heart be merry, and get up in the morning to-morrow, for your journey, and go to thy tent. But the man would not tarry the night, but roſe up and went away; and came over againſt Jebuſi, which *is* Jeruſalem, and the pair of aſſes ſaddled with him, and his concubine with him. When they *were* by Jebuſi, the day was going down apace; and the ſervant ſaid to his maſter, come, I pray thee, and let us turn aſide to this [k] city of the Jebuſites, and lodge there. And his maſter ſaid to him, we will not turn aſide into a city of [l] ſtrangers, who are not of the children of Iſral; hence, and let us paſs on to Giboeh. And he ſaid to his ſervant, come, and let us go to one of the places, and lodge in Giboeh or in Rameh. And they paſſed along, and went on, and the ſun was ſet to them near Giboeh, which *belongeth* to Benjamin. And they turned aſide thither to go to lodge in Giboeh, and came and ſat down in the open city; and *there was* no man took them into a [m] houſe to lodge.

And behold, there came an old man from his work out of the field at even; and the man was of mount Ephrim, and he was a ſojourner in Giboeh; and the men of the place *were* Benjamites. And he lift up his eyes, and ſaw a traveller in the open city; and the old man ſaid, whither art thou going? and whence comeſt thou? And he ſaid to him, we are paſſing from Bith-lehem-jeudeh to the ſide of mount Ephrim; from thence I *am*; and I have been at Bith-lehem-jeudeh; and I am going to the [n] houſe of Jehovah; and there *is* no body taketh me into a houſe. There is both ſtraw and provender for our aſſes; and there is bread and wine for me, and for thy hand-maid, and for the young man with thy ſervants; *there is* no want of any [o] thing. And the old man ſaid, peace *be* with thee, *let* all thy want *be* on me; but lodge not in the ſtreet. And he brought him into his houſe, and [p] mingled for the aſſes; and they waſhed their feet, and did eat and drink.

As they were making their hearts merry, behold, the men of the city,

[i] *i. e.* As a traveller to pitch his tent.

[k] About four or five miles from Bith-lehem.

[l] "And therefore the ſtory of this chapter fell out before Jeruſalem was taken, either by the Benjamites, Joſh. xv. 63. or by Jeudeh, ch. i. 8." *Clark.* Or not till after the Jebuſites had recovered it again, for Jehoſua burnt it.

[m] They have no inns, like our's, even to this day.

[n] At Shileh.

[o] They had brought all the neceſſaries with them, as Dr. *Shaw* and others tell us the travellers in thoſe countries are ſtill obliged to do.

[p] Chopt ſtraw and barley mixed is what they feed their aſſes with to this day. *Obſervations on divers Paſſages of Scripture*, &c. p. 209, 10.

ſome

ſome ſons of Beliol, beſet the houſe round about, forcing againſt the door; and they ſpake to the man, the maſter of the houſe, the old man, ſaying, bring out the man that is come to thy
23 houſe, that we may [q]know him. And the man, the maſter of the houſe, went out to them, and ſaid to them, nay my brethren, be not *ſo* wicked, I pray you; ſince this man is come into my houſe;
24 do not commit this folly. *Here are* my daughter a maiden, and his concubine; let me bring them out now that ye may humble them, and do to them what ſeemeth good to you; but to this man do nothing of this abominable nature.
25 But the men would not hearken to him; and the man laid hold on his concubine, and brought her out of doors to them; and they knew her, and
26 abuſed her all night, till the morning, and let her go at the [r]dawn of the day. And the woman came when it was turned morning, and fell down at the door of the man's houſe, where her maſ-
27 ter *was*, till it was light. And her maſter aroſe in the morning, and opened the doors of the houſe, and went out to go on his way; and behold, the woman his concubine was fallen down at the door of the houſe, and her hands
28 *were* upon the threſhold. And he ſaid to her, up, and let us be gone; but there was no anſwer. And the man took her upon the aſs, and aroſe, and went to his own place:
29 And when he was got to his houſe, he took a knife, and laid hold on his concubine, and cut her by her bones into twelve pieces, and ſent them into all the coaſts of Iſral. And every one 30
that ſaw it, ſaid, there hath not been done, neither hath there been ſeen ſuch a thing as this from the day that the children of Iſral came up out of the land of Egypt to this day; [s]conſider of it, adviſe, and ſpeak.

AND all the children of Iſral went XX.
forth, and the congregation was aſſembled as one man, from Dan even to Bar-ſebo, with the land of Gilod, to Jehovah in Mijpeh. And the chiefs of 2
all the people, of all the tribes of Iſral, preſented themſelves in an aſſembly before the Aleim four hundred thouſand men on foot that drew the ſword. And 3
the children of Benjamin heard that the children of Iſral were gone up to Mijpeh. And the children of Iſral ſaid, tell *us* how was this wickedneſs? And the 4
Levite, the huſband of the woman who was ſlain, anſwered and ſaid, I came to Giboeh of Benjamin, I and my coucubine, to lodge. And the men of Gi- 5
boeh roſe upon me, and beſet the houſe round me by night; me they thought to have killed, and my concubine they forced till ſhe died. And I 6
took my concubine, and cut her in pieces, and ſent her through all the country of the inheritance of Iſral; becauſe they have committed wickedneſs and folly in Iſral. Behold, all of you, 7
ye children of Iſral, give your [t]ſentence and advice here.

And all the people aroſe as one man, 8
[u]ſaying, we will not go a man *of us* to his tent, nor will we retire, a man *of us* to his houſe. And now, this *is* the 9
thing we will do to Giboeh, *going up*

[q] See Gen. xix. 5. Rom. i. 27.
[r] Heb. *going off of the darkneſs.*
[s] This was ſome of the wickedneſs of Canon, and learnt from the idolatrous inhabitants of that part of the country,

[t] What it deſerves, and obſerve what is to be done.
[u] And ſwearing to it too, till they had taken vengeance. See ch. xxi. 5.

againſt

10 againſt it by lot. And we will take ten men of an hundred through all the tribes of Iſral, and an hundred of a thouſand, and a thouſand of ten thouſand, to fetch victuals for the people, [w] that they may bring on Giboeh of Benjamin, according to all the folly that is
11 wrought in Iſral. And all the men of Iſral were gathered together againſt the city, united as one man.

12 And the tribes of Iſral ſent men through all the [x] tribe of Benjamin, ſaying, what *is* this wickedneſs which is done
13 among you? And now, give up thoſe ſons of Beliol, who *are* in Giboeh, that we may put them to death, and take away the evil out of Iſral. But [y] Benjamin would not hearken to the voice of their brethren the children of Iſral.
14 And the children of Benjamin gathered themſelves together, out of the cities, to Giboeh, to go forth to battle with
15 the children of Iſral. And the children of Benjamin were numbered at that time, from the cities, twenty and ſix thouſand men that drew the ſword; beſides of the inhabitants of Giboeh were numbered ſeven hundred choſen men.
16 Among all this people *were* ſeven hundred choſen men, whoſe right hand was contracted; all theſe could ſling with
17 ſtones to a hair, and not miſs. And the men of Iſral were numbered, beſides Benjamin, four hundred thouſand men that drew the ſword; all theſe *were* men of war.

18 And the children of Iſral aroſe, and went up to Bith-al, and enquired of the Aleim, and ſaid, who ſhall go up firſt for us to battle with the children of Benjamin? And Jehovah ſaid, Jeudeh
19 firſt. And the children of Iſral roſe up in the morning, and encamped againſt
20 Giboeh. And the men of Iſral went out to battle with Benjamin; and the men of Iſral drew themſelves up in order of battle againſt them, at Giboeh.
21 And the children of Benjamin came out of Giboeh, and deſtroyed of Iſral that day twenty and two thouſand men to
22 the ground. And the people of the men of Iſral encouraged themſelves, and drew up in order of battle again in the place where they drew up the firſt
23 day. And the children of Iſral went up, and wept before Jehovah till the evening, and enquired of Jehovah, ſaying, ſhall I again draw near to battle with the children of Benjamin my brother? And
24 Jehovah ſaid, [z] go up againſt him. And the children of Iſral came near to the children of Benjamin the ſecond day.
25 And Benjamin went forth to meet them out of Giboeh the ſecond day; and they deſtroyed of the children of Iſral eighteen thouſand men more to the ground; all theſe drew the ſword [a].

26 And all the children of Iſral, and all the people went up, and came to Bithal, and wept, and [b] ſat there before Jehovah, and faſted that day till the even-

[w] *To do or cauſe that they may bring*; as *facio* is uſed in *Latin*.

[x] Heb. *tribes*; every *diviſion* and *ſubdiviſion* having a *ſtaff*, which we render *tribe*, when applied to a body of men under that ſtaff. Comp. ch. xxi. 5.

[y] We may preſume that they were the leading men who were concerned in this ſcene of villainy, and willing to ſcreen themſelves: how elſe ſhall we aſſign a reaſon for the obſtinacy of the whole tribe, which ſeems harder to account for than the curſed effects of a drunken riot, which often leads to an end little thought of at firſt?

[z] How could they do otherwiſe when they had bound themſelves under the execratory oath to do ſo? See ver. 8.

[a] We may be ſure that Iſral was not without ſin any more than Benjamin; and, no doubt, many of them might be actuated by ſiniſter motives to this war. We ſee they ſwear firſt, and then aſk God's leave, and it pleaſes God to *purge* and try them, what ſtrength of faith and real zeal they had againſt ſin.

[b] They *ſat*, not on their backſides, but on their knees and hams, as the Eaſterns do to this day when they are praying; and having confeſſed and bewailed their own ſins, they could without hypocriſy proceed to puniſh others for theirs.

ing, and offered burnt-offerings and
27 peace offerings before Jehovah. And
the children of Iſral enquired of Jehovah
(for the ark of the purification of the Aleim
28 *was* [c] there in thoſe days, and Phinehas
the ſon of Alozer, the ſon of Aerun, ſtood
before it in thoſe days,) ſaying, ſhall I go
out any more to battle with the chil-
dren of Benjamin my brother, or ſhall I
ceaſe? And Jehovah ſaid, go up, for
to morrow I will deliver them into thy
29 hand. And Iſral ſet liers in wait round
30 about Giboeh. And the children of
Iſral went up againſt the children of
Benjamin on the third day, and drew
up againſt Giboeh, as at the times be-
31 fore. And the children of Benjamin
went out againſt the people; they were
drawn away from the city, and began
to ſmite down ſome of the people, as
at the times before, in the high-ways,
one of which goeth up to Bith-al, and
one to Giboeh, in the field, about thirty
32 men of Iſral. And the children of Ben-
jamin ſaid, they *are* ſmitten before us as
at firſt; for the children of Iſral ſaid,
let us flee, and draw them away from
33 the city into the high-ways. And all
the men of Iſral roſe from their place,
and drew up in Bol-tamar; and the am-
buſcade of Iſral ruſhed forth from their
34 place, from their cave in the hill, and
came over againſt Giboeh, *being* ten
thouſand men choſen out of all Iſral;
and the battle increaſed; and they knew
35 not that evil *was* near them. And Je-
hovah ſmote Benjamin before Iſral;
and the children of Iſral deſtroyed of
the Benjamites that day, twenty and
five thouſand, and an hundred men;
all theſe drew the ſword. And the 36
children of Benjamin ſaw that they were
ſmitten; for the men of Iſral had given
place to the Benjamites, becauſe they
depended on the ambuſcade which they
had ſet againſt Giboeh. And the liers 37
in wait made haſte, and ruſhed upon
Giboeh; and the liers in wait drew out,
and ſmote all the city with the edge of
the ſword. And the ſignal agreed upon 38
by the men of Iſral with the liers in
wait was, their raiſing up of a great
[cc] ſmoke out of the city. And the 39
men of Iſral retired in the battle,
and Benjamin began to ſmite down of
the men of Iſral about thirty perſons;
for they ſaid, ſurely they are ſmitten
before us as *in* the former battle. But 40
when the riſing of a pillar of ſmoke be-
gan to get up out of the city, Benjamin
looked behind them, and behold, the
flame of the city aſcended up to heaven.
And the men of Iſral turned about; 41
and the men of Benjamin were amazed,
for they ſaw that evil had overtaken
them [d]. And they turned before the 42
men of Iſral towards the way to the
wilderneſs, but the [e] battle overtook
them; and they who *came* out of the
cities deſtroyed them in the midſt of
them. They encloſed the Benjamites 43
round about, purſued them [f] that they
could not reſt, trod them down directly
before Giboeh toward the ſun-riſing.
And there fell of Benjamin eighteen 44
thouſand men; all theſe *were* men of

[c] *i. e.* At Shileh, near Bithal. See ch. xxi. 19. Four hundred thouſand men could not all be in Bith-al or Shileh, but muſt fill the country round about for ſome miles. As Phinehas was a man grown before they came into Canon, Num. xxv. 7, this might happen not long after Jehoſua's death.

[cc] Heb. *Riſing of ſmoke.*

[d] When the ſmoke began to riſe high enough to be ſeen, the Benjamites were alarmed at it, and Iſral turning again at that moment, the flame appeared; the other plainly ſeeing how the caſe was, turned their backs in the conſternation and fled.

[e] The main army turned upon them, and ſoon came up with them, and the liers in wait, who firſt made themſelves maſters of Giboeh, and then of their other cities, came out of *the cities*, and met them, ſo that the Benjamites were in the midſt, or between the two armies of Iſral.

[f] Heb. *From reſting.*

valour.

45 valour. And they turned and fled towards the wilderneſs, to the rock of Rimun; and they gleaned of them in the high-ways five thouſand men; and they purſued cloſe after them till they had cut them down; and they ſmote
46 two thouſand of [g] them. And all that fell of Benjamin that day were twenty and five thouſand men that drew the ſword; all theſe *were* men of valour.
47 But ſix hundred men turned and fled to the wilderneſs, to the rock of Rimun, and dwelt in the rock of Rimun four
48 months. And the men of Iſral returned to the children of Benjamin, and ſmote them with the edge of the ſword, both city, and man, and beaſt, with even every thing that was met with; the cities alſo that remained they ſet on fire [h].

XXI. NOW the children of Iſral ſware at Mijpeh, ſaying, not a man of us ſhall give his daughter to Benjamin to wife.
2 And the people came to Bith-al, and ſat there till the evening, before the the Aleim; and they lift up their voices,
3 and made a great weeping, and ſaid, Jehovah Aleim of Iſral, why is this come to Iſral, that one tribe ſhould be
4 wanting this day in Iſral? And on the morrow the people aroſe in the morning, and built an altar there, and offered burnt offerings and peace-offer-
5 ings. And the children of Iſral ſaid, who *was there* that came not up to the aſſembly of Jehovah, out of all the [i] branches of Iſral? for there was a great [k] oath on him that came not up to Jehovah to Mijpeh, ſaying, he ſhall ſurely
6 die. And the children of Iſral were grieved for Benjamin their brother, for they ſaid, one tribe will be cut off this
7 day from Iſral. What ſhall we do for wives for them that remain? for we have ſworn by Jehovah not to give them of our daughters for wives.

8 And they ſaid, what one *was there* of the branches of Iſral that came not up to Jehovah to Mijpeh? and behold, there came none to the camp from Jabeſh-ge-
9 lod, to the aſſembly. And the people were muſtered, and *there was* not a man there of the inhabitants of Jabeſh-gelod.
10 And the congregation ſent thither twelve thouſand men of the men of valour, and commanded them, ſaying, go ye and ſmite the inhabitants of Jabeſh-gelod with the edge of the ſword, and the
11 women and the children. And this *is* the thing which ye ſhall do; ye ſhall utterly deſtroy every male and every woman that hath known man by lying
12 with him. And they found among the inhabitants of Jabeſh-gelod four hundred young women *who were* virgins, who had not known man by lying with any male; and they brought them to the camp at Shileh, which *is* in the
13 land of Canon. And all the congregation ſent and ſpake to the children of Benjamin, which *were* in the rock of Rimun, and pronounced peace to
14 them. And Benjamin returned at that time, and they gave them the women which were of the women of Jabeſh-gelod; and *yet* ſo [kk] they ſufficed them
15 not. And the people was grieved for Benjamin, becauſe Jehovah had made a breach in the tribes of Iſral.

16 And the elders of the congregation

[g] That were flying to the rock.

[h] There were 26700 men on the muſter, ver. 15. and ver. 35, 25100 were ſlain that day; but ver. 46, *all* that fell were 25000, and 600 eſcaped. Qu? Doth *that day*, ver. 35, mean *that time?* and ſo 100 might be ſlain next day on their return, ver. 48, and 1000 might fall in the firſt and ſecond battle.

[i] שבטי means here all the diviſions of the people, not the twelve head diviſions only, or twelve tribes. See ch. xx. 12.

[k] The oath, we ſee, was an execration denounced in general terms—*Curſed be he that cometh not up*; (Comp. ver. 18.) *he ſhall die.*

[kk] Heb. *they found not for them.*

ſaid, what ſhall we do for wives for them that remain, for the women are
17 deſtroyed out of Benjamin? And they ſaid, *let there be* an [l] inheritance to them that are eſcaped of Benjamin, that a
18 tribe be not deſtroyed out of Iſral. But we cannot give them wives of our daughters; for the children of Iſral have ſworn, ſaying, curſed *be* he that giveth
19 a wife to Benjamin. And they ſaid, behold, *there is* a feaſt to Jehovah yearly in [m] Shilu, which *is* on the north of Bith-al, to the eaſt of the highway which goeth up from Bith-al to Sechem.
20 and on the ſouth of Lebuneh. And they ordered the children of Benjamin, ſaying, go and lie in wait in the [n] vine-
21 yards. And when ye ſee, that behold, the daughters of Shilu are come out to dance in dances, then come ye out of the vineyards, and ſeize every man his wife out of the daughters of Shilu, and get away into the land of [o] Benjamin. And when their fathers or their bro- 22
thers come to complain to us, we will ſay to them, be favourable to them, becauſe we reſerved not to each man his wife in the war; for ye do not give them to them *that* ye ſhould *be* guilty at this time. And the 23
children of Benjamin did ſo, and took wives according to their number out of thoſe that danced, whom they ſeized upon, and went away, and returned to their inheritance, and built the cities, and dwelt in them. And the children 24
of Iſral departed thence at that time, every one to his tribe and his family; and they went out from thence, every man to his inheritance. In thoſe days 25
there was no king in Iſral, [p] every man did *what was* right in his own eyes.

[l] Mercy or favour ſhewn, Pſal. lxi 6.

[m] *Shileh* is *peace* or *tranquility*, and *Shilu* is the ſame. This place lay between Bith-al and Sechem, and ſeems to be reckoned ſometimes to the one, and ſometimes the other. The ark there is ſpoken of as being at Sechem, Joſh. 24, 25, 26; and in this chapter, as at Bith-al and Shileh both; though, perhaps, it might be occaſionally moved to either of thoſe places when the general aſſembly was there.

[n] This ſeems then to have been the autumnal feaſt or that of In-gathering.

[o] Had the inhabitants of Shilu given this advice, it would have brought them within the oath, as conſenting to the rape; but they, it appears, knew nothing of the deſign, and theſe were the daughters of the prieſts and Levites who dwelt about the tabernacle, and the Levites inter-married more frequently than any other tribe as having no inheritance to alienate.

[p] *i. e.* Every diſtrict, city, and village were governed by their own elders, not by one general head, to whom lay an appeal.

The Book of RUTH.

Alimelech and Nomi driven CHAP. I. *by famine into Moab.*

I. NOW in the days [a] of the judges there was a [aa] famine in the land; and a certain man went from Bith-lehem-jeudeh to ſojourn in the country of Moab, he and his wife, and his two ſons. And the name of the man *was* 2
[b] Alimelech, and the name of his wife Nomi, and the name of his two ſons Mehalun and Cheliun. And Alimelech 3
the huſband of Nomi died; and ſhe was

[a] Heb. *that judges judged.*

[aa] Jud. vi. 4.

[b] *Alimelech*, my Lord or God is king; *Nomi*, my delight; *Mehalun* grief; and *Cheliun*, conſumption.

This Book is rightly placed next to Judges, as containing what happened before the birth either of Samual or of Oli; Boz the great grand-father of David, being an old man when he married Ruth.

left

4 left, and her two ſons. And they took them wives of the women of Moab, the name of the one *was* [c] Orpeh, and of the other
5 [c] Ruth. And Mehalun and Cheliun died, both of them alſo; and the woman was left without her two ſons and her huſhand.
6 And ſhe aroſe, ſhe and her daughters-in-law, and returned from the country of Moab; for ſhe had heard in the country of Moab that Jehovah had taken notice
7 of his people to give them bread. And ſhe came away from the place where ſhe had been, and her two daughters-in-law with her; and they went in the way to return into the land of Jeudeh.
8 And Nomi ſaid to her two daughters-in-law, go, return each to her mother's houſe; Jehovah ſhew kindneſs to you, as ye have ſhewed to the dead and to me.
9 Jehovah grant *you* that ye may find reſt, each of you in the houſe of her huſband; and ſhe kiſſed them, and they lift up
10 their voice and wept. And they ſaid to her, but we will return with thee to
11 thy people. And Nomi ſaid, go back my daughters, why ſhould ye go with me? *can* there *be any more* ſons in my
12 bowels to be huſbands to you? go back, my daughters, therefore, for I am too old to have a huſband; but ſhould I ſay, I had hopes, were I even to have a huſband this very night, or even bear
13 children [d]; would ye wait for them till they ſhould be grown up? would ye be barred from huſbands for them? no, my daughters; for I am greatly grieved for you, becauſe the hand of Jehovah is
14 gone out againſt me. And they repeated their crying, and wept yet again; and Orpeh kiſſed her mother-
15 in-law, but Ruth adhered to her. And ſhe ſaid, behold, thy ſiſter-in-law hath gone back to her people and to her Aleim, return thou after thy ſiſter-in-
16 law. But Ruth ſaid, intreat me not to leave thee, to return from thee; for whither thou goeſt I will go; and where thou lodgeſt I will lodge; thy people *ſhall be* my people, and thy Aleim
17 my Aleim; where thou dieſt I will die, and there will I be buried: Jehovah do ſo to me, and more alſo, if death ſeparates between me and thee. And ſhe
18 ſaw that ſhe had ſteadfaſtly reſolved to go with her, and ſhe left ſpeaking to her.
19 So they two went on till they came to Bith-lehem. And when they came to Bith-lehem, all the city was moved at
20 them, and ſaid, *is* this Nomi? And ſhe ſaid to them, call me not [e] Nomi, call me [e] Mara; for the all-beneficent hath
21 been very bitter to me. I went out full, but Jehovah hath brought me back empty; why do ye call me Nomi when Jehovah hath teſtified againſt me, and the all-beneficent hath afflicted me?
22 And Nomi returned, and Ruth the Moabiteſs, her daughter-in-law returned with her out of the country of Moab; and they came to Bith-lehem in the beginning of barley-harveſt.

II. AND Nomi had a kinſman of her huſband's, a man of great wealth, of the family of Alimelech, whoſe name
2 *was* Boz. And Ruth the Moabiteſs ſaid to Nomi, let me go now into the field, and glean between the [f] rows, after *him* in whoſe eyes I ſhall find favour; and ſhe ſaid to her, go, my daughter. And
3 ſhe went, and came, and gleaned in a field after the reapers; and it happened by chance to be a [g] part of the field *be-*

[c] Orpeh, *ſtiff-necked*, or ſtubhorn; Ruth, *trembling* or baſhful.

[d] *i. e.* This very night.

[e] Not *a delight*, but *a ſight*, what raiſes a curioſity in people to ſee.

[f] The tracks or ſpaces between the ſheaves, which ſtand in rows, or between the rows, in which, what is mowed is caſt by the ſcythe.

[g] Their corn grounds in the Eaſt are in large common fields, divided by broad paths, in which they lead their cattle to feed at proper times.

longing

longing to Boz, who *was* of the family of Alimelech.

4 And behold, Boz came from Bithlehem, and he ſaid to the reapers, Jehovah *be* with you: and they ſaid to
5 him, Jehovah bleſs thee. And Boz ſaid to his ſervant who was over the reapers, to whom doth this young woman *belong?*
6 And the ſervant that was over the reapears anſwered and ſaid, it *is* the young Moabitiſh woman who came back with Nomi from the country of Moab.
7 And ſhe ſaid, I pray thee let me glean and gather among the ſheaves after the reapers; and ſhe came, and hath continued from morning till now; their
8 living at home is but ſmall. And Boz ſaid to Ruth, doſt thou not hear, my daughter? go not to glean in another's field; neither go from hence, but keep
9 here cloſe to my maid-ſervants: *let* thine eyes *be* on the field which they reap, and go after them; have I not commanded the young men that they ſhould not touch thee? when thou art thirſty go to the veſſels, and drink of
10 what the young men draw. And ſhe fell on her face, and bowed herſelf to the ground, and ſaid to him, why have I found favour in thy ſight, that thou ſhouldeſt take notice of me; and I *am*
11 a ſtranger? And Boz anſwered and ſaid to her, it hath been often told me, all that thou haſt done to thy mother-in-law, ſince the death of thy huſband; and that thou haſt left thy father, and thy mother, and the land of thy nativity, and haſt come to a people whom thou
12 kneweſt not before. Jehovah recompence thy work, and let thy [h] reward be made good by Jehovah the Aleim of Iſral, under whoſe wings thou art come
13 to ſhelter. And ſhe ſaid, let me find favour in thy ſight, my lord; for thou haſt comforted me, and ſpoken kindly to thy hand-maid: and ſhall I not be as one of thy handmaids? And Boz ſaid to 14
her at the time of eating, come hither and eat of the bread, and [i] dip thy morſel in the vinegar; and ſhe ſat beſide the reapers, and he reached her parched *corn*, and ſhe ate, and had enough, and left, and roſe up to glean. And Boz 15
commanded his young men, ſaying, let her glean, even between the ſheaves, and check her not; and let fall alſo for 16
her *ſome* out of the ſheaves on purpoſe, and leave *it*, and let her pick *it* up, and rebuke her not. And ſhe gleaned in the field till 17
the evening, and beat out what ſhe had gleaned, and it was about an aiphehof barley.

And ſhe took *it*, and brought it 18
into the city, and her mother-in-law ſaw what ſhe had gleaned; and ſhe brought out, and gave her what was left above what would be enough for
[k] her. And her mother-in-law ſaid to 19
her, where didſt thou glean to day? and where didſt thou work? bleſſed be he that took notice of thee. And ſhe told her mother in-law whom ſhe had worked with, and ſaid, the name of the man whom I worked with to day *is* Boz.
And Nomi ſaid to her daughter-in-law, 20
bleſſed *be* he of Jehovah, who hath not caſt off his kindneſs for the living and for the dead: and Nomi ſaid to her, the man *is* near of kin to us, he is our
avenger [l]. And Ruth the Moabiteſs 21
ſaid, he ſaid to me alſo, thou ſhalt keep cloſe to my young men till they have
finiſhed all the harveſt I have. And 22
Nomi ſaid to Ruth her daughter-in-law, *it is* beſt my daughter for thee to go out with his young women, and that they meet thee not in another field. And 23
ſhe kept cloſe to the young women of Boz to glean, to the end of barley-har-

[h] Pſal. cxix. 116.
[i] Their diet and drink is much the ſame to this day.
[k] *i. e.* She parched what was wanted, a peck or perhaps more, for a day or two's uſe, and gave her mother the reſt to lay by.
[l] Deut. xxv. 5. Lev. xxv. 25. Num. v. 8.

veſt

veſt and of wheat-harveſt; and dwelt with her mother-in-law.

III. AND Nomi her mother-in-law ſaid to her, ſhall I not, my daughter, ſeek a ſettlement for thee where it may be
2 well with thee? And now, *is* not Boz of our kindred, whoſe young women thou haſt been with? behold, he winnoweth the barley to-night at the
3 threſhing floor. And thou ſhalt [m] waſh, and [m] anoint, and put thy raiment upon thee, and go down to the floor; be not known to the man till he hath done
4 eating and drinking. And when he lieth down, take notice of the place where he lieth; and go, and uncover his feet, and lie down; and he will tell
5 thee what thou ſhalt [n] do. And ſhe ſaid to her, all that thou haſt ſaid I will do.
6 And ſhe went down to the floor, and did according to all that her mother-
7 in-law bade her. And Boz ate and drank, and his heart was merry; and he went and lay down at the end of the heap, and ſhe came ſoftly, and uncovered his feet, and lay down.
8 And at midnight the man was frightened, and drew himſelf aſide; and be-
9 hold, a woman lay at his feet. And he ſaid, who *art* thou? And ſhe ſaid, I *am* Ruth thy handmaid; and ſpread thy ſkirt over thy handmaid; for thou *art*
10 the avenger. And he ſaid, bleſſed *be* thou, of Jehovah, my daughter, thou haſt made thy [o] latter kindneſs more acceptable than the former, in not going after the young men, whether poor or
11 rich. And now, my daughter, fear not; all that thou ſhalt ſay I will do for thee; for all the gate of my [p] people doth know that thou *art* a virtuous woman.
12 And now truly, indeed I *am* an avenger, but yet there is an avenger
13 nearer than I. Lodge *here* to-night, and in the morning, if he will right thee; well; let him right *thee:* but if he will not right thee, then I will right thee, *as* Jehovah liveth; lie down till the morning.
14 And ſhe lay at his feet till the morning; and ſhe roſe up before one could know another; for he ſaid, let it not be known that a woman came into the
15 [q] threſhing-floor. And he ſaid, [r] give me the vail that *is* upon thee, and hold it, and ſhe took hold on it, and he meaſured ſix of barley, and put *it* upon
16 her; and he went to the city. And ſhe came to her mother-in-law, and ſhe ſaid, how *is it* with thee, my daughter? And ſhe told her all that the man had
17 done to her: and ſhe ſaid, he gave me theſe ſix of barley; for he ſaid, go not
18 empty to thy mother-in-law. And ſhe ſaid, ſit ſtill, my daughter, till thou knoweſt how the matter will fall out; for the man will not be eaſy till he finiſh the thing to-day.

IV. AND Boz went up to the [s] gate, and ſat down there: and behold, the avenger came along, to whom Boz ſpake, and ſaid, come and ſit down here
2 you ſuch a one; and he came and ſat down. And he took ten men of the elders of the city, and ſaid, ſit down
3 here, and they ſat down. And he ſaid

[m] "2 Sam. xiv. 2. Pſal. cxiv. 15. Mat vi. 17. To make thyſelf the more amiable and acceptable." *Clark.*

[n] Boz could not be leſs than ninety years old at this time, if not more, ſee ch. iv. ult; and ſo there was no room for the ſcandal this might have given, if he had been a young man.

[o] He, doubtleſs, means her kind regard for him; firſt in keeping in his grounds, and now in ſeeking his protection, rather than that of a young man; and conſidering his great age, the compliment Ruth paid him was very flattering, as what could proceed only from her kindneſs to him.

[p] Meaning thoſe who ſat in the gate, and had the government of the city, and were the cenſors

[q] It is uſual to thraſh the corn in the field, and lay it up in granaries under ground; this, therefore, was ſome ſhed or occaſional tent, perhaps, to ſhelter the corn till laid up; and hither Boz, after his harveſt ſupper with his people, retired to reſt.

[r] With which ſhe was covered all over; like a ſheet thrown over the head, and coming down, and by the hand cloſe before.

[s] The court-houſe; but whether the other perſon came by chance or on ſummons is not ſaid.

to the avenger, Nomi who is returned from the country of Moab would ſell the portion of ground which *was* our
4 brother Alimelech's: and I ſaid, I would inform thee of it, ſaying, purchaſe *it* before the inhabitants, and before the elders of my people. If thou wilt redeem *it*, redeem *it*; but if [t]he will not redeem *it*, let him tell me, that I may know; for *there is* none but [t]thee to redeem; and I am after thee.
5 And he ſaid, I will redeem *it*. And Boz ſaid, when thou purchaſeſt the field of the hand of Nomi, thou muſt purchaſe *it* alſo of Ruth the Moabiteſs, the wife of the deceaſed, to raiſe up the name of the dead upon his inheritance.
6 And the avenger ſaid, I cannot redeem *it* for myſelf, leſt I hurt my own inheritance; do thou take my right of
7 redemption; for I cannot redeem. Now this *was* formerly *the cuſtom* in Iſral at redeeming, or at exchanging, to confirm every thing; a man pulled off his ſhoe, and gave *it* to the other; and this *was* the
8 atteſtation in Iſral. And the avenger ſaid to Boz, purchaſe *it* for thyſelf: and he pulled off his ſhoe.
9 And Boz ſaid to the elders and *to* all the people, ye *are* witneſſes this day that I have purchaſed all that *was* Alimelech's, and all that *was* Cheliun's and
10 Mehalun's, of the hand of Nomi. And Ruth the Moabiteſs alſo, the wife of Mehalun, have I procured to myſelf for a wife, to raiſe up the name of the deceaſed upon his inheritance; and that the name of the deceaſed be not cut off from among his brethren, and from the [u]gate of his place: ye *are* witneſſes this day. And 11
all the people that *were* in the gate, and the elders ſaid, *we are* witneſſes. Jehovah make the woman, who is come into thy houſe, like Rachel and like Leah, which two built up the houſe of Iſral; and be thou eminent in [w] Aphreteh, and a name celebrated in Bith-lehem: and 12
may thy houſe be like the houſe of Perej, whom Tamar bare to Jeudeh, from the ſeed which Jehovah will give thee by this young woman.

And Boz took Ruth, and ſhe became 13
his wife; and he went in unto her; and Jehovah gave her conception, and ſhe bare a ſon. And the women ſaid to 14
Nomi, bleſſed *be* Jehovah, who hath not left thee without an avenger this day; and may his name be celebrated in Iſral; and may he be the comfort of 15
thy life and the ſupport of thy old age; for thy daughter-in-law who loveth thee, who is better to thee than ſeven ſons, hath born him. And Nomi took 16
the child, and laid him in her boſom, and became his nurſe. And the neigh- 17
bours gave him a name, ſaying, a ſon is born to Nomi, and they called his name Oubed; he *was* the father of Jeſſi, the father of David.

And theſe *are* the generations of Perej; 18
Perej begat Hejrun, and Hejrun begat 19
Ram, and Ram begat Ominadab, and 20
Ominadab begat Nahaſſun, and Nahaſſun begat Solmun, and Solmun begat 21
Boz, and Boz begat Oubed, and Oubed 22
begat Jeſſi, and Jeſſi begat David.

[t] Turning to the court as he ſpake, and then to the perſon he was challenging.

[u] The regiſters and their other records were kept in their gates.

[w] A name, among ſeveral others, of this city of Chriſt. From the taking of Jerichu, when Rahab the mothe mother of Solmun by Nahaſſun, was ſpared from the general deſtruction, was 366 years to the birth of David, ſo that Solmun, Boz, Obed, and Jeſſi, muſt at an average, have been ninety years old at the birth of their reſpective ſons. Terah was an hundred and thirty-ſeven at the birth of Abrem; Abrem an hundred at the birth of Iſaak; Jacob ninety-one at the birth of Joſeph; and the above four *in ſucceſſion* ninety; for if one were leſs, another muſt be ſo much more. It might be a few years after the taking of Jerichu that Rahab was married, but as ſhe was then at full age, we cannot ſuppoſe it many before ſhe had Solmun, the women in the warmer climates not bearing to the age that our's do.

By the concurrence of the time, the famine which drove Alimelech into Moab was that occaſioned by the frequent incurſions and tyranny of the Midinites, whom Gidoun deſtroyed, (ſee Jud. ch. vi, and vii.) for the birth of Oubed was about the middle of the forty years under Gidoun.

The FIRST BOOK of

S A M U A L,

OTHERWISE CALLED

The FIRST Book of the KINGS.

Alkeneh, a Levite, CHAP. I. *hath two wives.*

I. THERE was a certain man of [a] Ramatim-Jupim in mount Ephrim, and his name *was* Alkeneh, the ſon of Jereham, the ſon of Alieva, the ſon of Tahu, the ſon of [b] Jup, an Ephrimite [c]. 2 And he had two wives; the name of the one *was* Haneh, and the name of the other Penneh: and Penneh had children, 3 but Haneh had no children. And this man went up from his city yearly, to worſhip and to ſacrifice to Jehovah of hoſts at Shileh, where the two ſons of Oli, Hophni and Pinehas, *were* prieſts to Jehovah.

4 And when the time came that Alkeneh ſacrificed, he gave portions to Penneh his wife, and to all her ſons and her daughters [d]. And to Haneh he gave a 5 portion of the [e] dreſt meats, for he loved Haneh; but Jehovah had ſhut up her womb. And her [f] affliction fretted her, 6 ſo that ſhe even burſt out [g], becauſe Jehovah had ſhut up her womb. And [h] thus 7 it was year by year, when ſhe went up to the houſe of Jehovah, ſhe was ſo fretted, that ſhe wept and would not eat. And Alkeneh her huſband ſaid to her, 8 Haneh, why doſt thou weep? and why wilt thou not eat bread? and why is thy heart ſad? *am* I not better to thee than ten ſons?

And Haneh aroſe after ſhe had [i] eaten 9 in Shileh, and after ſhe had drunk. Now Oli the prieſt ſat upon the ſeat by the

[a] Where a family of the Levites from Ket, by his ſecond ſon Ijer, called alſo Ominadab, 1 Chron. vi. 22. was ſettled, Joſh. xxi. 20.

[b] Called Jip, 1 Chron. vi. 35. as *Alieva* is *Alial*, ver. 34.

[c] *i. e.* A Levite, belonging to the tribe of Ephrim.

[d] Deut. xii. 12. xvi. 11. 2 Sam. vi 19.

[e] What we render *worthy*, and marg. *double*, and the LXX. has omitted, is from אפה *to dreſs by fire* in an oven, on the coals, or hearth, or pan, bread or cakes, plain or rich, and includes the fleſh eaten with the bread, a portion of which Alkeneh gave his beloved wife, notwithſtanding her barreneſs, which was always reckoned a diſgrace, and uſually loſt, as it does to this day, the favour of the huſband. They feaſted upon their own parts of the ſacrifice, and each *wife* had a ſeparate family, and enjoyed their portions apart.

[f] Some have made a very bad woman of Penneh, without any authority for it.

[g] *i. e.* in complaints and moans.

[h] Heb. *Thus it was done* or *came to paſs*, as *factum eſt* in Latin.

[i] Of the paſchal lamb perhaps, or of ſome ſacrifice, as it was at Shileh, where the people met for prayer in the court of the Tabernacle, and were Oli as prieſt ſat to ſee order kept, hear complaints, and receive the offerings made by the people, accompanied no doubt with proper officers, to lead the people in prayer, and inſtruct them; for they had their *teaching* prieſts, and places for divine ſervice and public prayers, as well as places where they prayed by themſelves, as Haneh did here.

10 door-poſts of the temple of Jehovah. And ſhe *was* in bitterneſs of mind, and ſhe prayed to Jehovah, and wept greatly.
11 And ſhe vowed a vow, and ſaid, Jehovah of hoſts, if thou wilt indeed look upon the affliction of thy handmaid, and wilt remember me, and not forget thy handmaid, but wilt give to thy handmaid a [k] male child, then will I give him to Jehovah all the days of his life, and the
12 razor ſhall not come upon his head. And as ſhe continued praying before Jehovah,
13 Oli obſerved her mouth. And Haneh was ſpeaking in her heart, only her lips moved, and her voice was not heard;
14 and Oli thought ſhe was drunk. And Oli ſaid to her, how long wilt thou be drunk? put away thy wine from thee.
15 And Haneh anſwered, no, my Lord; I *am* a woman grieved in ſpirit; and I have drunk neither wine nor ſtrong drink, but was pouring out my ſoul before Jehovah;
16 take not thy handmaid for a daughter of Beliol, for out of the greatneſs of my grief and vexation have I been ſpeaking
17 hitherto. And Oli anſwered and ſaid, go in peace, and the Aleim of Iſral grant *thee* the [l] content which thou haſt aſked
18 of him. And ſhe ſaid, let thy handmaid find favour in thy ſight: And the woman went her way and did eat, and [m] her countenance was changed.
19 And they aroſe in the morning, and worſhipped before Jehovah, and returned, and came to their houſe at Rameh. And Alkeneh knew Haneh his wife, and Jehovah remembered her. And at the re-
20 turn [n] of the year, when Haneh had conceived and bare a ſon, and called his name [o] Samual, becauſe I aſked him of
21 Jehovah, the man Alkeneh and all his houſe went up to ſacrifice to Jehovah the yearly ſacrifice, and his vow [p]. But
22 Haneh went not up, for ſhe ſaid to her huſband, when the child is weaned, *then* I will bring him, and he ſhall appear before Jehovah, and remain there for
23 ever. And Alkeneh her huſband ſaid to her, do what is good in thy own ſight, ſtay till thou haſt weaned him; only Jehovah eſtabliſh his word. And the woman ſtayed, and gave her ſon ſuck till ſhe weaned him.
24 And ſhe brought him up with her when ſhe had weaned him, with three bullocks, and an aipheh of fine flower, and a bottle of wine; and ſhe brought him to the houſe of Jehovah at Shilu; and the child was young. And they
25 ſlew a bullock, and brought the child to
26 Oli. And ſhe ſaid, Oh my Lord, *as* thy ſoul liveth, my Lord, I *am* the woman who ſtood by thee here, to pray to Je-
27 hovah: for this child I prayed; and Jehovah hath granted me my requeſt which
28 I made to him: and I alſo aſked him for Jehovah; for all the days that he liveth he is [r] claimed by Jehovah. And he worſhipped Jehovah there.

AND

[k] Heb. *ſeed of men.* So Samſun was a Nazarite from the womb, and this was not long after Samſun's death, or more probably in Samſun's life time; and ſhe ſeems to aim at his being ſuch another extraordinary deliverer, as ſhe had a promiſe of afterwards. See ver. 23. *Jehovah eſtabliſh his word.*

[l] She was in trouble, ſhe told him, and had been praying earneſtly. God grant thee, replies the good man, thy *peace* of mind.

[m] Heb. *her countenance was no more to her.*

[n] *i. e.* Of the eccleſiaſtical year, when he went up to the paſſover.

[o] *His name be Lord,* becauſe I aſked him of God, *i. e.* God make him great, give him power, as *name* is uſed. *e. g.* Act. iii. 16. *His name, through faith in his name.*—

[p] For the divine bleſſing on the child.

[r] *i. e.* by a prophet; or ſhe might be commanded, as Samſun's mother was, by the appearance of Jehovah to her; and no doubt ſhe made this known to Oli, or ſhe would not have told him, that God claimed her ſon as a perpetual Nazarite. שאל is certainly *to aſk for,* or *make a demand of* any thing. She had vowed her ſon, if God would ſend her one, ſhould be a perpetual Naza-

rite;

II. AND Haneh prayed, and ſaid, my heart rejoiceth in Jehovah; my horn is exalted in Jehovah; my mouth is enlarged over mine enemies; therefore I will rejoice in
2 thy ſalvation [s]. None *is* holy like Jehovah; for *there is* none [t] beſides thee; and *there is*
3 no rock like our Aleim. Speak no more ſuch proud, proud things; let arrogance depart from your mouth, for Jehovah *is* a Lord of knowledge; and [u] imaginations
4 ſhall not be eſtabliſhed [v]. The bow of the mighty men [w] *is* broken, and they that were tottering [x] are girt with ſtrength.
5 *They that were* full are hired out for bread, and the hungry are ceaſed [y]. The barren woman [z] hath born even ſeven, and ſhe that had many children is pining
6 away. [a] Jehovah killeth and he giveth life; he bringeth down to the grave,
7 and he bringeth up. Jehovah maketh poor, and he maketh rich; he bringeth
8 low, he alſo lifteth up. He raiſeth up the poor out of the duſt; he exalteth the needy from the dunghill, to ſet them with princes, and give *them* a throne of glory to poſſeſs; for the pillars of the earth *are* Jehovah's, and he ordereth the world upon them [b]. He will keep the feet of 9
his holy one, and the wicked ſhall be cut off in [c] darkneſs, for by ſtrength ſhall no man prevail. They that contend with 10
Jehovah ſhall be broken to pieces [d]; in the heavens he will thunder upon them; Jehovah will judge the ends of the earth, and he will give ſtrength to his king, and exalt the horn of his anointed. And Al- 11
keneh went to Rameh to his houſe; and the child was a miniſter of Jehovah before Oli the prieſt [e].

And the ſons of Oli *were* ſons of Be- 12
liol; they [f] knew not Jehovah. And the 13
cuſtom of the prieſts with the people, with every one that offered ſacrifice, *was*, that the prieſt's ſervant came, while the fleſh was a dreſſing, with a fork of three
teeth in his hand: and he ſtruck *it* into 14
the laver, or pan, or kettle, or pot, and all that the fork brought up the prieſt took

rite; ſhe aſked him for God, and God (how or when, is not ſaid) claims him as his own for ever. Oli was born in the ſixteenth year of Jair's government; but when was Samual born? He was an old man when Saul was anointed king by him, comp. ch. viii. 1. x. 1. and if Saul reigned thirty-ſeven years, there were but twenty between Oli's death and Saul. If Samuel was but *ſixty*, when he is called old, he was forty when Oli died, and ſo born in the firſt of Oli's government, and ſo muſt be near a hundred at his death, as he died whilſt David was in baniſhment, a year or two before Saul's death. 1 Sam. xxv. 1.

[s] She ſpeaks in the name of the church, triumphing over its enemies, under the conduct of the holy one of God, whoſe birth occaſioned her joy. Here is no private pique, or female conteſt between her and the firſt fruitful wife, but ſuch a thankſgiving as the virgin Mary breaks out into, Luke i. 46.

[t] Rev. xv. 4. Separated from, *i. e.* ſuperior to all other Beings, and there is no other who hath any incommunicable perfections, who is thus holy "eſſentially, infinitely and originally." *Clark.* See Exod. xv. 11. Deut. xxxii. 39.

[u] Luk. i. 51.

[v] Not Penneh, but the Philiſtine Church, and their proud arrogant boaſting againſt the Church of God, is the enemy Haneh hath in view: And we have here an image, as well as earneſt, of the triumph of Chriſt, and of his Church thro' him, over the great enemy of peace, and all the power of this world. Pſalm v. 5. xxxvi. 11, 12. Haneh foreſees the fall of the pride of the then triumphant enemy, and the Holy Spirit points out the great parallel.

[w] See a ſimilar *Hebrew* Conſtruction, Gen. iv. 10.

[x] It is evident from hence, that Haneh had no private enemy in view.

[y] Luk. i. 53.

[z] Iſai liv. 1.

[a] Deut. xxxii. 39. Rev. i. 18. Hoſ. xiii. 14.

[b] Pſalm ciii. 4. & ſeq. civ. 5. and lxv. 3. *i. e.* God ſitteth in heaven, and ſo ruleth the pillars of heaven which ſupport the earth: and *all power in heaven and earth* is given to Chriſt. Mat. xxviii. 18, which latter may be *explained away* by the modern Critic as eaſily as the former.

[c] Job xix. 8. Pſalm xxxv. 6. Iſai ix. 2.

[d] Pſalm ix. 20. lxxii. 11, 12. Rev. iv. 5. And this was literally fulfilled, 1 Sam. vii. 10. and being foreſeen, is here given as a proof, that God can and will judge all nations, all the ends or climates of the earth; and give *ſtrength* to the Meſſiah, as he did here to Samual his repreſentative.

[e] Who about this time became judge and ſupreme magiſtrate, from whence the corruption, perhaps, and profligacy of his family aroſe.

[f] Jer. ix. 3.

for himſelf. Thus they did in Shileh to
15 all the Iſralites, that came thither. Even
before they fumed the fat, the prieſt's
ſervant would come, and ſay to the man
who ſacrificed, give fleſh for the prieſt
to roaſt; for he will not have of thee the
16 fleſh that is dreſt, but raw. And the
man would ſay to him, let them fume the
fat preſently, and take to thee what thy
ſoul deſireth; then he would ſay to him,
but thou ſhalt give *it me* now; and if
17 not, I will take *it* by force. And the ſin
of the young men was very great before
Jehovah; for men abhorred the offering
of Jehovah.
18 And Samual *was* a miniſter before Je-
hovah, *being* a child, girded with a linen
19 ephod [g]. And his mother made him a
little robe, and brought *it* to him year
by year, when ſhe came up with her
huſband, to offer the yearly ſacrifice [h].
20 And Oli bleſſed Alkeneh and his wife,
and ſaid, Jehovah give thee ſeed of this
woman for the requeſt ſhe made for Je-
hovah; and they went to their own
21 place. Therefore Jehovah took notice
of Haneh, and ſhe conceived, and bare
three ſons and two daughters. And the
child Samual grew up with Jehovah [i].
22 And Oli was very old, and he heard
all that his ſons did to all Iſral, and that
they lay with the women who aſſembled
at the door [k] of the tent of the congrega-
23 tion: and he ſaid to them, why do ye
ſuch things? for I hear of your wicked
doings by all this people: nay, my ſons, 24
for *it is* no good report which I hear; ye
make the people of Jehovah to tranſgreſs.
If one man ſin againſt another, the Aleim 25
will judge him [l]; but if a man ſin againſt
Jehovah, who ſhall intreat for him?
But they would not hearken to the voice
of their father; therefore Jehovah would
deſtroy them [m]. And the child Samual 26
increaſed in ſtature [n], and was in favour
both with Jehovah and with men.
And a [o] man of the Aleim came to Oli, 27
and ſaid to him, thus ſaith Jehovah; did
I reveal myſelf to the houſe of thy father
when they were in Egypt in the houſe
of Pharaoeh [p], and chooſe him out of all 28
the tribes of Iſral for my prieſt, to offer
upon my altar, to burn incenſe, to wear
the ephod before me? and did I give to
the houſe of thy father all the offerings by
fire of the children of Iſral, my people?
why do ye ſpurn at my ſacrifices and at 29
my offerings which I commanded for
ſin; and honoureſt thy ſons above me,
to make [q] yourſelves fat with the chiefeſt
of all the offerings of Iſral, my people?
Wherefore Jehovah the Aleim of Iſral 30
ſaith, I ſaid indeed, thy houſe and the
houſe of thy father ſhould walk before me
for ever; but now, ſaith Jehovah, be it
far from me; for them that honour me
I will honour, and they that deſpiſe me
ſhall be lightly eſteemed. Behold, the 31

[g] Not ſuch as the High Prieſt wore, as he was not of the family of Aerun, but ſuch as the immediate attendants on the prieſts, and ſuch as David wore, 1 Chron. xv. 27. 2 Sam. vi. 14.

[h] *i. e.* of the paſſover.

[i] *i. e.* In his houſe.

[k] In porches or other buildings, perhaps at the door or entrance.

[l] By appeal to the oracle, oath of adjuration or &c. 1 King viii. 31.

[m] "Give them up to the wickedneſs of their own hearts, which would be their ruin in the end. Pſalm lxix. 27." *Clark.* Not overruling their will, as being predeſtinated, but in the courſe of his providence bringing it about.

[n] Heb. *went on growing.* Comp. Luk. ii. 52.

[o] A prophet. They had ſchools or colleges for their education

[p] Exod. ii. 11. Acts vii. 25.

[q] They were atonements for ſin, but they had not conſidered them as ſuch, but only as their perquiſites, as means of enriching themſelves. He that ſerves at the altar muſt live by the altar, but he muſt not forget that the altar is an altar, deſigned indeed to *feed* thoſe who wait upon it, but not to *enrich* them in this world; and therefore they who raiſe eſtates out of church preferments, are guilty with Oli and his ſons.

days

days are coming when I will cut off thy [r] arm, and the arm of thy father's houſe, that there ſhall not be an old man in thy
32 houſe. And thou ſhalt ſee the enemy [s] oppreſſing every one that would do any
33 good to Iſral [t]. And the man of thine, *whom* I ſhall not cut off from mine altar, *ſhall* conſume thine eyes, and grieve thy ſoul; and all the increaſe of thy houſe
34 ſhall die [u] miſerable. And this *ſhall be* the ſign to thee, which ſhall come upon thy two ſons, upon Hophni and Phinehas; in one day ſhall they die both of
35 them. And I will raiſe me up a faithful prieſt, who ſhall do according to what *is* in my heart and in my mind; and I will build him a ſure houſe, and he ſhall walk
36 before [v] mine anointed for ever. And every one that is left in thine houſe ſhall come *and* crouch down to him for a piece of ſilver and a cake of bread, and ſhall ſay, ſettle me, I pray thee, in one of the [w] prieſt's offices, that I may eat a morſel of bread.

III. AND the young man Samual was a miniſter of Jehovah before Oli. And the word of Jehovah was ſcarce in thoſe days;
2 *there was* no open viſion. And at that time [x], Oli being laid down in his place, when his eyes began to be dim, *that* he
3 could not ſee; and before the lamp of the Aleim was gone out, and *when* Samual was laid down, in the temple of Jehovah, where the ark of the Aleim *was*, Jehovah
4 called to Samual, and he ſaid, here *am* I. And he ran to Oli, and ſaid, where-
5 fore didſt thou call me? and he ſaid, I called not, go lie down again; and he went and lay down. And Jehovah cal-
6 led yet again, Samual: and Samual aroſe and went to Oli, and ſaid, here I *am*, wherefore didſt thou call me? and he ſaid, I called not, my ſon; go lie down again. And Samual did not yet know
7 Jehovah; and the word of Jehovah had not yet been revealed to him. And Je-
8 hovah called Samual again the third time; and he aroſe and went to Oli, and ſaid, here I *am*, wherefore didſt thou call me? And Oli perceived that Jehovah
9 had called the young man. And Oli ſaid to Samual, go lie down, and if he calleth thee again, then ſay, ſpeak, Jehovah, for thy ſervant heareth. And Samual went and lay down in his place. And
10 Jehovah came and ſtood, and called, as at the other times, Samual! Samual! and Samual ſaid, ſpeak, for thy ſervant heareth.

And Jehovah ſaid to Samual, behold,
11 I am doing a thing in Iſral, at which both the ears of every one that heareth it ſhall tingle. In that day I will per-
12 form againſt Oli all that I have ſpoken

[r] Job xxii. 9. Pſalm xxxvii. 17. Iſai ix. 20. & al.
[s] See Zeph. iii. 19.
[t] If Samual was young when this meſſage came to Oli, and Samual is called *young* ch. iii. 1. the divine patience bore with Oli near thirty years after this.
[u] So אנשים may ſignify; and this was in ſome meaſure verified when Saul ſlew the prieſts at Nob, ch. xxii. 18; after which the family kept declining, till the other branch of Aerun were preferred by Solomon. The taking of the Ark and the death of Hophni and Phinehas began the fall of the family; but the propheſy extends to the true High Prieſt, and the contempt the Aeronical Prieſthood ſhould be in ever after, becauſe *that* neither *did* nor *could do all that was in God's heart*.
[v] Zadok walked before Solomon; and his family were High Prieſts in the *temple*, the *ſure houſe*, (a figure of the everlaſting houſe of God) built by Solomon, and Abiather, or Oli's family, were thruſt out. And ſo was the whole family of Aerun when Chriſt came, (ſee Ezek. xliv. 15.) whom we are to underſtand by the *Zadock* that ſucceeded Abiather. All this was not only the rejection of Oli and his puniſhment, but a propheſy of the total abolition of that prieſthood, and an admonition that types were but ſhadows of the righteouſneſs of God, not *that righteouſneſs itſelf*; and that when they ceaſed to anſwer their end, they would be ſet aſide.
[w] Heb. of *the miniſtries*, or ſervices.
[x] When Oli was very old and almoſt blind with age, God called *in the night-time* to Samual, who lay near Oli in the lodging-rooms for the prieſts, adjoining to the tabernacle itſelf; the lamp burnt all night *only*. See Exod. xxvii. 21.

againſt

againſt his houſe; beginning and mak-
13 ing an end[y]. And I declare to him that I
will judge his houſe for ever, for the
iniquity which he knoweth, becauſe his
ſons made themſelves vile, and he re-
14 ſtrained them not. And therefore I ſwear
to the houſe of Oli, that the iniquity of
the houſe of Oli ſhall not be atoned for
by ſacrifice and offering for ever.

15 [z] And Samual lay down till the morn-
ing, and he opened the doors of the
houſe of Jehovah: and Samual was afraid
16 to tell Oli the viſion. And Oli called to
Samual, and ſaid, Samual, my ſon: and
17 he ſaid, here I *am*. And he ſaid, what
is the thing which he hath ſaid to thee?
hide *it* not, I pray thee, from me; the
Aleim do ſo to thee, and more alſo, if
thou conceal a word from *me* of all the
18 things which he hath ſaid to thee. And
Samual told him all the words, and did
not conceal *them* from him; and he ſaid,
it *is* Jehovah; he will do what is good
in his own ſight.

19 And Samual was grown up, and Je-
hovah was with him, and let none of his
20 words fall to the ground. And all Iſral,
from Dan even to Bar-ſhebo, knew that
Samual *was* eſtabliſhed for a prophet of
Jehovah.

21 And Jehovah appeared again in Shi-
leh; for Jehovah revealed himſelf to
Samual at Shilu by the word of Je-
hovah. [a] AND the word of Samual was IV.
to all Iſral: and Iſral went out againſt
the Philiſtines to battle, and pitched in
Obenozer, and the Philiſtines pitched in
Apek. And the Philiſtines drew out 2
againſt Iſral: and the battle became
general[b]; and Iſral was ſmitten before
the Philiſtines, and they ſmote in [c] the
engagement, in the field, about four
thouſand men.

And the people came to the camp, and 3
the elders of Iſral ſaid, why hath Jehovah
ſmitten us to-day before the Philiſtines?
let us fetch the ark of the purification of
Jehovah from Shileh, that it may come
among us, and ſave us from the hand
of our enemies[d]. And the people ſent 4
to Shileh, and took from thence the ark
of the purification of Jehovah of hoſts,
who dwelleth in the [e] cherubim; and
Hophni and Phinehas, the two ſons of
Oli, *were* there with the ark of the pu-
rification of the Aleim. And when the 5
ark of the purification of Jehovah came
into the camp, all Iſral ſet up a great
ſhout, ſo that the earth rang again. And 6
the Philiſtines heard the noiſe of the
ſhout, and they ſaid, what *is* that great
noiſe of the ſhout in the camp of the
Hebrews? And when they knew that
the ark of Jehovah was come into the

[y] *i. e.* Till an end is made, and all is done.

[z] Samual could not be a *child*, as in our tranſlation and the LXX, ver. 1. for he could not have opened the doors of the temple, if he had been ſo; nor do the circumſtances of the hiſtory admit it; he being between forty and fifty, if not more, when Oli died, who was now old and blind with age, ver. 19.

[a] Here hath been evidently a wrong diviſion of the *text*; the word of God came to Samual, and his word to Iſral to go againſt the Philiſtines, was in conſequence: and there was ſome diſtance of time between the firſt and this ſecond appearance, as is implied in that God did not inflict what he had threatened till he had appeared again, there being none, or not a ſufficient alteration in the conduct of Oli and his ſons; the good old man being old and blind, and his ſons too hardened and obſtinate for their father's lenity.

[b] Heb. *was ſpread*

[c] As ערך is to draw out in order, *i. e.* of battle, the noun ſhould mean here the *engagement*, or elſe the *array*, of the troops, as they ſtood in ranks before they were broken. They had frequent ſmall ſkirmiſhes in ſight of both armies, which ſometimes occaſioned the battle's ſpreading, or becoming general, ch. xvii. 2—20.

[d] Which was almoſt ſaying, if Jehovah will not ſave us, let his ark be taken; but God could vindicate his own honour without ſaving them.

[e] Not in the figures on the ark, but out in the heavens, which are *Cherubim* alſo. And ſaying, he dwelleth in the heavens, is ſaying, he overruleth the heavens which govern the earth. See Job xxxviii. 33. Gen. i. 18. But there was a preſence alſo attending the ark, and thoſe compound figures on it, which were *ſecondary Cherubim*.

camp,

7 camp, the Philiſtines were afraid; for they ſaid, the Aleim are come into the camp; and they ſaid, wo unto us! for it
8 was never ſo before: wo unto us! who ſhall deliver us out of the hands of theſe mighty Aleim? Theſe *are* the Aleim who ſmote the Egyptians with all the
9 plagues in the wilderneſs[f]. Be courageous, and *like* men, O ye Philiſtines, leſt ye become ſervants to the Hebrews, as they have been to you; be *like* men then, and fight.

10 And the Philiſtines fought, and Iſral was beaten; and they fled every one to his tent; and the ſlaughter was very great; and there fell of Iſral thirty thou-
11 ſand foot. And the ark of the Aleim was taken; and the two ſons of Oli, Hophni and Phinehas, were killed.

12 And there ran a man of Benjamin from the army, and came to Shileh the ſame day, with his cloaths rent, and
13 with earth upon his head. And when he came, behold, Oli was ſitting upon a ſeat where the road ſtruck off to [g] Mijpeh; for his heart trembled for the ark of the Aleim. And when the man came to tell *it* in the city, all the city cried out;
14 and when Oli heard the noiſe of the outcry, he ſaid, what is the [h] meaning of this uproar? And the man made haſte,
15 and came and told Oli. Now Oli *was* ninety and eight years old; and his eyes
16 were ſet, and he could not ſee. And the man ſaid to Oli, I *am* he that came from the army, and I fled to-day from the army; and he ſaid, how was the
17 matter, my ſon? And the man who brought the news anſwered and ſaid, Iſral is fled before the Philiſtines, and there hath been alſo a great ſlaughter among the people; and thy two ſons alſo, Hophni and Phinehas, are dead; and
18 the ark of the Aleim is taken. And when he mentioned the ark of the Aleim, he fell from off the ſeat backwards, by the ſide of the gate, and his neck brake, and he died; for he was an old man and heavy. And he judged Iſral forty years[i].

19 And his daughter in law, the wife of Phinehas, was big *and ready* to cry out; and when ſhe heard the news about the ark of God being taken, and the death of her father in law, and of her huſband, ſhe bowed herſelf and brought forth; for
20 her pains came upon her. And at the time of her death, the women who ſtood about her ſaid, fear not, for thou haſt born a ſon; but ſhe anſwered not, nor
21 did ſhe regard *it*[k]. And ſhe called the child Ai-cabud[l], ſaying, the glory is gone from Iſral; becauſe of the taking of the ark of the Aleim, and becauſe of
22 her father in law and her huſband. And ſhe ſaid, the glory is gone from Iſral; becauſe the ark of the Aleim was taken.

V. AND the Philiſtines took the ark of the Aleim, and brought it from Aben-
2 ozer to Aſhdud. And the Philiſtines took the ark of the Aleim, and brought it into the houſe of Dagun, and ſet it by Dagun[m].

3 And when the Aſhdudites aroſe in the morning on the morrow, behold, Da-

[f] The Egyptians lay dead on the wilderneſs ſide of the Red Sea. Obſerve here that the Philiſtines conſider *Aleim* as a *plural* word, and the ark or the figures upon it, as *Vice-Aleim*; and that Iſral had ſuch an ark in Egypt.

[g] They uſed to meet at Mijpeh or Miſpeh, and Oli might think the ark would be brought back when their faſting and ſacrifices were over there.

[h] Heb. *voice*.

[i] Succeeding Samſun, and dying A. M. 2872. being born the ſixteenth of Jair.

[k] The danger was her not being able to bring forth the child in the fright ſhe was in, which danger the women thought now over.

[l] *i. e. Alas, the glory!* Pſalm lxxviii. 61. cvi. 20. Jer. ii. 11.

[m] Dagun, or *Plenty*, was a *man* upwards, probably with corn, &c. in his hands, and a *fiſh* downwards.

gun

gun *was* fallen upon his face to the ground before the ark of Jehovah; and they took Dagun, and ſet him in his
4 place again. And when they aroſe the next day in the morning, behold, Dagun *was* fallen upon his face to the ground before the ark of Jehovah; and the head of Dagun and both the palms of his hands *were* cut off upon the threſhold; only [n] the fiſhy part remained to
5 him. Therefore the prieſts of Dagun, and all who come into the houſe of Dagun, do not tread upon the threſhold of
6 Dagun in Aſhdud to this day. And the hand of Jehovah was heavy upon the Aſhdudites, and he deſtroyed them, and ſmote them with biles [o], *even* Aſhdud
7 and the coaſts thereof. And when the men of Aſhdud ſaw, that *it was* ſo, they ſaid, the ark of the Aleim of Iſral ſhall not abide with us; for his hand is hard upon us, and upon Dagun our [p] Aleim.
8 And they ſent and gathered all the lords of the Philiſtines to them, and ſaid, what ſhall we do with the ark of the Aleim of Iſral? and [q] they ſaid, let the ark of the Aleim of Iſral be carried round to Gath:
and they carried round the ark of the Aleim of Iſral. But after they had 9
brought it round, the hand of Jehovah was upon the city with a very great diſorder, and he ſmote the men of the city, both ſmall and great; and biles aroſe upon them. And they ſent the ark of 10
the Aleim to Okrun; and when the ark of the Aleim was come to Okrun, the Okrunites cried out, ſaying, they have brought round the ark of the Aleim of Iſral to us [r], to bring death upon us and our people. And they ſent and gathered 11
together all the lords of the Philiſtines, and ſaid, ſend away the ark of the Aleim of Iſral, and let it return to it's place, that it kill not us and our people; for there was a mortal diſorder through the whole city; the hand of Jehovah was very heavy there. And the men that 12
did not die, were ſmitten with the biles; and the cry of the city went up to the heavens [s].

AND the ark of Jehovah was in the VI.
country of the Philiſtines ſeven months.
And the Philiſtines called for the prieſts 2
and the diviners, ſaying, what ſhall we do

[n] It appears that this image was partly *human* and partly *fiſhy*; the *head* and *hands* of a man denoted *knowledge* and *power*; but the heavens their God, have neither knowledge nor power before Jehovah; though the heavens under him do give *plenty*. The Heathen did by no means, till low down, deny a Creator, but worſhipped the heavens as having the dominion over the earth; ſtill acknowledging a ſupreme God over them; and therefore imagining that they could not be charged, *with not holding the head*: this ſubordinate worſhip of the heavens, however, led them firſt into a forgetting of the Creator, and then a denying of him, which it as naturally tended to, as joining other mediators or interceſſors with Chriſt doth to the renouncing of him the head of the body, who miniſters ſtrength and growth to all the members; and in the mean time idolatry led them into all that filthineſs of corruption in manners, which *reaſon* and *nature* ſuggeſted to be agreeable to the heat and warmth of Dame Nature, and her operations in the heavens above, and in the earth and ſeas below: and all this was *forwarded* by the corrupt inclinations of the natural man, and an imagination let looſe from reſtraint.

[o] Not *piles*, I apprehend; the Heb. word only ſignifying *riſings*, or *ſwellings up*, and it here means, I apprehend, ſuch biles, as that loathſome diſtemper, the product and juſt puniſhment of wandering, intemperate luſt, throws out in white heads, called *buboes*, which were to denote the filthineſs of their wandering luſt, as a church or daughter of God; and now to puniſh them for it. Their puniſhment denoted their crime; as that of their God or Idol did the folly of aſcribing *wiſdom* or *power* to him when Jehovah was preſent by his repreſentatives the *Cherubim*. Their church had played the harlot againſt the true God, and were infected and poiſoned in their blood; and the venom was the more venemous in proportion to their preſumption and impudence in committing their lewdneſs in the very preſence of the injured huſband. Pſalm lxxviii. 66.

[p] So Cherub in the ſing. is a name for a compound ſtatue or image of ſeveral animal forms united in one.

[q] And, we may ſuppoſe, pretended not to believe that this plague was owing to the ark, or the hand of God; being unwilling to read a leſſon ſo oppoſite to their pride and prejudices—Their church the polluted loathſome proſtitute? They would venture the trial.

[r] Heb. *me* and—*me* and *my people*.

[s] Which were their God or Gods.

do

do with the ark of Jehovah? tell us with
3 what we ſhall ſend it to it's place? And
they ſaid, if ye are ſending away the
ark of the Aleim of Iſral, ſend it not
away empty, but by all means return him
a treſpaſs-offering; then ſhall ye be heal-
ed, and it ſhall be known to you, why
his hand was not removed from you[t].
4 And they ſaid, what *is* the treſpaſs-offer-
ing which we ſhall return to him? and
they ſaid, *according to* the number of the
lords of the Philiſtines, five golden biles
and five golden mice[u]; for the ſame pla-
gue *was* upon them all, and upon your
5 lords. Therefore make ye images of your
biles, and images of your mice that deſtroy-
ed the ground, and give glory to the Aleim
of Iſral; perhaps he will lighten his hand
from off you, and from off your Aleim,
6 and from off your land. And why ſhould
ye harden your hearts, as the Egyptians
and Pharoeh hardened their hearts? did
they not, when he had triumphed over
them, let them go, and they went away[v]?
7 And now take and make a new carriage,
and two heifers that give ſuck, on which
no yoke hath come, and bind the hei-
fers to the carriage, and keep their calves
8 behind them at home; and take the ark
of Jehovah, and put it into the carriage;
and the golden devices, which ye return
him *for* a treſpaſs-offering, put in a coffer
at the ſide of it, and ſend it away, and
9 let it go. And ſee, if it goeth up the
way of his coaſt to Bith-ſhemeſh, it is
he that hath done us this great hurt;
but if not, then we ſhall know that *it is*
not his hand that ſmote us; it *was* a
chance happened to us.

And the men did ſo; and they took 10
two heifers that gave ſuck, and bound
them to the carriage, and ſhut up their
calves at home. And they put the ark 11
of Jehovah into the carriage, and the
coffer, and the golden mice, and the
images of their biles. And the hei- 12
fers took the ſtraight way to the way of
Bith-ſhemeſh; they went along the ſame
high way, going and lowing, and turn-
ed not to the right or to the left; and
the lords of the Philiſtines went after
them to the border of Bith-ſhemeſh.
And the [w] Bith-ſhemeſhites *were* reaping 13
wheat in the valley; and they lift up
their eyes, and ſaw the ark; and they
rejoiced to ſee *it*. And the carriage came 14
into the ground of Jehoſua a Bith-ſhe-
meſhite, and ſtood there; and *there was*
there a great ſtone; and they clave the
wood of the carriage, and offered up the
heifers for a burnt-offering to Jehovah.
And the Levites took down the ark of 15
Jehovah, and the coffer that *was* with
it, in which were the golden devices,
and ſet them on the great ſtone; and the
men of Bith-ſhemeſh offered burnt-offer-
ings and ſacrifices to Jehovah that day.
And the five lords of the Philiſtines ſaw 16
it, and returned to Okrun that day. And 17
theſe *are* the golden biles, which the

[t] *i. e.* Why it continued ſo long upon you.

[u] The *mouſe* is mentioned Iſa. lxvi. 17, with ſwine's fleſh, as eaten at their feſtivals; and ſwine's fleſh, we know, was reckoned proper food for the ſervants of *Bacchus* and *Venus*. The mice are not mentioned before, but are implied in the *deſtruction* ſent upon them.

[v] This was three hundred and ſeventy-nine years from the time of the Exodus, but the intercourſe between the two nations of the Egyptians and the Philiſtines, and the known written records among the Iſralites, left no doubt of the general truth of theſe great miracles; and why then did not the Philiſtines believe in the God of Iſral? they did acknowledge him as creator, but natural right and liberty of conſcience *juſtified* them in approaching him at ſecond hand by his *ſervants*, whom he had made rulers over them; and as to morality they were as good as other people, for ought they knew, and Oli's ſons were not the beſt of men; their worſhip was *natural*, and who can object to *natural religion?*

[w] Heb. Bith-ſhemeſh.

Philiſtines returned *for* a treſpaſs-offering to Jehovah: for Aſhdud, one; for Gaza, one; for Aſkelun, one; for
18 Gath, one; for Okrun, one: and the golden mice *according* to the number of all the cities of the Philiſtines, *belonging* to the five lords; from the fenced cities to the open village; even to [x] Abel-egaduleh, (where they ſet down the ark of Jehovah) *ſo called* to this day, in the ground of Jehoſua the Bith-ſhemeſhite.

19 And he ſmote the men of Bith-ſhemeſh, becauſe they looked upon the ark of Jehovah; and he ſmote of the people fifty thouſand and ſeventy perſons; and the people mourned [y], becauſe Jehovah had ſmitten the people with a great
20 ſtroke. And the men of Bith-ſhemeſh ſaid, who will be able to ſtand before this holy Jehovah Aleim? and to whom ſhall it go up from us [z]?

21 And they ſent meſſengers to the Inhabitants of [a] Kerit-jorim, ſaying, the Philiſtines have brought back the ark of Jehovah, come down, *and* fetch it up to you.

VII. AND the men of Kerit-jorim came, and fetched up the ark of Jehovah, and brought it to the houſe of Abinadab in the Hill; and they ſanctified Alozer his
2 ſon [b] to keep the ark of Jehovah. And from the time the ark was placed at Kerit-jorim, the days were many, for they were [c] twenty years; and all the houſe of Iſral lamented after Jehovah.

3 And Samual ſpoke to all the houſe of Iſral [d], ſaying, if ye are returning to Jehovah with all your heart, remove the Aleim of the ſtranger from among you, and the Oſterut, and fix your hearts on Jehovah, and ſerve him only, and he will deliver you out of the hand of the
4 Philiſtines. And the children of Iſral did put away the Baolim and the Oſterut, and ſerved Jehovah only. And
5 Samual ſaid, gather all Iſral to Mijpeh, and I will pray for you to Jehovah [e]. And
6 they gathered together to Mijpeh, and

[x] So far the Philiſtines had extended their coaſts, on the very extremity of which they ſet down the ark, at a place, called *the Great Mourning*, to this day, ſays the Sacred Hiſtorian.

[y] Humbled themſelves with faſting and mourning before God, for the ſins that had occaſioned this viſitation, though the immediate one was looking upon the ark, which was death by the law, Num. iv. 5—20. but it is not neceſſary to ſuppoſe, that all theſe died. See 2 Chron. xxx. 20. Jehovah hearkened to Hezekiah, and he *healed* the people, *i. e. who had not cleanſed themſelves* to eat the paſſover, for which they had been ſmitten, or they could not have been *healed* at his prayer; and, no doubt, moſt of the people at Bith-ſhemeſh were healed on the public mourning; though ſome might die, as none but Aerun's family were to take down the tabernacle, or ſee the ark, the myſtery in it regarding the great High Prieſt; the Meſſiah as prieſt only being able to open, or fulfil it. The crime above ſeems to have been moving the ark without it's proper covering, and not by the proper perſons; and this ſtroke raiſed the proper reverence for the ark, *and the myſtery in it*; but that all died who were ſmitten, is ſo far from being ſaid, that the contrary is implied in the mention of the ſolemn mourning, which never failed of mercy. See Gen. xii. 17.

[z] Depart from me, for I am a ſinful man, O Lord, ſays St. Peter to Chriſt, Luke v. 8. In the ſame ſpirit of holy fear is the above ſpoken; and we ſee *the great ſtroke* anſwered the end of Providence, and filled their hearts with the fears of his holy name; and we may juſtly preſume, the ſcourge was then removed; and we need neither alter the text and make a new ſcripture, nor charge God fooliſhly, if we attend to the circumſtances of the ſtory.

[a] The city of *Bithſhemeſh* was given to the children of Aerun, Joſh. xxi. 16. But Mr. *Clark* miſtakes Kerit-jorim here, for Jor or Bithlehem by referring to Pſalm cxxxii. 6. and in his note on this Pſalm, for *Kerit-jorim* was otherwiſe called *Boleh* or *Kerit-bol.* Joſh. xv. ix. 59, or 60.

[b] Not to *miniſter* to it, but only take care of it; and here it was till David removed it fifty-ſeven or eight years afterwards, at leaſt. 1 Chron. xiii. 5—7.

[c] *i. e.* it was twenty years after the ark was taken, before a ſolemn and general aſſembly, met for public faſting and reformation, on the proſpect, as it follows, of an invaſion from the Philiſtines, who had long tyranniſed, and did ſo even after this, but now received a very conſiderable check.

[d] At Mijpeh, the uſual place of theſe ſolemn meetings, where they were met to pray for help againſt *the hand of the Philiſtines.*

[e] Jud. xi. 11. xx. 1.

they

they drew water[f], and poured *it* out before Jehovah, and faſted that day; and ſaid there, we have ſinned againſt Jehovah. And Samual judged the children
7 of Iſral at Mijpeh[g]. And the Philiſtines heard that the children of Iſral were gathered together to Mijpeh; and the lords of the Philiſtines came up againſt Iſral; and when the children of Iſral heard *it*,
8 they were afraid of the Philiſtines. And the children of Iſral ſaid to Samual, ceaſe not to cry to Jehovah, our Aleim, for us, that he would ſave us out of the hand of the Philiſtines.

9 And Samual took a milk-lamb[h], and offered *it* up a whole burnt-ſacrifice to Jehovah; and Samual cried to Jehovah
10 for Iſral, and he anſwered[i] him. And as Samual was offering up the burnt-offering, the Philiſtines drew near to battle againſt Iſral; and Jehovah thundered[k] with great thundering that day againſt the Philiſtines, and put them in diſorder, and they were ſmitten before
11 Iſral. And the men of Iſral went out of Mijpeh and purſued after the Philiſtines, and ſmote them to below Bith-
12 car[l]. And Samual took a ſtone, and ſet *it* between Mijpeh and Shen[m], and called the name of it Aben-ozer, and ſaid, *it is*[n] a witneſs here that Jehovah is our helper.

And the Philiſtines were[nn] ſubdued, 13
and came no more into the coaſt of Iſral; and the hand of Jehovah was againſt the Philiſtines all the days of Samual. And 14
the cities which the Philiſtines had taken from Iſral, were reſtored to Iſral; from Okrun even to Gath, and the coaſts thereof did Iſral reſcue them out of the hand of the Philiſtines. And there was peace between Iſral and the Amorites.
And Samual judged Iſral all the days of 15
his life[o]. And he went year by year[p], 16
and went round to Bith-al, and Gilgal, and Mijpeh; and judged Iſral in all thoſe places: but his habitation *was* at 17
Rameh, for there *was* his houſe, and there he judged Iſral; and he[q] built there an altar to Jehovah.

AND when Samual was old, he VIII.
made his ſons judges of Iſral. And 2
the name of his firſt born ſon was Jual, and the name of his ſecond[r], Abieh; *they were* judges in Bar-ſebo. But his ſons walk- 3
ed not in his ways, for they turned aſide after lucre, and took bribes, and perverted judgement. Then all the Elders 4
of Iſral gathered themſelves together, and came to Samual to Rameh. And 5
they ſaid to him, behold, thou art old, and thy ſons do not walk in thy ways; now ſet a king over us to judge us like all nations[s].

[f] See 2 Sam. xiv. 14.

[g] *i. e.* Inſtructed them in the judgements of God, reading the law, and ſending, it is likely, to deſtroy the idols and puniſh the offenders of them, as king Joſiah did, 2 Kings xxiii.

[h] Lev. xxii. 19. Milk-fed, whether by hand, or from the dam.

[i] Gen. iv. 4. 1 Chron. xxi. 26. By fire.

[k] See ch. ii. 10.

[l] The temple of the lamb.

[m] Where we may ſuppoſe the diſorder among them and their flight began, and ſo it is ſaid, that the ſtone was a witneſs on that ſpot of ground, that Jehovah only was their ſtrength. See Pſalm xxxiii. 20. Hoſ. xiii. 9. and many other places. The ſtone is a title of the Meſſiah, Gen. xxviii. 18. xlix. 24. Iſai viii. 14. Zech. iii. 9.

[n] Or, as our tranſlation; *hitherto* or *thus far* hath Jehovah helped us.

[nn] This was twenty years from the death of Oli, ſee ver. 2. and ſo A. M. 2892. and not long before Saul's reign.

[o] But not as ſupreme magiſtrate, for he was ſo only between Oli's death, and Saul's being made king; and it was but fifty-ſeven years, from Oli's to Saul's death.

[p] The cuſtom, (and a moſt noble one it is) of our judges keeping their *circuits*, came from hence. See Eccl. xlvi. 13

[q] So Abrem frequently did, and ſo the people, Jud. xxi. 4. Eccl. xlvi. 13.

[r] 1 Chron. vi 28.

[s] Or, as all nations have.

6 But the thing was evil in the ſight [t] of Samual, when they ſaid, give us a king to judge us; and Samual prayed
7 to Jehovah. And Jehovah ſaid to Samual, hearken to the voice of the people in [u] all they have ſaid to thee; for they reject not thee, but they reject [v] me from
8 reigning over them. According to all [w] their doings from the day that I brought them up out of the land of Egypt, even to this day, whereby they have forſaken me, and ſerved other Aleim; ſo are they doing
9 to thee alſo. And now hearken to their voice; but thou ſhalt ſolemnly proteſt to them, and ſhew them the manner of the king that ſhall reign over them [x].
10 And Samual told all the words of Jehovah to the people, who deſired a king
11 of him. And he ſaid, this will be the manner of the king that ſhall reign over you; he will take your ſons and ſet *them* for him for his chariots, and for his horſemen, and they ſhall run before his
12 chariots; and to get him captains over thouſands, and captains over fifties; and to plow his grounds, and to reap his harveſt; and to make his inſtruments of war, and the inſtruments of his charioteers.
13 And he will take your daughters *for* confectioners, *for* cooks and *for*
14 bakers. And your fields, and your vineyards, and your beſt olive-yards will he take and give to his ſervants [y]. And he
15 will take the tenth of your ſeed-grounds, and of your vineyards, and give to his [z] officers and to his ſervants. And your
16 men ſervants, and your women-ſervants, and your goodlieſt young men, and your aſſes will he take, and employ *them* in his own buſineſs. He will take the tenth
17 of your ſheep; and ye ſhall become his ſervants. And ye will cry out at that
18 time becauſe of your king whom you have choſen to you; but Jehovah will not anſwer you in that day.
19 But the people refuſed to hearken to the voice of Samual; and they ſaid, nay,
20 but we will have a king over us, and we will be like all nations; and our king ſhall judge us, and go out before us, and
21 fight our battles. And Samual heard all the words of the people, and rehearſed
22 them in the ears of Jehovah. And Jehovah ſaid to Samual, hearken to their voice, and make them a king. And Samual ſaid to the men of Iſral, go ye, every one to his city [a].

IX. NOW there was a man of Benjamin, whoſe name *was* Kiſh, the ſon of Abial, the ſon of Jarur, the ſon of Becuret, the ſon of Aphih, an Iminite, a man
2 of valour. And he had a ſon, whoſe name was Saul, a choice man and handſome; and *there was* not among the chil-

[t] Perhaps from the ſiniſter deſigns of ſome among them, who might hope to get the crown, or from their pride and love of the grandeur of a court, which he tells them, they would pay dear for; the luxury and expenſive pageantry of which is a very heavy burthen on a people, and will be a heavy charge againſt too many princes; who, thoughtleſs of the hardſhips the lower people ſtruggle under, ſupport a vain uſeleſs pomp upon the ſweat and very blood of millions.

[u] See Deut. xvii. 14.

[v] In their want of faith to depend on thoſe occaſional and ſupernatural aſſiſtances from heaven, ſuch as that they had juſt ſeen at Aben-ozer. They were impatient if they did not ſee the outward means of defence in their own hands; they did not diſpute that *Jehovah was their helper*, but, like their fathers in the wilderneſs, had not faith enough to truſt him entirely, and deſponded at every difficulty they could not ſee how to eſcape from.

[w] Heb. *the doings which they have done.*

[x] The majority ſeem to have been dazzled at the pomp of royalty in other nations, without conſidering who ſupplied the expence; this therefore is ſet before them, for a caution to princes, no doubt, to take care that they be not intoxicated with power, and that the ſubject ſhould not be too ready to murmur.

[y] Not ſo good princes, Ezek. xlvi. 18.

[z] Or eunuchs, or rather chamberlains.

[a] Informing them, no doubt, that God would ſet a king over them, and bidding them go and wait God's leiſure.

dren

dren of Iſral a [b] handſomer man than he; from his ſhoulder and upwards *he was* taller
3 than all the people. And the aſſes of Kiſh, Saul's father, were loſt; and Kiſh ſaid to Saul his ſon, take now with thee one of the young men, and ariſe, go ſeek
4 the aſſes. And he paſſed through mount Ephrim; and he paſſed through the land of Shaleſheh, but did not find *them*; and he paſſed through the land of Sholim, but *they were* not *there*; and he paſſed through the land of Imini [c], but found *them* not.
5 When they came into the land of Jup [d], Saul ſaid to his ſervant that *was* with him, come and let us return, leſt my father give over the aſſes, and be troubled
6 about us. And he ſaid to him, behold, now *there is* in this city [e] a man of the Aleim; and the man *is* had in honour, all that he ſaith cometh ſurely to paſs; let us go now thither; perhaps he will ſhew
7 us our way that we ſhould go *in*. And Saul ſaid to his ſervant, and behold we go, and what ſhall we bring to the man? for the bread is gone from our veſſels; and *there is* no [f] preſent to make to the man of the Aleim: [g] what have we?
8 And the young man anſwered Saul again, and ſaid, behold, there is [h] here in my hand [i] a quarter of a ſhekel of ſilver, and I will give it to the man of the Aleim, that he may tell us our way.
9 Aforetime in Iſral, thus ſaid a perſon when he went to conſult the Aleim, come let us go to the ſeer; for the prophet now was called formerly the ſeer.
And Saul ſaid to his ſervant, right is thy 10
word, come let us go: and they went to the city where the man of the Aleim *was*.

When they were going up [k] the aſcent 11
to the city, they met with ſome young women coming out to draw water; and they ſaid to them, is the ſeer here? And 12
they anſwered them and ſaid, *he is* here before thee; make haſte now, for to-day he came to the city; for the people have a ſacrifice to-day in the high place. As 13
ſoon as ye get to the city, ye will meet with him before he goeth up to the high place to eat; for the people will not eat till he cometh, for he [l] bleſſeth the ſacrifice; afterwards they who are there eat; and now go up, for to-day ye will meet with him. And they went up into the 14
city; and as they came into the city, behold, Samual came out towards them, to go up to the high place.

Now Jehovah had informed [m] Samual 15
one day before Saul came, ſaying, about this time to-morrow I will ſend thee a 16
man out of the land of Benjamin; and thou ſhalt anoint him captain over my people Iſral, and he ſhall ſave them out of the hand of the Philiſtines; for I have looked upon my people, becauſe their cry is come up to me. And when 17
Samual ſaw Saul, Jehovah anſwered

[b] He was the fineſt perſon of a man in the kingdom.
[c] Not Benjamin, as in our tranſlation.
[d] *Jup* was in mount Ephrim, and ſo *Imeni* muſt be too, or adjoining to it, as well as *Rameh*.
[e] Of *Rameh*, in the diſtrict of *Jup*.
[f] The ſame cuſtom continues in the Eaſt to this very day, of making a preſent, be it ever ſo ſmall, to a ſuperior when admitted into his preſence on buſineſs; it is deemed a neceſſary mark of reſpect: and they who have compared this to the conſulting of conjurers, a conjurer or cunning man, were no conjurers themſelves.
[g] Heb. *what is with us?*
[h] Heb. *found*.
[i] The ſmalleſt piece of money, or even a roſe, or the moſt inſignificant thing, are preſented to an Emir, or other great man, in the Eaſt, and the *reſpect* accepted.
[k] *Rameh*, as it's name ſignifies, was on the heights or high ground; 1 Sam. i. 1. רמתים צופים, the *Juphian heights*.
[l] Bleſſes God for it and gives thanks, Deut. viii. 10. Mat. xxvi. 26. Luk. xxiv. 30.
[m] What comes immediately from God is *revelation*; but גלה אזן is only to *inform*, or unfold and open the ear by the air in ſound.

him

him [n], behold the man of whom I ſpake to thee; this man ſhall [o] govern my people.
18 And Saul drew near to Samual in the gate, and ſaid, tell me, I pray thee,
19 where *is* the ſeer's houſe? And Samual anſwered Saul, and ſaid, I *am* the ſeer; go up before me to the high place, and eat with me to-day; and I will ſend thee away in the morning, and will tell thee
20 all that *is* in thine heart. And as for the aſſes that were loſt by thee three days ago, ſet not thy heart upon them, for they are found: and on whom *is* all the deſire of Iſral? *is it* not on thee, and on
21 all thy father's houſe? And Saul anſwered and ſaid, *am* not I a Benjamite, of the ſmalleſt of the tribes of Iſral? and my family the youngeſt of all the families of the branches of Benjamin? and wherefore doſt thou ſpeak in this manner
22 to me? And Samual took Saul and his ſervant, and brought them into the upper room, and gave them a place at the head of thoſe that were met, who *were*
23 about thirty perſons. And Samual ſaid to the cook, bring the portion which I gave thee, which I bad thee ſet by
24 thee [p]. And the cook took up the ſhoulder, and brought it up; and he ſet *it* before Saul, and ſaid, behold what was left, take *it* before thee *and* eat; for it was kept on purpoſe for thee, [q] as was told the people I had invited. And Saul ate with Samual that day.

And they came down from the high 25
place into the city, and he talked with Saul upon the roof of the houſe [r]. And 26
they aroſe in the morning; and as the day dawned, Samual met Saul on the roof, ſaying, ariſe, and I will ſend thee away; and Saul aroſe; and they went both of them forth, he and Samual, out of doors. *And* as they were going down 27
[s] at the end of the city, Samual ſaid to Saul, ſpeak to thy ſervant, and let him go on before us; and when he is gone on, ſtand thou ſtill a while, that I may let thee hear the word of the Aleim.

AND Samual took a box [t] of oil, and X.
poured it on his head, and kiſſed him; and ſaid, *is it* not becauſe Jehovah doth anoint thee *to be* captain over his inheritance? When thou goeſt from me to- 2
day, thou ſhalt meet with two men by [u] Rachel's ſepulchre, on the border of Benjamin, in Jaljeh; and they will ſay to thee, the aſſes are found which thou wenteſt to ſeek; and behold thy father hath done with the matter of the aſſes, and is troubled about you, ſaying, what ſhall I do for my ſon? And when thou 3
art gone on from thence forward, and art got to the oak of Tabur, three men ſhall meet thee there, going up to the Aleim to Bith-al, one carrying three kids, and one carrying three cakes of bread, and one bearing a [v] bottle of wine. And they will ſalute thee, and 4

[n] Samual, it is likely, ſtruck with the ſight of Saul, as he was a man of an extraordinary fine perſon, and with the time of day at which he met him, enquired of God, if this were the perſon, and Jehovah *anſwered* him, it was.

[o] Or *keep a reſtraint on.*

[p] Gen. xliii, 34. ch. i. 5.

[q] לאמר is *to* or *according to what was ſaid.* It was uſual at theſe entertainments after ſacrifice to ſend portions to their friends, and others, as ch. i. 5. and 2 Sam. vi. 18, 19. and Samual ſet by this for a particular friend, as he told the company, to ſhew an extraordinary reſpect to him.

[r] In the Eaſtern Countries they eat, drink, and ſleep upon their houſe-tops or roofs, which are flat, for coolneſs and privacy.

[s] In the deſcent beyond the city. See ver. 11.

[t] Not made of glaſs, as ſome have ſuppoſed, and find a *myſtery* in the *brittleneſs* of the *glaſs*, like Saul's kingdom, but of alabaſter or onyx, in the ſhape of a horn; or elſe a box made of horn; nor was the oil common or mere oil, but holy anointing oil. See Pſalm lxxxix. 21. Exod. xxx. 25. Mat. xxvi. 7. Act. xiii. 21.

[u] Near Bithlehem. Gen. xxxv. 16—20.

[v] A jar, or pitcher, which they keep their wine in, as we in caſks; not ſuch a bottle as we draw liquor off into.

give

give thee two *of the cakes* of bread; and thou wilt receive them of their hand.
5 After this thou wilt come to the hill of the Aleim [w], where there *is* a garriſon of the Philiſtines; and when thou comeſt thither to the city, thou ſhalt meet a company of prophets, coming down from the high place, with a pſaltery and a timbrel, and a pipe, and a harp before them; and they ſhall be propheſying.
6 And the ſpirit of Jehovah will come upon thee, and thou wilt propheſy with them, and be turned into another man.
7 And when theſe ſigns are come to paſs to thee, do what thou [x] haſt a mind to,
8 for the Aleim *is* with thee. And thou ſhalt go down before me to Gilgal, and behold, I will come down to thee, to offer burnt-offerings, and ſacrifice peace-offerings; ſeven days [y] ſhalt thou tarry till I come to thee; and I will let thee know what thou ſhalt do.
9 And when he turned his back to go from Samual, the Aleim [z] gave him another heart, and all theſe ſigns came
10 to paſs that day. And when they came thither to Giboeh [a], behold, a company of prophets met them, and the ſpirit of the Aleim came upon him, and he pro-
11 pheſied among them. And all that knew him before, when they ſaw that, behold, he propheſied with the prophets, ſaid one to another, what *is* this *that* is come to the ſon of Kiſh? *is* [b] Saul alſo among
12 the prophets? And one of that place anſwered, and ſaid, [c] and who is their father? and it became a proverb, is Saul
13 alſo among the prophets? And he left off propheſying, and came to the high place.
14 And Saul's uncle ſaid to him and to his ſervant, where have ye been? and he ſaid, to ſeek the aſſes; and when we ſaw *they were* gone, we came to Samual.
15 And Saul's uncle ſaid, tell me, I pray
16 you, what Samual ſaid to you. And Saul ſaid to his uncle, he told us that the aſſes were found; but concerning the kingdom, of which Samual had ſpoken to him he did not tell him.
17 And Samual called the people together
18 to Jehovah to Mijpeh. And he ſaid to the children of Iſral, thus ſaith Jehovah the Aleim of Iſral, I brought up Iſral out of Egypt, and delivered you out of the hand of the Egyptians, and out of the hands of all the kingdoms that oppreſſed
19 you. But ye have this day rejected your Aleim, who himſelf ſaved you from all your adverſities and diſtreſſes; and have ſaid to him, but thou ſhalt ſet a king over us. Now therefore preſent yourſelves before Jehovah by your tribes, and by
20 your thouſands. And Samual brought all the tribes before *him*; and the tribe
21 of Benjamin was taken. And he brought the tribe of Benjamin by *their* families; and the family of Matri was taken; and Saul the ſon of Kiſh was taken. And they ſought for him, but he could not
22 be found. And they enquired again of Jehovah, whether the man ſhould be brought thither [d]? And Jehovah ſaid, behold, he is hid among the baggage [e].
23 And they ran and fetched him thence; and he ſtood among the people, and was

[w] There was a college for the education of prophets at Rameh, ch. xix. 20; as at other places, 2 Kings ii. 3.
[x] Heb. *thy hand ſhall find.* Jud. ix. 33.
[y] In pious exerciſes before his coronation.
[z] Heb. *changed.*
[a] Ver. 5. *to the city.*
[b] His beauty was only that of his outward perſon, a majeſtic appearance, ſuitable to that idea of grandeur and pageantry, which had made the majority of them deſire a king; and as ſuch God gave them him *in his anger*, to let them feel their folly; for he had but little in his conduct of the wiſdom that is from above.
[c] *i. e.* Is it not God who changes the hearts of men, as he pleaſeth? he hath changed even Saul's; and whoſe then may he not change?
[d] Whether they ſhould go after him to bring him *thither*, Heb. *to there.*
[e] The *impedimenta*, or baggage of the people aſſembled.

taller

taller than all the people, from his
24 ſhoulders and upwards. And Samual ſaid to all the people, ye ſee him, whom Jehovah hath choſen, that *there is* none like him among all the people. And all the people ſhouted, and ſaid, [f]may the
25 king proſper. And Samual declared to the people the manner [g] of a kingdom, and wrote it in a book, and laid it up before Jehovah. And Samual ſent all the people every one to his own home.
26 And Saul alſo went to his houſe at Giboeh; and there went with him a band of men, whoſe heart the Aleim had
27 touched. But ſome men of Beliol ſaid, how ſhould this fellow ſave us? and they deſpiſed him, and brought him no [h] preſent; but he kept ſilence.

XI. AND Nahaſh the Amunite came up and encamped againſt Jabiſh-gelod; and all the men of Jabiſh gelod ſaid to Nahaſh, cut a purification for us, and we
2 will ſerve thee. And Nahaſh the Amunite ſaid to them, on this *condition* will I cut *it* for you, that every right eye of your's be ſcooped out, that I may
3 make it the [i] diſgrace of all Iſral. And the elders of Jabiſh ſaid to him, let us alone ſeven days, that we may ſend meſſengers through all the coaſt of Iſral; and if *there be* none to ſave us, then we will come out to thee.
4 And the meſſengers came to Giboeh of Saul, and told the conditions in the ears of the people; and all the people
5 lift up their voice and wept. And behold Saul was coming after the oxen [k] from the field; and Saul ſaid, what *aileth* the people, that they weep? and they related to him the words of the men of
6 Jabiſh. And the ſpirit of Jehovah came upon Saul, when he heard theſe words, and his anger was greatly kindled. And
7 he took a pair of oxen, and cut them in pieces, and ſent through all the coaſt of Iſral by the hand of meſſengers, ſaying, he that does not come out after Saul and after Samual, ſo ſhall it be done to his oxen. And the fear of Jehovah fell upon the people, and they came out as
8 one man. And he muſtered them in [l] Bezek, and the children of Iſral were three hundred thouſand; and the men of
9 Jeudeh thirty thouſand. And they ſaid to the meſſengers who came, thus ſhall ye ſay to the men of Jabiſh-gelod, to-morrow ſhall ye have deliverance, by *the time* the ſun is hot: and the meſſengers came and told the men of Jabiſh and
10 they rejoiced. And the men of Jabiſh ſaid, to-morrow [m] we will come out to thee, and ye ſhall do to us all that ye think
11 fit. And on the morrow Saul put the people into three companies; and they came into the midſt of the camp in the morning watch, and ſlew the Amunites till the heat of the day; and they that were left were ſcattered, ſo that not two of them continued together [n].
12 And the people ſaid to Samual, who *is* it that ſaid, ſhall Saul reign over us? bring forth the men that we may put

[f] *Vivat Rex*, or *Vive le Roi*, exactly anſwers to the Heb. יחי המלך.

[g] Deut. xvii. 15—20.

[h] Not by way of tax, but in honour to him, 1 Kings x. 25. 2 Chron. xvii. 5. Mat. ii. 11.

[i] As a proof that Iſral could not, or were afraid to help them; ſo this was a defiance of them.

[k] The Romans were not the firſt who fetched their general from the plow.

[l] The aſſembling ſuch a number in ſo ſhort a time, without any neceſſity of arraying them, ſeems owing to that excellent diſcipline or inſtitution, Deut. i. 15. Pſ. ii. 10. A militia never overturned any government, though it hath preſerved many; but a large ſtanding army impoveriſhes a nation and debauches it, and always has, and always will, firſt or laſt, overturn every government, that from pride or fear gives into the ſnare.

[m] And no doubt but they did go out and fight too.

[n] See the gratitude of the inhabitants of Jabiſh-gelod thirty-ſix years after this, ch. xxxi. 11—13.

them

13 them to death. And Saul ſaid, [o] there
ſhall not a man be put to death this day,
for to-day Jehovah hath wrought ſalva-
14 tion in Iſral. And Samual ſaid to the
people, come and let us go to Gilgal,
15 and renew the kingdom there. And all
the people went to Gilgal, and made
Saul king there before Jehovah in Gilgal,
and there they ſacrificed peace-offerings
before Jehovah; and there Saul and all
the men of Iſral rejoiced greatly.

XII. AND Samual ſaid to all Iſral, I have
hearkened to your voice in all that ye
have ſaid to me, and have ſet a king over
2 you. And now behold, the king walketh
before you; and I am old and grey-
headed, and my ſons, behold, they *are*
with you; and I have walked before
you from my childhood unto this day.
3 Here I *am*, witneſs againſt me before
Jehovah, and before his anointed: whoſe
bullock have I taken? or whoſe aſs have
I taken? or whom have I oppreſſed?
to whom have I done any violence? or
from whoſe hand have I received a bribe
4 to [p] blind my eyes with it? And they
ſaid, thou haſt not oppreſſed us, nor done
any violence to us, neither haſt thou re-
ceived ought from the hand of any one [q].
5 And he ſaid to them, Jehovah *is* witneſs
againſt you, and his anointed *is* witneſs
this day, that ye have not found any
thing in my hand; and he ſaid, I *am*
witneſs.

6 And Samual ſaid to the people, *it was*
Jehovah who appointed Moſes and Ae-
run, and who brought up your fathers
7 out of the land of Egypt [r]. And now
ſtand ſtill that I may plead with you
before Jehovah, of all the [s] righteous
acts of Jehovah, which he hath done for
you and for your fathers. When Jacob 8
was come into Egypt, and your fathers
cried to Jehovah, then Jehovah ſent Mo-
ſes and Aerun, and they brought your
fathers out of Egypt, and ſettled them
in this place. But they forgat Jehovah 9
their Aleim, and he ſold them into the
hand of Siſera, captain of the hoſt of
Hajur, and into the hand of the Phi-
liſtines, and into the hand of the king
of Moab; and they fought againſt them.
And they cried to Jehovah, and ſaid, 10
we have ſinned, for we have forſaken
Jehovah and ſerved Baolim and Oſterut;
but now deliver us from the hand of our
enemies, and we will ſerve thee. And 11
Jehovah ſent Irebaol, and [t] Bedan, and
Jeptah, and Samual, and delivered you
out of the hand of your enemies on every
ſide, and ye dwelled ſafely. And when 12
ye ſaw that Nahaſh, the king of the
children of Amun, was coming againſt
you, ye ſaid to me, nay, but a king
ſhall reign over us; when Jehovah your
Aleim *was* your king. And now behold 13
the king whom ye have choſen, as ye
deſired: and behold, Jehovah hath ſet
a king over you [u], if ye will fear Je- 14
hovah [u] and ſerve him, and obey his
voice, and not rebel againſt the mouth
of Jehovah; and both ye and your king,
that reigneth over you, continue after
Jehovah your Aleim. But if ye do not 15
obey the voice of Jehovah, but rebel
againſt the mouth of Jehovah, then will
the hand of Jehovah be againſt you, as
it was againſt your fathers.

And now ſtand and ſee this great thing 16
which Jehovah will do before your eyes.

[o] Mercy is the ſtrongeſt of all ties upon the mind; ſtronger far than thoſe of *gold* or *iron*.
[p] Heb. *hide*.
[q] *Rara avis in terris*.
[r] But ye have now forſaken him, ch. x. 19.
[s] Juſt upright dealings.
[t] 1 Chron. vii. 17. a ſon of Gelod or Jair, not mentioned particularly in the Hiſtory.
[u] *i. e.* And will preſerve him in that ſtation.

17 *Is it* not wheat-harveſt to-day? I will call unto Jehovah, that he would ſend thunder and [v] rain, that ye may know and ſee that your wickedneſs *is* great, which ye have committed in the ſight of Je-
18 hovah, in aſking you a king. And Samual called unto Jehovah, and Jehovah ſent thunder and rain that day, and all the people greatly feared Jeho-
19 vah and Samual [w]. And all the people ſaid to Samual, [x] pray for thy ſervants to Jehovah thy Aleim, that we die not, becauſe we have added to all our ſins the wickedneſs to aſk us a king.

20 And Samual ſaid to the people, fear not; ye have done all this wickedneſs, yet turn not aſide from after Jehovah, but ſerve Jehovah with all your heart;
21 and turn not aſide, even after [z] vain *things*, which cannot profit, nor deliver, becauſe
22 they *are* vain *things*. For Jehovah will not forſake his people for his great name's ſake; for Jehovah was fully bent to make
23 you his people. And as for me, far be it from me to ſin againſt Jehovah, in ceaſing to pray for you; and I will inſtruct you in the good and the right way.
24 Only fear Jehovah and ſerve him, in truth and with all your heart; for ye ſee the [a] great *thing* he hath done with you.
25 And if ye go on doing wickedly, ye will be deſtroyed, both you and your king.

XIII. SAUL reigned one year; and when he [b] had reigned two years over Iſral, Saul choſe him three thouſand *men* of 2
Iſral; and there were two thouſand with Saul in Michmaſh, and in mount Bithal; and a thouſand were with Jonathan in Giboeh of Benjamin; and the reſt of the people he ſent every one to their tents [c]. And Jonathan ſmote the gar- 3
riſon of the Philiſtines that *was* in [d] the Hill; and the Philiſtines heard *of it*; and Saul blew the trumpet through all the land, ſaying, let the Hebrews hear.
And all Iſral heard ſay *that* Saul had ſmit- 4
ten the garriſon of the Philiſtines, and *that* Iſral alſo was [e] deteſted by the Philiſtines; and the people were called together after Saul to Gilgal.

And the Philiſtines were gathered toge- 5
ther to fight with Iſral, thirty thouſand charioteers, and ſix thouſand horſemen, and people as the ſand which is upon the ſeaſhore for multitude; and they came up and pitched in Michmaſh, eaſt of Bith-
aven. And the men of Iſral ſaw that 6
they were in diſtreſs; for the people were oppreſſed; and the people hid themſelves in caves, and in thickets [f], and in rocks, and in ſtrong-holds, and in pits. And [g] ſome paſſed over Jordan 7
into the land of Gad and Gelod; but Saul *was* yet in Gilgal; and all the people [h] that followed him trembled.

And he waited ſeven days, according 8
to the appointed time, which *was ſet by* Samual; but Samual came not to Gilgal,

[v] Prov. xxvi. 1.

[w] This immediate and miraculous anſwer by an extraordinary ſtorm, and that at a time of year when it ſo ſeldom even rains in thoſe countries, convinced them that God was, as he told them, angry with them for the different motives of pride, oſtentation, ambition and envy, which actuated their minds on this occaſion, and which wicked paſſions would bring ruin upon them in time; and, above all, for that diſtruſt of the divine power, which was at the bottom of their ſo eagerly deſiring a *viſible king*, to whom they might have immediate recourſe.

[x] Acts. viii. 24.

[z] Jer. ii. 5. x. 1—15.

[a] Ver. 16—18.

[b] *i. e.* Had begun his ſecond year.

[c] A. M. 2894, and the ſecond of Saul.

[d] *i. e.* of Giboeh, called ch. x. 5, the *Hill of God*.

[e] That war was declared in conſequence of their reſentment; and Saul takes poſſeſſion of their ſtrong camp at Gilgal, near Jordan.

[f] In marſhy places, over-run with wood. *Strong holds*, ſee Jud. ix. 46.

[g] Heb. *paſſengers paſſed*.

[h] Heb. *after him*.

and

and the people were ſcattered from him.
9 And Saul ſaid, bring hither a burnt-offering, and peace-offerings; and he [i] of-
10 fered the burnt-offering. And when he had but juſt done offering the burnt-offering, behold, Samual came, and Saul went out to meet him, to bleſs him.
11 And Samual ſaid, what haſt thou done? and Saul ſaid, becauſe I ſaw that the people were ſcattered from me, and thou waſt not come at the appointed time, and the Philiſtines were gathered
12 together at Michmaſh, and I ſaid, now will the Philiſtines come down upon me to Gilgal, and I have not made my ſupplication to Jehovah; therefore I forced myſelf, and offered a burnt-offering [k].
13 And Samual ſaid to Saul, thou haſt done fooliſhly; thou haſt not kept the commandment of Jehovah thy Aleim, which he commanded thee; for now would Jehovah have eſtabliſhed thy kingdom
14 over Iſral for ever. But now thy kingdom ſhall not continue; Jehovah will [l] ſeek him out a man after his own heart, and Jehovah will command him *to be* captain over his people, becauſe thou haſt not kept *that* which Jehovah com-
15 manded thee. And Samual aroſe, and went up from Gilgal to Giboeh of Benjamin[m]; and Saul muſtered the people *that were* with him, about ſix hundred
16 men. And Saul and Jonathan his ſon, and the people *that were* with them, abode in the hill of Benjamin, and the Philiſtines were encamped in Michmaſh.
17 And the ſpoilers came out of the camp of the Philiſtines in three companies; one company turned to the way of
18 Ophreh, by the land of Shuol; and another company turned the way *to* Bithharun; and the other company turned the way of Gebul, which looketh to the valley of the [n] Embroiderers towards the wilderneſs.
19 Now there was no ſmith found throughout all the land of Iſral, for the Philiſtines ſaid, leſt the Hebrews make
20 ſword or ſpear. And all Iſral went down to the Philiſtines, to ſharpen [o] every one his ſhare, and his pruning
21 knife, and his axe, and his chiſel. But there was an edge-file for the ſhares, and for the pruning knives, and for the forks, and for the axes, and to ſet the
22 goad. So that in the day of battle there was found neither ſword nor ſpear in the hand of any of the people, which *were* with Saul and Jonathan; but they were found with Saul and with Jonathan his ſon [p].
23 Now there went out a party of Philiſtines to be ſtationed at the paſſage of Michmaſh.

XIV. AND one day Jonathan, the ſon of Saul, ſaid to the young man that bare his armour, come, and let us paſs over to the ſtation of the Philiſtines which *is*
2 yonder; but he told not his father. And Saul abode at the end of Giboeh, under the pomegranate, which *is* in Megrun;

[i] In a fright and diſtruſt of the divine promiſe by Samual.

[k] All this betrayed his want of courage and truſt in the word of God, which tried him here by the delay of Samual in not coming till almoſt the laſt moment of the *appointed time*, which implies his having directions then what to do; but the people deſerted from him, and his heart failed him, and his crime was, not ſacrificing *in propriâ perſonâ*, but deſponding upon the delay of directions.

[l] David was not born till four years after this.

[m] And Saul alſo, ver. 16. in order to make head againſt the enemy, who laid the country waſte.

[n] The Iſralites were famous at this work, Jud. v. 30.

[o] To form or make them with an edge, not to ſharpen them when blunted.

[p] See ch. vii. 13. that the Philiſtines came no more into the coaſt of *Iſral all the days of Samual*, and this was but the ſecond year of Saul. And the great change in the circumſtances of the Iſralites and Philiſtines mentioned ver. 19—22, happened under Saul, encouraged it is likely, by the alteration in the government; or perhaps the Philiſtines had not recovered themſelves enough in two years after the miraculous thunder ſtorm againſt them, ch. vii. 10, above.

and the people that *were* with him *were*
3 about ſix hundred men. And Ahijeh
the ſon of Ahitub, the brother of [q] Aicabud, the ſon of Phinehas, the ſon of
Oli, was the prieſt of Jehovah in Shileh,
wearing the ephod; and the people knew
not that Jonathan was gone.
4 And between the paſſages by which
Jonathan ſought to paſs to the ſtation of
the Philiſtines, *was* a point of the rock
on this ſide, and a point of the rock on
that ſide; and the name of the one *was*
Bujej, and the name of the other Seneh:
5 one point projected northward over
againſt Michmaſh, and the other ſouth-
6 ward over againſt Giboeh. And Jona-
than ſaid to the young man that bare his
armour, come, and let us go over to the
ſtation of theſe uncircumciſed; perhaps
Jehovah may act for us; for *there is*
nothing to hinder Jehovah from ſaving
7 by many or by few. And his armour-
bearer ſaid to him, do whatſoever is in
thy heart; turn thee aſide, behold, I
will be with thee according to thy heart.
8 And Jonathan ſaid, behold, when we
are got over to the men, and have diſ-
9 covered ourſelves to them, if they ſay
thus to us, ſtay till we come to you,
then we will ſtand ſtill, and not go up
10 to them; but if they ſay thus, come up
to us, then we will go up, for Jehovah
hath given them into our hand; and this
11 *ſhall be* the ſign to us. And they diſ-
covered themſelves both of them to the
ſtation of the Philiſtines; and the Philiſtines ſaid, lo, the Hebrews are coming out of the holes where they had hid themſelves. And the men of the ſtation 12
anſwered Jonathan and his armour-bearer, and ſaid, come up to us, and we will let you know ſomething; and Jonathan ſaid to his armour-bearer, come up after me, for Jehovah hath given them into the hand of Iſral. And Jonathan went up 13
upon his hands and his feet, and his armour-bearer after him; and they fell before Jonathan, and his armour-bearer killed after him [r]. And the firſt ſlaughter 14
which Jonathan and his armour-bearer made was of about twenty men, within about half of a void ſpace between rows [s] in a field. And there was a conſterna- 15
tion in the camp, in the field, and among all the people; the ſtation and the ſpoilers they alſo were terrified, and the earth ſhook; and it was a conſternation from the Aleim [t]. And the ſpies of Saul in 16
Giboeh ſaw that behold the multitude melted away, and continued waſting [u]. And Saul ſaid to the people that were 17
with him, take account now, and ſee who is gone from us; and they took account, and behold, Jonathan and his armour bearer were gone. And Saul ſaid 18
to Ahijeh, bring hither the ark of the Aleim, for there was an ark of the Aleim at that time with the children of Iſral [v].

But whilſt Saul was ſpeaking to the 19
prieſt, the confuſion that *was* in the camp of the Philiſtines went on and increaſed; and Saul ſaid to the [w] prieſt, [x] withdraw thy hand. And Saul and all 20

[q] Ch. iv. 21.

[r] Jonathan, as ſoon as he came to the guards knocking them down, and the other, we may ſuppoſe, finiſhing them, as he followed after.

[s] *i. e.* Of vines or other fruit trees.

[t] *i. e.* It appeared by the manner and ſpreading of it, to be from God immediately.

[u] Heb. *breaking to pieces, as by a hammer.*

[v] Notwithſtanding that which had been taken by the Philiſtines, was at Kerit-jorim, ch. vii. 1, 2. ſo they had *two* arks.

[w] We ſee the prieſt could not conſult by Urim and Thummim, without the ark; nor Saul or David conſult Jehovah by Urim and Thummim, but thro' the High Prieſt.

[x] "*q. d.* We need not ſtay for God's anſwer: there is a good opportunity offered of routing them. Thus he betrays his prophane ſpirit; and when he apprehends himſelf out of danger, he ſlights God's advice." *Clark.*

the

the people that *were* with him were called forth, and when they were come to the battle, behold every man's ſword was againſt his companion; *and there was*
21 a very great confuſion. And the Hebrews who were with the Philiſtines, as formerly, *thoſe* who went up with them to the camp *from the country* round about, even they alſo *turned* to be with the Iſralites that
22 *were* with Saul and Jonathan. And all the men of Iſral that had hid themſelves in mount Ephrim heard that the Philiſtines fled, and they alſo purſued cloſe after
23 them in battle. Thus Jehovah ſaved Iſral that day, and the battle paſſed by Bith-aven

24 And the men of Iſral were diſtreſſed that day, for Saul adjured the people, ſaying, curſed *be* the man that eateth bread till the evening, and till I am avenged of [z] my enemies; and none of the
25 people taſted bread. And all the land came into a wood, and there was honey
26 upon the open ground. And the people came into the wood, and behold the honey was dropping, and no one put his hand to his mouth, for the people feared
27 the oath [a]. But Jonathan did not hear his father adjure the people; and he put forth the end of the ſtaff, which *was* in his hand, and dipped it in the honey-comb, and put his hand to his mouth, and his
28 eyes were enlightened. And one of the people anſwered and ſaid, thy father bound the people under an oath, ſaying, curſed *be* the man that eateth bread today. And the people were faint. And 29
Jonathan ſaid, my father hath troubled the land; ſee now how my eyes are enlightened, becauſe I taſted a little of this
honey? what might not *have been*, if 30
the people had eaten freely of the ſpoil of their enemies which they have gotten? but now the ſlaughter of the Philiſtines cannot be great [b]. And they ſmote the 31
Philiſtines that day from Michmaſh to Ailun; and the people were very faint. And the people [c] prepared of 32
the ſpoil, and took ſheep, and bullocks, and calves, and killed *them* upon the ground; and the people ate *them* with the blood.

And they told Saul, ſaying, behold, 33
the people are ſinning againſt Jehovah, in eating with the [d] blood; and he ſaid, ye tranſgreſs; roll a great ſtone to me preſently. And Saul ſaid, diſperſe 34
yourſelves among the people, and bid them bring to me, every one his ox, and every one his ſheep, and kill *them* here, and eat, and ſin not againſt Jehovah, in eating with the blood; and all the people brought every one his ox with him at night, and killed *it* there [e]. And Saul 35
built an altar to Jehovah, *even* that *which* he had begun to build to Jehovah.

And Saul ſaid, let us go down after 36
the Philiſtines to-night, and ſpoil them till the morning light, and not leave a man of them; and they ſaid, do whatſoever is good in thy ſight. And the prieſt ſaid, let us draw near hither to the

[z] Not the enemies of Iſral, but *his*; and indeed they had put him into a grievous fright; and now with equal weakneſs of mind he thinks himſelf ſure of deſtroying them all, but defeats his own purpoſe by a raſh oath.

[a] Which we ſee was denounced by him who had power or authority, and affected all under that authority, without their ſaying a word; only when their conſent was expedient or neceſſary, they ſaid *Amen* to it. And hence that glorious and tremendous name of *Aleim*, who bound themſelves by the ſame form to aſſiſt thoſe who *obey*, and deſtroy thoſe who *diſobey*.

[b] No, he who conquered was the perſon who ſaved them by being under a curſe.

[c] Heb. *did*, a general word, and applied to preparing or dreſſing victuals.

[d] They killed upon the ground in their hurry, ſo the blood could not be thoroughly drained out, nor the fleſh be kept quite clean from it.

[e] The civil day ended at ſix in the morning, and the ſacred day at ſix at night, when the new eccleſiaſtical or ſacred day began.

Aleim;

37 Aleim[f]; and Saul enquired of the Aleim, ſhall I go down after the Philiſtines? wilt thou give them into the hand of Iſral? but he anſwered him not that
38 day. And Saul ſaid, come near hither, all ye[g] rulers of the people; and know and ſee wherein this ſin hath been to-
39 day; for as Jehovah liveth who hath ſaved Iſral, though it be in Jonathan my ſon, he ſhall ſurely die; but no one anſwered
40 him among all the people. And he ſaid to all Iſral, be ye on one ſide, and I and Jonathan my ſon will be on the other ſide; and the people ſaid to Saul, do
41 what is good in thy ſight. And Saul ſaid, O Lord Jehovah, Aleim of Iſral, give it impartially[h]. And Jonathan and Saul were taken, and the people eſcaped.
42 And Saul ſaid, caſt between me and Jonathan my ſon; and Jonathan was taken.
43 And Saul ſaid to Jonathan, tell me what thou haſt done. And Jonathan told him, and ſaid, I taſted a little honey with the end of the ſtaff which *is* in my hand;
44 here I am, let me die. And Saul ſaid, the Aleim do ſo and more alſo, for thou
45 ſhalt ſurely die, Jonathan. And the people ſaid to Saul, ſhall Jonathan die, who wrought this great deliverance for Iſral? far be it; *as* Jehovah liveth, there ſhall not fall a hair of his head to the ground, for he hath wrought with the Aleim this day. And the people reſcued
46 Jonathan that he died not. And Saul went up from after the Philiſtines, and the Philiſtines went to their own place.
47 And Saul took the kingdom over Iſral, and fought againſt all his enemies round about; againſt Moab, and againſt the children of Ammun, and againſt Edom, and againſt the kings of Jubeh, and againſt the Philiſtines; and againſt whomſoever he turned, he worſted *them*. And 48
he raiſed an army and ſmote Omelek, and delivered Iſral out of the hand of them that ſpoiled them. Now the ſons of 49
Saul were[i] Jonathan, and Iſhui, and Melchiſhuo; and the name of his two daughters *was*, the name of the elder Merab, and the name of the younger Michal.
And the name of Saul's wife *was* Ahi- 50
noam, the daughter of Ahimoaj; and the name of the captain of his army *was* Abiner, the ſon of Ner, the uncle of Saul. And Kiſh *was* the father of Saul, 51
and Ner the father of Abner, the ſon of Abial[k]. [l] And there was a fierce war 52
againſt the Philiſtines all the days of Saul; and when Saul ſaw any mighty man, or man of valour, [ll] he took him to him.

XV. AND Samual ſaid to Saul, Jehovah ſent me to anoint thee king over his people, over Iſral; and now hearken to
2 the voice of the words of Jehovah. Thus ſaith Jehovah of Hoſts; I will puniſh what Omelek did to Iſral, who[m] beſet him by the way, when he came up out
3 of Egypt. Now go and ſmite Omelek, and lay them under a curſe with all that they have; and ſpare them not, but ſlay both man and woman, child and ſucking infant, ox and ſheep, camel and aſs[n].
4 And Saul called the people together, and muſtered them in Telaim, two hun-

[f] The prieſt, no doubt, knew what had been done by Jonathan, and might think, that being under the curſe, both he and others, would fall by the enemy; and as Saul had authority to adjure, and curſe lay upon the people.

[g] Or *Inſpectors*.

[h] He deſired no favour any more than the meaneſt among them; but that Jehovah would direct, order, or *give* out it, *i. e.* the lot, uprightly or impartially.

[i] Ch. xxxi. 2. 1 Chron. viii. 33.

[k] Ch. ix. 1.

[l] This is a ſhort ſummary of Saul's reign. Such epitomes are common, and then the particulars are enlarged upon.

[ll] See ch. viii. 11.

[m] And was always an enemy to them, at every opportunity. Exod. xvii. 8.

[n] Exod. xvii. 16. and their ſins were now ripe.

dred

dred thouſand foot, and ten thouſand
5 men of Jeudeh [o]. And Saul came to the
city of Omelek, and prevailed againſt
the valley.
6 And Saul ſaid to the Kinites, go, de-
part, get ye down from among the Ome-
lekites, leſt I deſtroy thee with them,
for ye ſhewed kindneſs to all the chil-
dren of Iſral when they came up out of
Egypt; and the Kinites departed from
7 among the Omelekites. And Saul ſmote
the Omelekites from Havileh *as* thou
comeſt to Shur, which *is* before Egypt [p].
8 And he took Agag the King of the Ome-
lekites alive; but all the people he de-
9 ſtroyed with the edge of the ſword. And
Saul and the people ſpared Agag, and
the beſt of the ſheep, and of the oxen,
and the ſtorers, and the lambs, and all
that was good, and would not deſtroy
them; but every thing *that was* deſpi-
cable and refuſe that they utterly de-
ſtroyed.
10 And the word of Jehovah came to
11 Samual, ſaying, it repenteth me that I
made Saul king, for he is turned away
from me, and hath not performed my
words; and it grieved Samual, and he
12 cried to Jehovah all night. And when
Samual aroſe in the morning to meet
Saul, it was told Samual, ſaying, Saul
came to Carmel, and behold he hath been
ſetting him up for himſelf a [q] hand; and
is gone round, and paſſed on, and gone
13 down to Gilgal. And Samual came to
Saul, and Saul ſaid to him, bleſſed *be*
thou of Jehovah; I have performed the
word of Jehovah. And Samual ſaid, 14
what then *is* this [r] bleating of the ſheep
in my ears, and the [r] lowing of the oxen
which I hear? And Saul ſaid, they have 15
brought them from the Omelekites;
what the people ſpared of the beſt of the
ſheep, and of the oxen, to ſacrifice to Je-
hovah thy Aleim, and the reſt we have
utterly deſtroyed. And Samual ſaid to 16
Saul, ſtay, and I will tell thee what Je-
hovah hath ſaid to me to-night; and
they ſaid to him, ſay on. And Samual 17
ſaid, *waſt* thou not, when thou waſt
little in thy own eyes, head over the
tribes of Iſral? and did not Jehovah
anoint thee king over Iſral? and Jehovah 18
ſent thee on an expedition, and ſaid to
thee, that thou ſhouldſt utterly deſtroy the
ſinners, the Omelekites, and fight againſt
them till they were conſumed. Where- 19
fore then didſt thou not obey the voice of
Jehovah, but haſt flown upon the ſpoil,
and done evil in the ſight of Jehovah?
And Saul ſaid to Samual, yea, I have 20
obeyed the voice of Jehovah, and gone
in the way which Jehovah ſent me;
and have brought Agag the king of the
Omelekites, and utterly deſtroyed Ome-
lek. But the people took of the ſpoil of 21
the ſheep, and of the oxen, the beſt of
what was under the curſe, to ſacrifice to
Jehovah thy Aleim at Gilgal. And Sa- 22
mual ſaid, hath Jehovah the delight in
burnt-offerings and ſacrifices as *in* obe-
dience to the voice of Jehovah? behold,
to obey *is* better then ſacrifice, to hear-
ken, than the fat of the rams [s]. But the 23

[o] 1 Chron. v. 2.

[p] Here Iſhmoal ſettled, Gen. xxv. 18. but now Omelek had got poſſeſſion of it, and Saul made himſelf maſter of it.

[q] "Some monument of his victory, as 2 Sam. xviii. 18." (Mr. *Clark.*)—*a hand* to hold the ſpoils that were to be hung up as a trophy. This Saul did after having made a triumphant cavalcade round the country; his ſoul was vain and oſtentatious like his perſon.

[r] Heb. *voice.*

[s] All miſchief in religion has ever, and does to this day proceed, from that preſumptuous, proud and conceited thing *of being wiſe above what is commanded*; and yet what maſter would bear the impertinence of the ſervant that ſhould pretend to know better than himſelf what ought to pleaſe him? See Jer. vii. 22, 23.

ſin

ſin of [t] divination *is* rebellion, and ſtubbornneſs *is* trouble and [tt] feebleneſs: becauſe thou haſt rejected the word of Jehovah, he alſo hath rejected thee from *being* king.

24 And Saul ſaid to Samual, I have ſinned, for I have tranſgreſſed the commandment of Jehovah and thy words [u], becauſe I feared the people, and obeyed
25 their voice. And now pardon, I pray thee, my ſin, and return with me, that
26 I may worſhip Jehovah. And Samual ſaid to Saul, I cannot return with thee, for thou haſt rejected the word of Jehovah, and Jehovah hath rejected thee
27 from being king over Iſral. And when Samual turned about to go away, he laid hold of the ſkirt of his mantle, and it
28 rent [v]. And Samual ſaid to him, Jehovah hath rent the kingdom of Iſral from thee this day, and given it to another,
29 *who is* better then thou. The Eternal One of Iſral alſo will not lye, nor will he repent; for he *is* not a man that he
30 ſhould repent [w] And he ſaid, I have ſinned; honour me now, I pray thee, before the elders of my people, and before Iſral, and return with me, that I may worſhip Jehovah thy Aleim. And Samual turned again after Saul, and Saul [x] worſhipped Jehovah. 31

And Samual ſaid, bring ye hither to me Agag, the king of the Omelekites, and Agag came to him in his robes [y]; and Agag ſaid, ſurely the bitterneſs of death is [z] paſt. And Samual ſaid, [a] as thy ſword hath made women childleſs, ſo ſhall thy mother be childleſs among women; and Samual [b] hewed Agag to pieces before Jehovah at Gilgal. 32 33

And Samual went to Rameh, and Saul went up to his houſe at Giboeh of Saul. 34
And Samual came no more to ſee Saul to the day of his death [c]; but Samual mourned for Saul; and Jehovah repented him that he had made Saul king over Iſral. 35

AND Jehovah ſaid to Samual, how long wilt thou mourn for Saul, ſeeing I have rejected him from reigning over Iſral; fill thy horn with oil, and come, I will ſend thee to Jeſſi the Bith-lehemite, for I have [d] looked me out a king among his ſons. And Samual ſaid, how ſhall I XVI. 2 go?

[t] The word ſignifies *ſagacity*, or ſubtilty, or a craftineſs, which may be honeſtly employed, and ſo the word is uſed in a good ſenſe; but here plainly in a bad one, for human policy, and truſting to one's own wiſdom, which is abſolutely forbidden where the divine wiſdom hath interpoſed and given directions, as in Saul's caſe; and all ſuch wiſdom is but fooliſhneſs, and direct diſobedience to God; and this *ſtubbornneſs* and truſting in our own ſtrength always ends in trouble and weakneſs.

[tt] תרפים here I derive from רפה, as תאנים, from אנה; the word is uſed for that *feebleneſs* of the hands, which ariſes from fear and a *dejection* of the ſpirits; and the conſtruction agrees with the context, as it gives the cauſe of Saul's diſobedience, and ſhews the conſequence of this fleſhly wiſdom.

[u] And the plain ſenſe of *thy words*, in which that command was ſpoken from God; he confeſſes his ſin, but had involved himſelf in the curſe laid on Omelek; and that he would not perſevere in the preſent ſenſe he had of his own head-ſtrong temper was foreſeen, and hinted to him by telling him what *ſtubbornneſs* would lead him to.

[v] Such ſigns are very frequent in Scripture: and Samual was now under the immediate influence of the holy ſpirit, and directed to put this interpretation on the accident, not actuated by ill will to Saul. See ver 35. and ch. xvi. 1. Comp. 1 Kings xi. 30.

[w] What ſtubbornneſs then ran through all Saul's perſecution of David?

[x] Offered ſacrifices and purified himſelf, as Num. xxxi. 19.

[y] Which Saul had ſuffered his *brother king*, (as Ahab acted by Benhadad, 1 Kings xx. 32, 33.) to be dreſt in; not uſing him as the *criminal* under the curſe of God and devoted to death.

[z] His kingdom being deſtroyed.

[a] His cruelty to others required this vengeance and ſacrifice to juſtice.

[b] Whatever שסף may ſtrictly ſignify, we may conclude it was but retaliating in kind upon him; and this was done by the order of Samual, who ever was the executioner.

[c] In God's name. God had forſaken him, and ſent Samual no more to him at all; and this was within ten or eleven years of Saul's death, as David was but thirty when Saul died.

[d] Pſalm lxxviii. 70.

go? when Saul heareth *of it* he will [c] kill me. And Jehovah ſaid, take an heifer with thee, and ſay, I am come to
3 [cc] ſacrifice to Jehovah: and call Jeſſi to the ſacrifice, and I will let thee know what thou ſhalt do; and thou ſhalt anoint for me him whom I name to thee.
4 And Samual did as Jehovah commanded, and came to Bith-lehem; and the elders of the city [f] trembled to meet him, and
5 ſaid, is thy coming peaceable? and he ſaid, peaceable: I am come to ſacrifice to Jehovah; ſanctify yourſelves, and come with me to the ſacrifice: and he ſanctified Jeſſi and his ſons, and called them to the ſacrifice.
6 And when they came, he looked on Aliab, and ſaid, ſurely [g] the anointed of
7 Jehovah *is* before him. But Jehovah ſaid to Samual, look not on his appearance, and the height of his ſtature, for I have rejected him; for it is not what man ſeeth [gg], for man looketh at the [h] face, but Je-
8 hovah looketh at the heart. And Jeſſi called Abinadab, and brought him before Samual; and he ſaid, neither hath
9 Jehovah choſen this. Then Jeſſi brought Shameh; and he ſaid, neither hath Je-
10 hovah choſen this. And Jeſſi brought ſeven of his ſons before Samual; and Samual ſaid to Jeſſi, Jehovah hath not
11 choſen theſe. And Samual ſaid to Jeſſi, are there no more children? and he ſaid, there remains yet a [i] younger one, and behold, he is feeding the ſheep. And Samual ſaid to Jeſſi, ſend and fetch him, for we will not ſit down till he cometh hither. And he ſent and fetched him. 12
Now he *was* ruddy with a beautiful countenance, and well looking. And Jehovah ſaid [k], ariſe, anoint him, for this *is* he. And Samual took the horn 13
of oil, and [l] anointed him in the midſt of his brethren; and the ſpirit of Jehovah came upon David from that day forward. And Samual aroſe and went to Rameh.

And the ſpirit of Jehovah departed 14
from Saul; and an evil ſpirit from Jehovah troubled him [m]. And Saul's ſer- 15
vant ſaid to him, behold, now an evil ſpirit from the Aleim troubleth thee: let 16
our Lord now command thy ſervants *who are* before thee, to ſeek out a man *who* knows how to play upon the [n] harp, that, when the evil ſpirit from the Aleim is upon thee, he may play with his hand, and thou be well. And Saul ſaid to his 17
ſervants, look me out now a man who plays well, and bring *him* to me. And 18
one of the young men anſwered, and ſaid, behold, I have ſeen a ſon of Jeſſi the Bith-lehemite who underſtands playing, and a mighty man, and a man of

[c] This ſhews that Saul was become jealous of his crown, and obſtinately and madly reſolved God ſhould not take it from his family.

[cc] See ch. ix. 12.

[f] The prophets were ſo often ſent to denounce God's judgements, that thence their fear ſeems to have ariſen.

[g] Heb. *before Jehovah* is *his anointed*.

[gg] *i. e.* That can pleaſe Jehovah.

[h] Heb. *eyes*.

[i] David was not the youngeſt, but the ſeventh of the eight brothers, 1 Chron. ii 13. where שמה, *Shameh*, is called שמעא, *Shamoa*, as אליאב, *Aliab*, is perhaps אליהו *Alieu*, 1 Chron. xxvii. 18. though that might be the name of the ſixth ſon, who is not named elſewhere.

[k] Jehovah might ſpeak ſo as to be heard and underſtood by Samual, though not by others preſent, as Act. ix. 7. xxii. 9. by St. Paul.

[l] Pſalm lxxxix. 20. We are not told how old David was now; if about ſixteen, it was about the twenty-third of Saul's reign, becauſe he was thirty when Saul died.

[m] He was delivered up to Satan, 1 Cor. v. 5. 1 Tim. i. 20.

[n] This inſtrument was to ſing Pſalms to, which are Hymns to Chriſt, the king of Iſral, to celebrate his conqueſt over Satan; and Satan, they knew, could not ſtand the hearing of thoſe triumphant Επινικια over him; and it is plain from this propoſal that their ſacred muſic had been made uſe of to drive the evil ſpirit from thoſe who had given up themſelves, or who had been given up, to him.

war, and prudent in ſpeech, and a comely perſon, and Jehovah is with him.

19 And Saul ſent meſſengers to Jeſſi, and ſaid, ſend me David thy ſon, who is with the ſheep[o]. And Jeſſi took an
20 aſs, with [p] bread, and a bottle of wine, and a kid, and ſent by the hand of Da-
21 vid his ſon to Saul. And David came to Saul, and [q] ſtood before him; and he loved him greatly; and he was [r] made
22 his armour-bearer. And Saul ſent to Jeſſi, ſaying, let David, I pray thee, ſtand before me, for he hath found fa-
23 vour in my ſight[s]. And when the ſpirit from the Aleim was upon Saul, David took a harp, and played with his hand, and Saul recovered and was better, and the evil ſpirit departed from him[t].

XVII. NOW the Philiſtines gathered together their armies to battle; and were gathered together at Shukeh, which *is* in Jeudeh; and they pitched between [tt] Shukeh and Ozekeh in [u] Aphes-damim.
2 And Saul and the men of Iſral were gathered together, and pitched in the valley of Aleh, and ſet the battle in array
3 to [v] meet the Philiſtines. And the Philiſtines ſtood upon the mountain on this ſide, and Iſral ſtood upon the mountain on the other ſide, and the valley *was* between them.

4 And there went out a man of ſtature from the camp of the Philiſtines, [w] Golith by name; his height *was* ſix cubits and a ſpan; and *he had* a helmet 5
of braſs upon his head; and he had on a coat of mail; and the weight of the coat *was* five thouſand [x] ſhekels of braſs; and *he had*[y] greaves of braſs upon his 6
feet; and a javelin of braſs between his ſhoulders; and the ſtaff of his ſpear 7
was like a weaver's beam; and the blade of his ſpear *was* ſix hundred ſhekels of iron; and a ſhield-bearer went before him. And he ſtood and cried to the 8
troops of Iſral, and ſaid to them, why are ye come out to ſet the battle in array? *am* not I a Philiſtine, and ye ſervants to Saul? fit ye [z] out a man, and let him come down to me: if he pre- 9
vail in combat againſt me and kill me, then will we be ſervants to you; but if I prevail againſt him and kill him, then ſhall ye be our ſervants and ſerve us. And 10
the Philiſtine ſaid, I defy the troops of Iſral this day; give me a man that we may fight together. When Saul and all 11
Iſral heard theſe words of the Philiſtine, they were diſmayed, and greatly afraid.

Now David *was* the ſon of that Aphra- 12
thite of Bith-lehem Jeudeh, whoſe name *was* Jeſſi; and he had eight ſons, and the man, in the days of Saul, was old, and got into infirmities[a]. And the three 13

[o] David had been anointed for king, in future; and no doubt was informed by Samual, that he was to await Saul's death; if this did not beſpeak itſelf.

[p] Always ſome preſent upon ſuch occaſions, if ever ſo ſmall.

[q] Or continued with him.

[r] But not at his firſt coming, but after he had conquered Golith. Such epitomes of the following Hiſtory are common. See Jud. ii. 16—23.

[s] See ch. xviii. 2.

[t] Flying as he did at the name of Chriſt in the New Teſtament. And now follows the account of the occaſion of David's riſe in the Court of Saul, and what awakened that wicked man's jealouſy againſt him.

[tt] See Joſh. xv. 35.

[u] Called Paſ-dammim, 1 Chron. xi. 13.

[v] To watch the motions of their army, and every part of the Iſralitiſh army knew what part of the enemy he was to keep his eye more particularly upon.

[w] i. e. *a taker of captives*; and in him God gave a ſpecimen of that victory in which *captivity*, or he who had led others captive, *was led captive himſelf*. See Pſ. lxviii. 18.

[x] Or half ounces.

[y] Some armour upon the feet, ſee Deut. xxxiii. 25. Iſa. v. 27.

[z] By holy rites or ceremonies, as קדש is uſed, Jer. li. 28.

[a] There were three hundred and ſixty-ſix years, and but four lives, *viz.* Salmun, Boz, Obed and Jeſſi between the taking of Jericho and birth of David, ſo that Jeſſi muſt be old, and got into the infirmities of old age, in the days of Saul.

eldeſt

eldeſt ſons of Jeſſi went and followed Saul to the battle; and the names of his three ſons who went to the battle *were* Aliab the firſt born, and the next to him
14 Abinadab, and the third Shameh. And David *was* younger, and the three eldeſt
15 followed Saul[b]. But David had[c] gone back again from being with Saul to feed
16 his father's ſheep at Bith-lehem. And the Philiſtine drew near morning and evening, and preſented himſelf forty days.
17 And Jeſſi ſaid to David his ſon, take now for thy brethren this aipheh of parched *corn*, and theſe ten loaves, and
18 run to the camp to thy brethren. And theſe ten[d] milk-curds carry to the captain of the thouſand, and ſee how thy bre-
19 thren do, and take their[e] pledge. And Saul and they and all the men of Iſral *were* in the valley of Aleh fighting with the Philiſtines.

20 And David aroſe in the morning, and left the ſheep with a keeper, and took and went, as Jeſſi commanded him, and came to the entrenchment as the army was ſet in array, and ſhouted for the
21 battle; for Iſral and the Philiſtines had ranged themſelves, army againſt army.
22 And David left his baggage in the hand of the guard of the baggage, and ran to the army, and came and enquired of his
23 brethren their health. And as he was talking with them, behold, there came up the tall man, Golith the Philiſtine his name, of Gath, of Morut of the Philiſtines; and he ſpake according to[ee] thoſe
24 words; and David heard *them*. And all the men of Iſral, when they ſaw the man, fled from his preſence, for they were greatly afraid. And the men of 25
Iſral ſaid, ſee this man is come up, ſurely to defy Iſral is he come up; and the man who killeth him, the king will enrich him with great riches, and will give him his daughter and make his father's houſe free in Iſral. And David ſpake to the 26
men that ſtood with him, ſaying, what ſhall be done to the man who ſmiteth that Philiſtine, and taketh away the reproach from Iſral? for who *is* this uncircumciſed Philiſtine, that he ſhould defy the troops of the living Aleim? And 27
the people ſpake to him after this manner, ſaying, ſo ſhall it be done to the man that killeth him.

And Aliab his eldeſt brother heard 28
him in his ſpeaking to the men, and Aliab's anger was kindled againſt David, and he ſaid, why cameſt thou down hither, and with whom haſt thou left thoſe few ſheep in the wilderneſs? I know thy pride and the naughtineſs of thy heart, for to ſee the battle[f] thou art come down.
And David ſaid, what have I done now? 29
is not that reaſon *enough*?

And he turned from him towards an- 30
other, and ſpake to the ſame purpoſe; and the people anſwered him as before.
And the words which David ſpake were 31
heard and told in the preſence of Saul, and he ſent for him.

And David ſaid to Saul, let not men's 32
heart fail becauſe of him; thy ſervant will go and fight with this Philiſtine.
And Saul ſaid to David, thou art not 33
able to go againſt this Philiſtine to fight with him, for thou *art* a youth, and he a man of war from his youth. And Da- 34

[b] But the father being worn out with age, did not

[c] On Saul's recovery, ch. xvi. 23.

[d] Knobs, or balls, or lumps of milk curdled, and preſſed together.

[e] What they were to ſend back to their father as proofs that they had been ſeen by his meſſenger.

[ee] Ver. 8, 9.

[f] His brother's envy appears here very ſtrong; David was a *man of war*, a brave young fellow, and the killing of the lion and the bear had raiſed his character and the envy of his brother very high.

vid ſaid to Saul, thy ſervant was feeding his father's ſheep, and there came a lion and a bear, and took a lamb from the
35 flock; and I went out after him, and ſmote him, and delivered *it* out of his mouth; and he aroſe againſt me, and I took *him* by his beard and ſmote him and
36 ſlew him. Thy ſervant ſmote both the lion and the bear; and this uncircumciſed Philiſtine is but as one of them, becauſe he defieth the troops of the liv-
37 ing Aleim. And David ſaid, Jehovah who delivered me from the paw of the lion, and from the paw of the bear, he will deliver me out of the hand of this Philiſtine. And Saul ſaid to David, go[g], and Jehovah be with thee.

38 And Saul dreſt David in his own cloaths, and put a helmet of braſs on his head, and put a coat of mail on him.
39 And David girded his ſword upon his cloaths, and would have gone; but he had not tried; and David ſaid to Saul, I cannot go with theſe, for I have not tried *them.* And David put them off
40 him. And he took his ſtaff in his hand, and choſe him five ſmooth ſtones out of the brook, and put them among the ſhepherds tools which he had, and into the pouch[h], and his ſling *was* in his hand,
41 and he drew near to the Philiſtine. And the Philiſtine came on, and drew near to David, and the man that bare the
42 ſhield *went* before him. And when the Philiſtine looked and ſaw David, he deſpiſed him; for he was a youth and ruddy
43 with a beautiful face[i]. And the Philiſtine ſaid to David, *am* I a dog that thou comeſt againſt me with ſtaves? and the Philiſtine[k] curſed David by his Aleim.
And the Philiſtine ſaid to David, come to 44
me, and I will give thy fleſh to the fowls of the air, and to the beaſts of the field.
And David ſaid to the Philiſtine, thou 45
comeſt againſt me with ſword, and with ſpear, and with javelin; but I come againſt thee in the name of Jehovah of Hoſts the Aleim of the troops of Iſral, whom thou haſt defied. This day will 46
Jehovah give thee into my hand; and I will ſmite thee, and take thy head from off thee; and I will give the carcaſe of the army of the Philiſtines this day to the fowls of the air, and to the wild beaſts of the earth; and all the earth ſhall know that the Aleim is in Iſral.
And all this multitude ſhall know, that 47
Jehovah ſaveth not by the ſword and by the ſpear; for the battle *is* Jehovah's, and he hath given you into our hand.
And when the Philiſtine aroſe, and came 48
on, and drew near to meet David, David haſtened, and ran towards the troops to meet the Philiſtine. And David 49
put his hand into the pouch, and took thence a ſtone, and ſlang, and ſmote the Philiſtine in his forehead, and the ſtone ſunk into his forehead, and he fell upon his face to the earth. So David pre- 50
vailed over the Philiſtine with a ſling and with a ſtone, and ſmote the Philiſtine and ſlew him; and *there was* no ſword in the hand of David. And David ran and ſtood upon 51
the Philiſtine, and took his ſword and drew it out of it's ſheath and killed

[g] Such was the ancient ſtate of eaſtern grandeur, as it is to this day, that David ſcarce ſaw Saul or Saul him, but at a diſtance, during all this tranſaction.

[h] He came in his ſhepherd's dreſs to the camp, with ſuch implements as ſhepherds uſe, in his pouch; among theſe he put the ſmooth ſtones he was to uſe in the name of the Shepherd of Iſral againſt the enemies of the Lord's Flock. Samſun oppoſed them as the *holy one*, David as the *ſhepherd*, in the ſhepherd's dreſs, and with ſuch a ſtone, as he had acquired the uſe whilſt he tended the ſheep.

[i] Not a hardy-looking weather-beaten ſoldier, whom it might have been no diſgrace to contend with.

[k] There is many a good old ſoldier who hath no occaſion for a God but to ſwear or curſe by.

him

him [l], and cut off his head with it. And the Philistines saw that their champion
52 was dead and they fled. And the men of Isral and Jeudeh arose, and shouted, and pursued the Philistines till thou comest to the valley and to the gates of Okrun; and the wounded of the Philistines fell down by the way to the gates,
53 even to Gath and to Okrun. And the children of Isral returned from the pursuit of the Philistines, and spoiled their
54 tents. And David took the head of the Philistine and brought it to Jerusalem [m]; and put his armour in his tent.

55 And when Saul saw David go forth to meet the Philistine, he said to Abner the captain of the army, [n] whose son *is* this youth, Abner? and Abner said, *as* thy
56 soul lived, O king, I know not. And the king said, enquire thou whose son
57 this youth *is*. And when David returned from the slaughter of the Philistine, Abner took him and brought him before Saul, with the head of the Philistine in
58 his hand. And Saul said to him, whose son *art* thou, young man? and [o] David said, the son of thy servant Jessi a Bithlehemite.

XVIII. AND when David had done speaking to Saul, the soul of Jonathan closed with the soul of David, and Jonathan loved him as his own soul. And Saul 2
took him that day, and would not suffer him to return to his father's house [p]. And Jonathan and David cut [q] a purifi- 3
cation, because he loved him as his own soul. And Jonathan stript himself of his 4
robe that *was* upon him, and gave it to David, and his [r] garments; and even his sword, and his bow, and his girdle.

And David went out on whatsoever 5
Saul sent him; he behaved wisely, so that Saul set him over the men of war; and it was pleasing to all the people, and to the servants of Saul also. And 6
when they came on David's return from the slaughter [s] of the Philistine, the women came out of all the cities of Isral to sing and dance at the meeting of Saul, with timbrels, with rejoicing, and with songs of triumph. And the women sang 7
as they danced, and said, Saul hath slain his thousands, and David his ten thousands [t]. And Saul was very angry, and 8
this saying displeased him; and he said, they have given David ten thousands,

[l] "Made a full end of him, he not being quite killed by the stone. (So Christ vanquished Satan, Sin, the World, and Death with their own weapons.)" *Clark.* See Ecclus. xlvii. 4. 1 Macc. iv. 30.

[m] But not before what passed to the end of the fourth verse of the next chapter. How his sword came to be hung up as a trophy in the tabernacle at Nob, ch. xxi. 9, we are not told.

[n] This may seem strange to those who do not consider the state Eastern princes keep, and the little time, in all probability David was at court, till he left it on Saul's recovery, ch. xvi. ult. and the distance he had seen him at when playing to him, *at that one single time*, when it had so extraordinary an effect, that some think it was then, he made him his armour-bearer, and wonder therefore he should not know him again now. If he had this dignity or title conferred upon him then, it did not keep him at court, and he had left it, and had had no opportunity of attending upon Saul in that capacity, who, having heard him play once, was pleased with him, and paid him with this honour, and forgot him in a year or two.

[o] The first time in all probability he had ever spoken to him by his own mouth. The four next verses should not have been disjoined from this.

[p] And now it was that he sent to Jessi, as ch. xvi. 22.

[q] See Gen. xv. 10. and in Gen. xxxi. 54, Jacob and Laban, offer sacrifice at renewing their friendship.

[r] His body cloaths, or what he wore under his robe or long gown, which wrapt over all. It is still reckoned, in many parts of Asia and Africa, the highest honour that a great man can bestow upon another, to present him with his own wearing apparel.

[s] This does not seem to have happened immediately on the death of Golith, but on a general meeting, or a public thansgiving-day, after they had humbled the Philistines in consequence of that first victory on the death of Golith. David must have signalized himself in more then one battle before they could give him his ten thousands. Comp. Exod. xv. 1. 20.

[t] Ecclus. xlvii. 6.

but

but to me they give *but* thouſands; and *there is* nothing more but the [u] kingdom
9 for him. And Saul continued to oppreſs David from that day forward.
10 And on the morrow an [v] evil ſpirit from the Aleim came upon Saul, and he [w] propheſied in the midſt of the houſe, and David was playing with his hand as he did every day; and there was a ſpear
11 in Saul's hand. And Saul [x] aimed the ſpear, for he ſaid, I will ſmite David and the wall: and David turned about from his face twice.
12 And Saul was afraid becauſe of David, becauſe Jehovah was with him, and was
13 departed from Saul. And Saul removed him from him, and made him captain of a thouſand; and he went out and
14 came in before the people. And David was prudent in all his proceeding, and
15 Jehovah was with him. And when Saul ſaw that he was very diſcreet, he was
16 terrified becauſe of him. But all Iſral and Jeudeh loved David, becauſe he went out and came in before them[y].
17 And Saul ſaid to David, behold, my eldeſt daughter Merab, her I will give to thee for a wife; only be [z] courageous for me, and fight the battles of Jehovah; for Saul ſaid, let not my hand be upon him, but let the hand of the Philiſtines be upon him. And David ſaid to Saul, 18
who *am* I? and what is the life of my father's family in Iſral that I ſhould be ſon-in-law [a] to the king? But at the 19
time that Merab Saul's daughter ſhould have been given to David, [b] ſhe was given to Odrial the Meholathite for a wife. And Michal Saul's daughter loved 20
David; and it was told Saul, and the thing pleaſed him. And Saul ſaid, I will 21
give her to him, and ſhe will be a ſnare to him, and the hand of the Philiſtines be upon him. And Saul ſaid to David, thou ſhalt be ſon-in-law to me by [c] both of them to-day.
And Saul commanded his ſervants to 22
ſpeak to David ſlily, ſaying, behold, the king hath taken a fancy to thee, and all his ſervants love thee, now therefore be ſon-in-law to the king [d]. And the 23
ſervants of Saul ſpake theſe words in the ears of David; and David ſaid, ſeemeth it ſo light *a thing* to you to be ſon-in-law to a king, when I *am* but a poor and ſorry fellow? And Saul's ſervants 24
told him, ſaying, after this manner ſpake David. And Saul ſaid, thus ſhall 25
ye ſay to David, the king doth not deſire any dowry, but a hundred foreſkins of the Philiſtines to be revenged of the king's enemies; for Saul thought to

[u] Saul now begins to ſuſpect David to be the perſon who was to ſucceed him in the throne. See ch. xiii. 14.

[v] As Saul now ſet himſelf to fight with God in attempting to defeat the decree of heaven, he is given into the hand of Satan to be humbled.

[w] *i. e.* He ſang, danced, and played upon ſome inſtrument, perhaps, and was full of raptures, as being under the influence of a ſpirit, though it was an evil one; and theſe raptures we may be ſure were frantic, and more irregular than thoſe that proceeded from the holy ſpirit.

[x] *i. e.* He twice made a blow as if at the wall, not throwing it out of his hand, but aiming at the wall, to ſtrike David at the ſame time; but David avoided the blow, by ſlipping from his face and ſo from the ſpear.

[y] *i. e.* As their general.

[z] Heb. *A ſon of valour* or *courage.*

[a] This marriage was his due for killing Golith, but jealouſy had deferred it, now it is offered as a ſnare, David pleads poverty, for Saul had taken care not to enrich him; and his family's life was low in the world.

[b] This was a court-trick in Saul, and perhaps only to ſhew his hatred of David; or too much dowry was required.

[c] He had been eſpouſed to the eldeſt, and ſo ſhe was his wife in right, and he ſon-in-law to Saul by her; and Saul treats the affront put upon him, as if it had been a divorce between him and his wife Merab. Here is court-language—"I made you my ſon-in-law by one daughter, and ſhe is gone, but to ſhew my great regard for you, I will make you my ſon-in-law twice."

[d] It is plain, David had avoided either in reſentment of the former trick, or for fear of the like; or as a match above him on account of the dowry that would be expected of him.

make

make David fall by the hand of the Phi-
26 liſtines. And his ſervants told David
theſe words, and David was [c] pleaſed
with being the king's ſon-in-law. And
27 before the days were [f] expired, David
aroſe, and went, he and his men, and
ſlew two hundred Philiſtines; and Da-
vid brought their foreſkins, and gave
the full number to the king to be ſon-in-
law to the king; and Saul gave him Mi-
chal his daughter for a wife.
28 And Saul ſaw [g] and knew that Jeho-
vah *was* with David; and Michal Saul's
29 daughter loved him. And Saul became
yet more afraid of David; and Saul be-
30 came David's enemy perpetually. And
the princes of the Philiſtines went forth;
and as often as they went forth, David
behaved himſelf with more prudence
than all the ſervants of Saul; and his
name was very famous.

XIX. AND Saul ſpake to Jonathan his ſon,
and to all his ſervants, to kill David;
2 but Jonathan Saul's ſon delighted greatly
in David. And Jonathan told David,
ſaying, Saul my father is ſeeking to kill
thee; and now take care, I pray thee,
till the morning, and reſt in a ſecret
3 *place*, and hide thyſelf; and I will come
out and ſtand at my father's ſide in the
field where thou *art*, and will ſpeak
about thee to my father; and what I ſee
I will tell thee.
4 And Jonathan ſpake well of David to
Saul his father; and ſaid to him, let not
the king ſin againſt his ſervant againſt
David; becauſe he hath not ſinned againſt
thee, and becauſe his doings *have been* very
good to thee: and he put his life in his 5
hand, and ſmote the Philiſtine; and Je-
hovah wrought a great ſalvation for all
Iſral: thou ſaweſt *it* and didſt rejoice; and
why wilt thou ſin againſt innocent blood,
to kill David without a cauſe? And 6
Saul hearkened to the voice of Jonathan,
and Saul ſware, *as* Jehovah liveth, he
ſhall not die. And Jonathan called to Da- 7
vid; and Jonathan told him all theſe
things; and Jonathan brought David to
Saul, and he was in his preſence as in
time paſt. And there was war again, 8
and he fought againſt the Philiſtines,
and ſmote them with a great ſlaughter,
and they fled before him. And the evil 9
ſpirit from Jehovah came upon Saul, as
he was ſitting in his houſe with his ſpear
in his hand, and David was playing by
him. And Saul ſought to ſmite David 10
and the wall [h] with the ſpear; but he
ſlipt away from Saul's preſence, and the
ſpear ſtruck againſt the wall; and Da-
vid fled and eſcaped that night. And Saul 11
ſent meſſengers to David's houſe, to
watch him, and to kill him in the morn-
ing; and Michal his wife told David,
ſaying, if thou ſaveſt not thy life to-
night, to-morrow thou wilt die.
And Michal let David down through 12
a window; and he went, and fled, and
eſcaped. And Michal took the Tera- 13
phim [i] and laid *it* in the bed, and put a
net-work of goats-*hair* before it's heads,
and

[c] Upon terms ſo ſuitable to a brave but poor man, and where he did not fear being jockied a ſecond time by the demand of a dowry too large for his eſtate.

[f] Of the eſpouſal, when the dowry was to be paid, or no wife to be had.

[g] To be ſo duped by his own cunning and malice, was enough to make ſo wicked a man mad, if he had not been ſo before. David's reputation is increaſed, and his perſon ſecured by his wife's affection, and his ſtation of the king's ſon-in-law; and all by Saul's own doing!

[h] *i. e.* At the ſame time, or at one blow, that ſtriking the wall might ſeem to be all he aimed at, ch. xviii. 11.

[i] How the Teraphim differed from the Cherubim we know not; but both were uſed in the worſhip of Jehovah, ſee Jud. xviii. both had ſeveral heads, as here, and one body; or rather the bodies of the creatures that compoſed theſe ſtatues were ſo conjoined and covered with wings, that they were as one, but the heads ſeparate. Before the Teraphim Michal hung a curtain of

14 and covered *it* with a cloth. And when
Saul ſent meſſengers to fetch David, ſhe
15 ſaid, he *is* ſick. And Saul ſent the meſ-
ſengers to ſee David, ſaying, bring him
up to me in the bed, that I may put him
16 to death. And the meſſengers came,
and behold the teraphim *was* in the bed,
and a net-work of goats-*hair* at it's heads.
17 And Saul ſaid to Michal, why haſt thou
deceived me thus and let my enemy go
off and eſcape? and Michal ſaid to Saul,
he ſaid to me, let me go, why ſhould I
kill thee?
18 So David fled and eſcaped, and came
to Samual to Rameh, and told him all
that Saul had done to him: and he and
19 Samual went, and dwelt at Nuith. And
it was told Saul, ſaying, behold, David *is*
20 at Nuith in Rameh. And Saul ſent meſ-
ſengers to fetch David; and when they
ſaw the company of the prophets pro-
pheſying, and Samual ſtanding *as* preſi-
dent over them, the ſpirit of the Aleim
came upon the meſſengers of Saul, and
21 they alſo propheſied. And [k] ſome people
told Saul, and he ſent other meſſengers,
and they propheſied alſo; and Saul ſent
again meſſengers [l] a third time, and they
22 propheſied likewiſe. Then went he alſo to
Rameh, and came to the great well
which *is* at Shecu, and aſked and ſaid,
where *is* Samual and David? and *one*
23 ſaid, behold, at Nuith in Rameh. And
he went thither to Nuith in Rameh, and
the ſpirit of the Aleim came even upon
him alſo, and he went on and propheſied
till he came to Nuith in Rameh. And 24
he alſo ſtript off his [m] robes, and prophe-
ſied himſelf before Samual, and fell
down naked all that day and all the
night; therefore they ſay, *is* Saul alſo
among the prophets?

AND David fled from Nuith in Ra- XX.
meh, and came and ſaid before Jonathan,
what have I done? what *is* my iniquity?
and what *is* my ſin before thy father,
that he ſeeketh my life? And he ſaid to 2
him, far be it, thou ſhalt not die; be-
hold, [n] doth my father do any thing great
or ſmall, and not inform me of it? and
why ſhould my father hide this thing
from me? [o] It *is* not *ſo*. And David 3
ſware moreover, and ſaid, thy father cer-
tainly knoweth that I have found favour
in thy ſight, and hath ſaid, let not Jo-
nathan know this, leſt he be grieved; but
truly, *as* Jehovah liveth, and *as* thy ſoul
liveth, *there is* but a ſtep between me
and death. And Jonathan ſaid to David, 4
what doth thy [p] heart deſire, that I ſhould
do for thee? And David ſaid to Jona- 5
than, behold it *is* [q] month-day to-mor-
row, and I ſhould not fail to ſit with the
king at meat, but thou ſhalt let me go
and hide myſelf in the field till the even-
ing of the third *day*. If thy father miſs 6
me, then ſay, David begged of me
earneſtly to run to Bith-lehem his city,
for *there is* a yearly ſacrifice there for all
the family. If he ſay thus, *it is* well; 7
thy ſervant is ſafe; but if he grow an-
gry, be ſure that evil is determined by

of goats-hair, to conceal the faces, the body of the image under the bed-cloaths appearing like that of a man.

[k] Heb. *they told.*

[l] Heb. *third meſſengers.*

[m] Or royal garments, and kept a faſt all that day and night; being no more naked than Ahab was, 1 Kings xxii. 30. or Michah, Mich. i. 8. or Iſaiah, Iſa. xxii. 2, 4. Comp. ch. x. 11.

[n] לו is not *negative* but *interrogative—doth* or *would?* Saul had given only *private* orders about killing David; the pretence was to *ſee him*, when ſaid to be ſick, and to *fetch him on buſineſs* to court.

[o] *i. e.* There is nothing in it, as we ſay.

[p] Heb. *animal ſoul* or *frame*, (which includes all the veſſels) *ſay?*

[q] Not the *new moon*, but the firſt day of the month, or day after the change, when the month began. See Num. xxviii. 11.

him.

8 him. And ſhew kindneſs to thy ſervant, for thou haſt brought thy ſervant into the [r] purification of Jehovah with thee; and if there be any iniquity in me, ſlay me thyſelf, but why ſhouldſt thou
9 bring me to thy father? And Jonathan ſaid, far be it from thee; for if I knew that evil was determined by my father to come upon thee, would I not tell it
10 thee? And David ſaid to Jonathan, who ſhall tell me, *if* thy father anſwer thee any thing roughly?
11 And Jonathan ſaid to David, come and let us go into the field; and they
12 went both of them into the field. And Jonathan ſaid to David, Jehovah the Aleim of Iſral—when I have ſounded my father, about this time three days hence, and behold *he is* good towards David, and I do not then ſend and inform thee—
13 Jehovah do ſo to Jonathan, and more; but ſhould evil be pleaſing to my father againſt thee, then I will inform thee, and let thee go, and thou ſhalt go in peace; and Jehovah be with thee, as he
14 hath been with my father. And not while I am yet alive *only* ſhalt thou ſhew me the kindneſs [s] of Jehovah that I
15 die not: but thou ſhalt not cut off thy kindneſs from my houſe for ever; no, not when Jehovah hath cut off the enemies of David, every one from the face
16 of the earth; for Jonathan [t] cut *the purification* with the houſe of David; and Jehovah require it from the hand of David's enemies. And Jonathan [u] adjured 17
David again in his love to him, for he loved him as he loved his own ſoul. And 18
Jonathan ſaid to him, to-morrow *is* the month-*day*, and thou wilt be miſſed, for thy ſeat will be empty. And the third day 19
go down early, and get to the place where thou ſhalt hide thyſelf during the buſineſs [v], near the ſtone of Azel. And 20
I will ſhoot two or three arrows at the ſide *of it*, as though I ſhot at a mark. And behold I will ſend a lad, *ſaying*, go, find 21
the arrows. If I [w] ſay and repeat it, behold the arrows are by thee, and behold take them and come, then *it is* peace to thee; and there is nothing, *as* Jehovah liveth. But if I ſay thus to the lad, be- 22
hold, the arrows *are* beyond thee and further off; go, for Jehovah hath ſent thee away [x]. And the matter which we 23
have talked of, I and thou, behold, Jehovah [y] is between us for ever.

And David hid himſelf in the field; 24
and when it was the month-*day* the king ſat down to the meat to eat. And the 25
king ſat on his ſeat as uſual, on the ſeat by the wall [z]; and Jonathan took his place [a], and Abner ſat by Saul's ſide, and David's place was empty. But Saul 26
ſpake not any thing that day, for he ſaid [b], ſomething hath happened, he *is* not clean; *it is* becauſe he *is* not clean.
And the next day, the ſecond of the 27
month, when David's place was empty, Saul ſaid to Jonathan his ſon, why came

[r] With an oath in the name of Jehovah. See Joſh. xxiv. 25. Exod. xxiv. 5—8.

[s] Which they had ſworn to by Jehovah; See ver. 8.

[t] Not that a ſacrifical act or *cutting* paſſed at this interview, but that formerly they were engaged by that religious rite.

[u] The curſe or oath was mutual, *i. e.* binding to both parties, though ſpoken only by one of them, thus, *Curſed be he that breaketh off his kindneſs from the other*, which being ſpoke by Jonathan, ſhews that he *adjured*, or *ſware* him out of his love to him.

[v] *i. e.* Between him and his father.

[w] Heb. *ſay, ſay*.

[x] *i. e.* Requires thee to be gone.

[y] *i. e.* The oath of Jehovah, ver. 14, 17.

[z] The place of honour in the Eaſt to this day.

[a] יקם is the *verb* of מקום, uſed in this verſe for David's *place* at table; and ſo ſignifies plainly that Jonathan *placed* himſelf or *took his place*; but the *Vulgate* and *Engliſh* are not intelligible here.

[b] *i. e.* In himſelf.

not the ſon of Jeſſi to meat neither yeſter-
28 day nor to-day? And Jonathan anſwered
Saul, David had leave of me for Bith-
29 lehem; for he ſaid, let me go, I pray thee,
becauſe our family hath a ſacrifice in the
city, and my brother he hath ſent his
commands to me; and now if I have
found favour in thy ſight, let me get
away, I pray thee, and ſee my brother;
therefore he does not come to the king's
30 table. And Saul's anger was kindled at
Jonathan, and he ſaid to him, thou
child of the perverſeneſs of rebellion, do
I not know that thou art chuſing the ſon
of Jeſſi to thy ſhame, and the ſhame of
31 thy mother's nakedneſs [c]? for as long as
the ſon of Jeſſi liveth upon the earth
thou and thy kingdom cannot be eſtab-
liſhed; and now ſend and fetch him to
32 me, for he is a dead man. And Jona-
than anſwered Saul his father, and ſaid,
why muſt he die, what hath he done?
33 And Saul aimed the ſpear at him to ſtrike
him; and Jonathan perceived that it was
determined by his father to put David
34 to death. And Jonathan aroſe from the
table in great heat, and ate no meat the
ſecond day of the month, for he was
grieved for David, becauſe his father had
diſgraced him.

35 And in the morning Jonathan went
out into the field to the place appointed
36 with David, and a little lad with him. And
he ſaid to his lad, run, find out now
the arrows I am going to ſhoot; *and* as
the lad was running he ſhot an arrow to
37 go beyond him. And when the lad
came to the place of the arrow which
Jonathan had ſhot, Jonathan called af-
ter the lad, and ſaid, *is* not the arrow
beyond thee and further off? And Jona- 38
than called after the lad, make haſte;
be ſpeedy, ſtay not; and Jonathan's lad
picked up the arrow, and brought to his
maſter. But the lad knew nothing of 39
the matter, only Jonathan and David.
And Jonathan gave his things to the lad 40
he had with him, and ſaid to him, go,
carry *them* into the city.

The lad went; and David aroſe from 41
the Southward, and fell upon his face
to the ground, and bowed himſelf three
times; and they kiſſed each other, and
wept upon each other, till David burſt
out. And Jonathan ſaid to David, go 42
in peace, as we have ſworn, both of us,
in the name of Jehovah, ſaying, Jeho-
vah be between me and thee, and be-
tween my ſeed and thy ſeed for ever.
And he aroſe and departed, and Jonathan
went into the city [d].

AND David came to Nob to [e] Ahi- XXI.
melech the prieſt; and Ahimelech was
[f] afraid at meeting David; and ſaid to
him, why *art* thou alone, and no man
with thee? And David ſaid to Ahime- 2
lech the prieſt, the king hath com-
manded me ſomething, and ſaid to me,
let no man know any thing of the mat-
ter on which I ſend thee, or what I have
commanded thee; and I have appointed
the young men to a certain place. And 3
now what is there under thy hand? put
into my hand four or five loaves, or what
[g] thou haſt. And the prieſt anſwered 4
David, and ſaid to him; *there is* no

[c] Does he mean that Jonathan expoſed his mother for bringing a fool into the world, or what?

[d] Jonathan had the advantage of David in this tender ſcene of friendſhip, in conferring the obligation and ſacrificing a crown to the tenderneſs and ſincerity of his affection; but ſtill David exceeds in the ſoftneſs and delicacy of the paſſions. Jonathan weeps, but David burſts out; it grows too ſtrong for him.

[e] Called, ſay ſome, *Abiathar*, Mark ii. 26, but that text only proves that Abiathar was of age, and officiated as High Prieſt under his father, who was paſt the age, at which they were exempted from ſervice.

[f] Was afraid for David, for his diſgrace at court could not but be ſuſpected long before.

[g] Heb. *is found, ready*, or *preſent*.

common

common bread under my hand, but there is the holy bread, if the young men have
5 but kept themſelves from women. And David anſwered the prieſt, and ſaid to him, truly women *have been* kept from us theſe three days ſince I came out, and the [h] veſſels of the young men are holy; and that is in a manner common; ſince to day ſome is ſanctified in the [i] veſſel.
6 And the prieſt gave him the holy *bread*, becauſe there was no bread there but the preſence-bread that was taken away from before Jehovah, to put hot bread on the
7 day it was taken away [k]. Now there *was* one of the ſervants of Saul there that day, [l] detained before Jehovah, whoſe name was Dag, an Edomite, the chief of Saul's ſhepherds.
8 And David ſaid to Ahimelech, and is there not here under thy hand ſpear or ſword? for I took neither my ſword, nor armour in my hand, becauſe the king's
9 buſineſs was urgent. And the prieſt ſaid, the ſword of Golith the Philiſtine whom thou ſleweſt in the valley of Aleh, behold *it is* hanging with the cloaths behind the ephod; if thou wilt take that with thee, take it, for there is no other but that here; and David ſaid, *there is* none like it, give it me [m].

And David aroſe and fled that day 10
from Saul, and came to Achiſh the king
of Gath. And [n] the ſervants of Achiſh 11
ſaid to him, *is* not this David the king of the country? did they not ſing of him in dances, ſaying, Saul hath ſlain his thouſands, and David his ten thouſands?
And David laid theſe words to his heart, 12
and was greatly afraid of Achiſh, king
of Gath. And he [o] changed his ſenſes be- 13
fore them, and acted the madman in their hands and ſcrabled on the doors of the gate, and let his ſpittle fall down upon his
beard. And Achiſh ſaid to his ſervants, 14
behold, ye ſee the man is mad: why do ye
bring him to me? have I any want of 15
madmen, that ye bring this *man* to play the madman with me? ſhall this *fellow* come into my houſe [p]?

AND David went from thence, and XXII.
eſcaped to the [q] cave of Odullam; and his brethren and all his father's houſe heard
it, and went down thither to him. And 2
every one in diſtreſs, and every one who *was* in debt, and every one *that was* diſcontented gathered themſelves to him; and he became a captain over them; and there were with him about four hundred men.

And David went from thence to 3

[h] Their proviſion-bags have had nothing impure in them, nor are any way unclean that the holy bread ſhould be polluted by being put into them. They carried their proviſion with them for want of inns on the road

[i] In which table or diſhes the preſence-bread was ſet forth; the old had loſt it's typical holineſs ſince there was other that was *holy*, on the table.

[k] Our Lord conſiders this as a caſe of neceſſity, when mercy is more acceptable than ſacrifice, and the ſpirit and intent of the law than the mere rigorous letter. See Mark ii. 25. Luk. vi. 3.

[l] In the offices of religion, faſting, ſacrifice, and prayer.

[m] And now he had the lion in Saul as the bear in Golith to contend with, See ch. xvii. 36. David was not bound in prudence to tell Ahimelech the whole truth, when he was flying for his life; and therefore cannot be condemned as a liar and deceiver, nor is he anſwerable for the death of the prieſts afterwards.

[n] See Pſalm lvi. the title.

[o] Mr. *Clark* condemns David here of *diſtruſt in God and unmanly diſſimulation*, but neceſſity hath no law, and here was no ſin, and ſo no diſtruſt of God, who requires of men the wiſdom of the ſerpent, when not ſeparated from the innocence of the dove; and Achiſh jeſts upon his people when he ſays he had *no want of madmen, i. e.* he had madmen enow, and he ſeems, under colour of anger, to have deſignedly let David go, as he afterwards protected him. This gave occaſion to two Pſalms, which plainly relate to him, whom David calls *his Lord*, while in his ſtate of humiliation.

[p] Pſalm xxxiv. the title.

[q] A ſtrong hold of difficult acceſs over rocks, and ſo eaſily defended. See 2 Sam. xxiii. 13, 14.

Mijpeh of Moab [r], and ſaid to the king of Moab, let my father and my mother come out and be with you, till I know
4 what the Aleim will do for me. And he left them with the king of Moab; and they ſtaid with him all the time that David was in the ſtrong hold.
5 And Gad the prophet ſaid to David, abide not in the [s] ſtrong hold, go, and get thee into the land of Jeudeh; and David went and came into the [t] wood of Hareth.
6 And Saul heard that David and his men that *were* with him were diſcovered; and Saul was abiding in Giboeh under the oak in Rameh with his [u] ſpear in his hand, and all his ſervants ſtanding by
7 him. And Saul ſaid to his ſervants that ſtood by him, hear now, ye Benjamites; will the ſon of Jeſſi give even to all of you fields and vineyards? will he make captains of thouſands and captains
8 of hundreds of you all? But ye have conſpired, all of you, againſt me; and no one informed me when my ſon cut the purification with the ſon of Jeſſi; nor *is there* any of you that is grieved for me, or informed me that my ſon had ſtirred up my ſervant againſt me to lie in wait, as at this preſent [v].
9 Then anſwered Duig the Edomite, who was ſtanding with the ſervants of Saul, and ſaid, I ſaw the ſon of Jeſſi come to Nob to Ahimelech the [w] ſon of Ahitub. And he enquired of Jehovah 10
for him, and gave him proviſions, and gave him the ſword of Golith the Philiſtine. And the king ſent to call Ahi- 11
melech the ſon of Ahitub the prieſt, and all his father's houſe the prieſts that *were* in Nob; and they came all of them to the king. And Saul ſaid, hear now, 12
thou ſon of Ahitub; and he ſaid, here I *am*, my lord. And Saul ſaid to him, 13
why have ye conſpired againſt me, thou and the ſon of Jeſſi, in that thou gaveſt him bread, and a ſword, and inquired for him of the Aleim, to riſe up againſt me to lie in wait, as at this preſent. And 14
Ahimelech anſwered the king, and who among all thy ſervants *was* like David, faithful, and the ſon-in-law of the king, and who went away at thy bidding and was honourable in thy houſe? Did I 15
then [x] begin to enquire of the Aleim for him? far be it from me [y]; let not the king impute *any* thing to his ſervant with all my father's houſe; for thy ſervant knew nothing of all this, little or
much. And the king ſaid, thou ſhalt 16
ſurely die, Ahimelech; thou and all thy father's houſe.
And the king ſaid to the [z] running 17
guard, who ſtood by him, turn and ſlay the prieſts of Jehovah, becauſe their hand alſo *is* with David, and becauſe

[r] David's grandmother was a Moabiteſs, but it was near two hundred years before this that Ruth was married to Boz, and Jeſſi muſt be above a hundred years old.

[s] In the rocks about Hebrun.

[t] The woods were a kind moraſſes over-run with reeds and buſhes, and as dangerous of acceſs almoſt as the rocks.

[u] As armed and going out againſt this *daring rebel*, who appeared openly againſt him.

[v] This open appearance of David ſerved Saul excellently well for a cover to his falſe heart, and perhaps he might by this time begin to believe his own lye, that he perſecuted David only as a traitor, and not as the king elect. We ſee the like wickedneſs in Pilate and the chief prieſts, who would fain have put Chriſt to death as an enemy to Cæſar; and Pilate would have covered his compliance with the malice of the High Prieſt and Sanhedrim with the ſame thin gauze, Joh. xviii. 33, and xix. 13; though he acted againſt his own conſcience as Saul did here.

[w] Ahijeh, 1 Sam. xiv. 3. might be another ſon.

[x] *i. e.* "I had often done it formerly for him upon all occaſions of moment, and therefore had no reaſon to ſuſpect any thing then." *Clark.*

[y] *i. e.* To join in any traiterous deſign; he knew nothing of David, flying.

[z] This is exactly agreeable to the modern ſtate of the Eaſtern Princes, to have a multitude of attendants on foot.

they

they knew that he was fleeing, and did not inform [a] him. But the ſervants of the king would not put forth their hand
18 to fall upon the prieſts of Jehovah. And the king ſaid to [b] Duig, turn thou, and fall upon the prieſts; and Duig the Edomite turned and fell upon the prieſts, and put to death that day fourſcore and five perſons, who wore a linnen ephod [c].
19 And Nob, the city of the prieſts, he ſmote with the edge of the ſword, both men and women, child and ſuckling, and ox, and aſs and ſheep, with the edge of the ſword.
20 But one ſon of Ahimelech, the ſon of Ahitub, whoſe name was Abiather eſcap-
21 ed and fled after David. And Abiather told David, that Saul had killed the
22 prieſts of Jehovah. And David ſaid to Abiather, [d] I knew that day when Duig the Edomite *was* there, that he would tell Saul; I have brought *it* upon eve-
23 ry ſoul of thy father's houſe. Abide with me, fear not, for he that ſeeketh my life, ſeeketh thy life; but thou *ſhalt be* guarded with me.

XXIII. AND ſome told David, ſaying, behold the Philiſtines are fighting againſt Koileh, and they are [e] plundering the threſhing floors [e]. And David [f] enquired 2
of Jehovah, ſaying, ſhall I go and ſmite theſe Philiſtines? And Jehovah ſaid to David, go and ſmite the Philiſtines, and ſave Koileh. And David's men ſaid to 3
him, behold, we are afraid here in Jeudeh, how much more then if we go to Koileh againſt the troops of the Philiſtines? And David [f] enquired yet again 4
of Jehovah, and Jehovah anſwered him, and ſaid, ariſe, go down to Koileh, for I have given the Philiſtines into thy hand. And David went and his men to Koileh, 5
and fought with the Philiſtines, and brought away their cattle, and ſmote them with a great ſlaughter; and David ſaved the inhabitants of Koileh. And 6
when Abiather, the ſon of Ahimelech, fled to David to Koileh, he brought down the ephod [g] in his hand.

And it was told Saul that David was 7
gone to Koileh, and Saul ſaid, the Aleim hath abandoned him into my hand, for he is encloſed by coming into a city that hath doors and bars. And Saul called 8

[a] *i. e.* The king; and this is, as if he had ſaid, they did not inform *the king* of it; ſpeaking in the third perſon, (as very common) though meant of the perſon ſpeaking.

[b] Called *Duig*, perhaps as one who was always *fiſhing* for ſomething againſt others, or for miſchief, and *Dag* as one *giving trouble* and *uneaſineſs*.

[c] And thus was fulfilled what was foretold above fourſcore years before, ch. ii. 31. corruptions in religion, as in every thing elſe, uſually gaining ſtrength, inſtead of loſing it; and now the whole family were ripe for vengeance, and met with it from a king, more wicked than mad, for what they were *primâ facie* innocent of; it being impoſſible for them to know (whatever they might ſuſpect) of Saul's ſecret machinations againſt David, and of his fleeing from them; nor were they guilty in what they did, had they known it. Saul was ſenſible of this, but the pretence of a conſpiracy covered the real motive of his malice againſt David with ſo ſpecious a veil, that, not improbably, he almoſt thought himſelf juſtified in treating the whole city of the prieſts as rebels too. How watchful then ſhould we be over *the real motives* of what we do ourſelves; and over the motives that may influence others to perſuade or urge us to this or that, leſt we be partakers of other mens ſins? This cruel maſſacre on the part of Providence was juſt, on Duig's highly wicked, on Saul's barbarous and tyrannical, on David's accidental, on their own, ſubmitted to as the hand of God, and as coming from the lawful Judge, whoſe ſentence, though proceeding from wicked motives, yet was ſupported by evidence, and ſo reſiſtance could not be juſtified; and, like David, they leave us a leſſon of a quiet ſubmiſſion to Providence, whether our ſins themſelves, or *accident*, as it were, bring upon us what we deſerve from God on other accounts, God not being accountable, *when* or *by what means* he executes his wrath on the ſinner.

[d] David knew Duig would tell Saul that he had been at Nob, but could not know that he would make ſo black a ſtory of it, or that Saul could be ſo wicked as to do what he did here, or if he had, it was too late when he ſaw this dog and tool of arbitrary power there.

[e] Which were in the open fields.

[f] See ver. 9, and Num. xxvii. 21.

[g] And it's appurtenances. See 1 Kings ii. 26.

all the people to war, to go down to Koileh, to hunt David and his men.

9 And David knew that Saul was deviſing miſchief againſt him; and he ſaid to Abiather the prieſt, bring hither the
10 ephod. And David ſaid [h], Jehovah the Aleim of Iſral, thy ſervant hath heard that Saul is preparing to come againſt Koileh, to deſtroy the city for my ſake.
11 Will the men of Koileh deliver me up into his hand? will Saul come down as thy ſervant hath heard? Jehovah the Aleim of Iſral, tell thy ſervant, I beſeech thee. And Jehovah ſaid, he will come
12 down. And David ſaid, will the men of Koileh give me up, and my men, into the hand of Saul? And Jehovah ſaid, thy will deliver *thee* up [i].

13 And David aroſe, and his men, about ſix hundred perſons, and went out of Koileh, and went whither they could go: and it was told Saul, that David was eſcaped from Koileh, and he for-
14 bare to go forth. And David abode in the wilderneſs, in the ſtrong holds, and dwelt in the mountain in the wilderneſs of Ziph [k]; and Saul ſought him continually; but the Aleim did not deliver
15 him into his hand. And David ſaw [l] that Saul was coming out to ſeek his life; and David *was* in the wilderneſs of
16 Ziph at Hareſheh [m]. And Jonathan Saul's ſon aroſe and went to David to Hareſheh, and ſtrengthened his hand in the
17 Aleim [n], and ſaid to him, fear not, for the hand of Saul my father ſhall not light upon thee; and thou ſhalt reign over Iſral, and I will be ſecond to thee, and Saul my father alſo knoweth *it is* right [o]. And they two cut [p] a purification 18
before Jehovah: and David continued at Hareſheh, and Jonathan went to his houſe.

And the Ziphites came up to Saul to 19
Giboeh, ſaying, [q] doth not David hide himſelf with us in the ſtrong holds in Hareſheh in the hill of Hachileh, which *is* on the right hand of Jeſhimun? And 20
now according to all the deſire of thy ſoul, O king, to come down, come down, and *it ſhall* be our buſineſs to deliver him into the hand of the king [r]. And Saul ſaid bleſſed *be* ye of Jehovah, 21
becauſe ye have [s] pity on me. Go now, 22
that ye may be more certain, and know and ſee his place, where his [t] haunt is, where any one hath ſeen him; for I am told, *that* he is very ſubtle. And ſee 23
and take notice of all the hiding places where he hideth himſelf; and come again to me upon a certainty, and I will go with you; and if he is in the land, I will ſearch him out through all the thouſands of Jeudeh. And they aroſe 24
and went to Ziph before Saul; and David and his men were in the wilderneſs of Moun, in the common on the right of Jeſhimun. And Saul and his men 25
went to ſearch; and ſome told David, and he went down the rock, and abode

[h] By the proper officer, no doubt, (as Num. xxvii. 21.) or elſe why did he call for Abiather to bring the ephod, in which were the Urim and Thummim.

[i] David had ſaved them, but what were they the better for him, if they were to be deſtroyed on his account? thus would they argue.

[k] In the South of Jeudeh. Joſh. xv. 55.

[l] *i. e.* By his ſpies, or other informers.

[m] It ſignifies a *wood*.

[n] *i. e.* As follows.

[o] *i. e.* that David ſhould be king, and he ſubmit to him; Saul knew it ought to be ſo as God had ordered it.

[p] David had ſix hundred men here, Abiather the High Prieſt, ark and ephod, and ſo was not behind a buſh, or in ſecret from any body but Saul; neither did he want place, time, or means for any ſolemn act of religion.

[q] Pſalm liv. title.

[r] Red-hill.

[s] He had perſuaded others, whatever he had himſelf, that David was a rebel

[t] Heb. *foot*, as a wild beaſt is traced by it's foot.

in

in the wilderneſs of Moun; and Saul heard *it*, and purſued after David in the
26 wilderneſs of Moun. And Saul went on the ſide of the mountain this way, and David on the ſide of the mountain that way; and David was in a hurry to get away from Saul, and Saul and his men were ſurrounding David and his men to take them.
27 And a meſſenger came to Saul, ſaying, make haſte and come away, for the
28 Philiſtines have invaded the land. And Saul returned from purſuing after David, and went againſt the Philiſtines; therefore they called that place the rock of [u] Mehalekut.
29 And David went from thence, and dwelt in the ſtrong holds [v] of Oin-gedi.

XXIV. AND when Saul was returned from going after the Philiſtines, ſome told him, ſaying, behold, David *is* in the
2 wilderneſs of Oin-gedi. And Saul took three thouſand men choſen out of all Iſral, and went to ſeek David and his men upon the rocks of the wild goats.
3 And he came to [w] Gederut-hejan; and there *was* a cave, and Saul went in to [x] cover his feet; and David and his men were
4 lodged in the ſides of the cave. And David's men ſaid to him, behold, the day of which Jehovah ſaid to thee, behold, I will give thine enemies into thy hand, and thou ſhalt do unto them as ſeemeth good to thee. Then David aroſe, and cut of the ſkirt of the robe which
5 *was* on Saul, ſoftly. But afterwards David's heart ſmote him, becauſe he had cut off Saul's ſkirt. And he ſaid to 6
his men, Jehovah forbid that I ſhould do this thing to my maſter, the anointed of Jehovah, to ſtretch forth my hand againſt him, ſince he *is* the anointed of Jehovah. And David kept off his men 7
with theſe words, and would not ſuffer them to riſe up againſt Saul; and Saul got up out of the cave, and went away. And David aroſe after that, and went 8
out of the cave, and called after Saul, ſaying, my lord, O king; and Saul looked behind him; and David ſtooped with his face to the earth, and bowed down himſelf.

And David ſaid to Saul, why wilt 9
thou hear men's words, ſaying, behold, David ſeeketh thy hurt? Behold thine 10
eyes have ſeen this day that Jehovah delivered thee to-day into my hand in the cave, as bidding to kill thee, but *my eye* pitied thee; and I ſaid, I will not ſtretch forth my hand againſt my maſter, for he *is* the anointed of Jehovah. And, 11
my father, ſee, even ſee the ſkirt of thy robe in my hand; for by my cutting off the ſkirt of thy robe and not killing thee, know and ſee, that *there is* no evil nor tranſgreſſion in my hand, and that I have not ſinned againſt thee; and yet thou
hunteſt my life to take it away [y]. Jeho- 12
vah judge between me and thee, and Jehovah vindicate me againſt thee; but my hand ſhall not be upon thee. As the 13
ancient proverb ſaith, from the wicked

[u] *i. e.* The Hebrew word denotes *diviſion*, and ſo *portion*, or inheritance; God, the Rock of his ſalvation, there *divided* Saul from him; and is the *portion*, *lot*, or *ſhare* of all them that truſt in him.

[v] This was a mountainous country, and full of cavities in the rocks, and places of very difficult acceſs; and no doubt artificially, as well as naturally, ſtrong.

[w] A city on the confines of this rocky part of Jeudeh, Joſh. xv. 41. 2 Chron. xxviii. 18, named no doubt, from the *ſheep-cotes* there, and fences on the ſide of the wilderneſs againſt wild beaſts, and to confine the cattle.

[x] See Jud. iii. 24.

[y] David makes a more glorious figure here with the ſkirt of Saul's robe in his hand, then when he had the head of Golith in it; there he conquered another, here himſelf; and ſubdued the two moſt furious paſſions, revenge and jealouſy; and melted down the jealous enmity of Saul into the tears of friendſhip, and perhaps but one greater inſtance of ſelf-denial was ever given.

will come out wickedneſs; but my hand
14 was not upon thee. After whom is the
king of Iſral come out? whom art thou
purſuing after? after a dead dog, after a
15 flea. But Jehovah be judge, and judge
between me and thee; and ſee and
plead my cauſe, and [z] clear me from thy
hand.
16 And when David had done ſpeaking
theſe words to Saul, Saul ſaid, is this
thy voice, my ſon David? and Saul [a] lift
17 up his voice and wept. And he ſaid to
David, thou *art* more righteous than I;
for thou haſt rewarded me good, when
18 I have rewarded thee evil; and *that*
thou haſt ſhewn to-day, in that thou haſt
done good to me, when Jehovah had
given me into thy hand, and thou didſt
19 not kill me; for if a man meet with his
enemy, will he put him in a good way?
and Jehovah reward thee good for what
20 thou haſt done to me this day. And
now behold, I know that thou wilt cer-
tainly be king, and that the kingdom
21 will be eſtabliſhed in thy hand. And
now ſwear to me by Jehovah, that thou
wilt not cut off my ſeed after me, and
that thou wilt not deſtroy my name out
22 of my father's houſe. And David ſware
to Saul: and Saul went to his houſe;
and David and his men went up into the
ſtrong hold [b].

XXV. AND [c] Samual [d] died, and all Iſral gathered together and mourned for him; and they buried him at his houſe in Rameh. And David aroſe and went down into the wilderneſs of Paran. And 2
there was a man in Moun, and his buſineſs *was* in [e] Carmel; and the man *was* very great, and he had three thouſand ſheep, and a thouſand goats; and he was ſhearing his ſheep in Carmel. And 3
the man's name *was* Nabal, and the name of his wife Abigil; and ſhe *was* a woman of good underſtanding and beautiful perſon; but the man *was* churliſh and evil in his doings, and he *was* a Calebite [f].

And David heard in the wilderneſs 4
that Nabal ſheared his ſheep. And 5
David ſent ten young men; and David ſaid to the young men, go up to Carmel, and go to Nabal, and [g] ſalute him in my name; and ſay thus, [h] bleſs thee, and 6
peace [i] *be* to thee, and peace *be* to thy houſe, and peace to all that thou haſt: and now I have heard that *it is* 7
thy *ſheep*-ſhearing; now thy ſhepherds were by us, we did not hurt them; neither was any thing miſſing to them, all the time they were in Carmel: aſk thy young 8
men, and they will tell thee; wherefore let the young men find favour in thy ſight; [k] that we may have a happy day, give, I pray thee, what cometh to thy hand, unto thy ſervants and to thy ſon David. And David's young men came 9
and ſpake to Nabal according to all theſe words, in the name of David, and [l] ſtaid.

And Nabal anſwered David's ſervants, 10

[z] As *judge* pronouncing ſentence.
[a] See Prov. xxv. 15. Rom. xii. 21.
[b] Of Oin-gedi, ch. xxiii. 29. not truſting him who had broken his oath before, ch xix. 6.
[c] Ecclus. xlvi. 13—20.
[d] It appears by the hiſtory that it was not long before Saul's death that Samual died, not above two or three years, ſo that Samual muſt have been about a hundred years old.
[e] Joſh. xv. 55.
[f] כלבו formed as עני. Qu?
[g] Or, wiſh him peace in my name.
[h] לחי is, *in viventem ſis*, not *viventi to one who lives*. It is equivalent to the Latin *vivas*.
[i] Or, be thou in peace.
[k] Heb. *that there may be a chearful* or *happy day among us*. David could not have many ſuch, when he was driven into dens and caves of the earth, or precipices of the rocks, for ſhelter from the fury of Saul, without the conveniences of life, or even neceſſaries, but what he fought for with the enemy, or begged of his neighbours.
[l] *i. e.* For his anſwer.

and

and ſaid, who *is* David, and who *is* the ſon of Jeſſi? now-a-days there are more ſervants *than ever* who run away from
11 their maſters. And ſhall I take my bread, and my water, and my meat that I have killed for my ſhearers, and give to men whom I know not whence they
12 *are?* So David's young men turned about to their road, and returned, and came and told David according to all
13 theſe words. And David ſaid to his men, gird on every one his ſword; and every one girded on his ſword, and David alſo girded on his ſword; and there went up after David about four hundred men; and two hundred ſtaid by the baggage.

14 And one of the young men told Abigil the wife of Nabal, ſaying, behold, David ſent meſſengers from the wilderneſs, to bleſs our maſter, and he flew
15 upon them. But the men *were* very good to us, and did not hurt us, neither did we miſs any thing all the while we continued with them, during our being in the fields.
16 They were a wall to us, both by night and by day, all the while we were
17 with them keeping the ſheep[m]. And now conſider and ſee what thou canſt do, for evil is determined againſt our maſter, and againſt all his houſe; and he *is ſuch* a ſon of Belial that *one* cannot ſpeak to him.

18 And Abigil made haſte, and took two hundred loaves, and two bottles of wine, and five ſheep ready dreſt, and five meaſures of parched *corn*, and a hundred bunches of raiſins, and two hundred cakes of figs, and put them on the aſſes.
And ſhe ſaid to her ſervants, paſs on be- 19
fore me, behold, I *am* coming after you; but ſhe told not her huſband Nabal.
And *as* ſhe was riding on the aſs, and 20
coming down by the covert of the hill, behold, David and his men were coming down towards her, and ſhe met them.
And David was ſaying, ſurely in vain 21
have I kept all that belonged to this *fellow* in the wilderneſs, ſo that nothing was miſſing of all that he had, and he hath returned me evil for good. So do the 22
Aleim to the[n] enemies of David, and more alſo, [o] if I leave, of all that *belong* to him, by the morning light, one that piſſeth againſt the wall. And when Abi- 23
gil ſaw David, ſhe haſted and lighted from the aſs, and fell before David upon her face, and bowed herſelf to the earth;
and fell at his feet, and ſaid, on me, 24
my lord, *be* the iniquity, and let thy handmaid ſpeak a word in thine ears, and hear the words of thine handmaid.
Let not, my lord, I pray thee, mind 25
this man of Belial, this Nabal; for as his name ſo *is* he, Nabal *is* his name, and folly *is* with him; but I thine handmaid ſaw not the ſervants of my lord whom thou didſt ſend. And now, my 26
lord, *as* Jehovah liveth, and *as* thy ſoul liveth, it is Jehovah who hath withholden thee from [p] *ſhedding of* blood, and hath kept thy hand to thyſelf; and now let thine enemies, and they that ſeek the

[m] This ſtrict diſcipline among David's men, who were pickt up from all quarters, is greatly to the honour of David's integrity of manners and of his military ſkill and conduct.

[n] This ſeems a *paſſionate irregular* mode of expreſſion, (comp. Exod. xvi. 8.) The regular form of imprecation would have been "The Aleim do ſo to *David* or to *me*," &c. (See Ruth i. 17. 1 Sam. iii. 17. 2 Sam. iii. 9. 35. 1 Kings ii. 23. xix. 2. xx. 10.) and ſo the LXX. have rendered it, Ταδε ποιησαι, ὁ Θεος ΤΩ ΔΑΥΙΔ, &c. *Editor.*

[o] A raſh reſolution and wicked every way. Nabal, it is true, was provoking with his tongue, and very ungrateful, but David was not his judge nor king; he was diverted however from ſhedding blood, and ſo did not commit the ſin his anger prompted him to vow; and he might have cooled, when he came to the execution; but ſtill the reſolution was a very wicked one. See ver. 32—34.

[p] Heb. *coming into blood.*

27 hurt of my lord be as Nabal. And now this preſent which thy handmaid hath brought to my lord, let it be given to the young men that walk at the feet
28 of my lord [q]. Forgive, I pray thee, the fault of thine handmaid; for Jehovah will certainly make my lord a ſure houſe; for my lord hath fought the battles of Jehovah, and no evil hath been found in
29 thee [r] all thy days. Yet men are riſen up to purſue thee, and to ſeek thy life; but the life of my lord is bound up in the bundle of life by Jehovah thy Aleim, and the life of thine enemies ſhall he
30 fling [s] out of the midſt of a ſling. And when Jehovah ſhall have done to my Lord according to all the good which he hath ſpoken concerning thee, and ſhall have appointed thee ruler over Iſral,
31 then this will not be an offence to thee, nor a ſinking of the heart to my lord, that thou haſt ſhed innocent blood, and that my lord hath [t] avenged himſelf; and Jehovah hath been merciful to my lord; and thou wilt [tt] remember thine handmaid.
32 And David ſaid to Abigil, bleſſed *be* Jehovah the Aleim of Iſral, who ſent
33 thee this day to meet me; and bleſſed *be* thy diſcretion, and bleſſed be thou, who haſt withholden me this day from *ſhedding of* blood, and haſt kept my hand
34 to myſelf: but, indeed *as* Jehovah the Aleim of Iſral liveth, who hath withholden me from hurting thee, unleſs thou hadſt haſted and come to meet me, [u] there had not been left to Nabal by the morning light one that piſſeth againſt
35 the wall. And David received at her hand what ſhe brought to him; and ſaid to her, go up to thy houſe in peace; ſee, I have hearkened to thy voice, and accepted thy perſon.

And Abigil came to Nabal, and be- 36
hold, he had an entertainment in his houſe like the entertainment of a king; and Nabal's heart *was* merry within him, and he *was* very drunk; and ſhe told him neither little nor much till the
morning light. And in the morning 37
when the wine was gone out of Nabal, then his wife told him theſe things, and his heart died within him, and it became
a ſtone. And in about ten days Jehovah 38
ſmote Nabal, and he died.

And when David heard that Nabal 39
was dead, he ſaid, bleſſed be Jehovah who hath pleaded the cauſe of my reproach at the hand of Nabal, and kept back his ſervant from wickedneſs, for Jehovah hath returned the wickedneſs of Nabal upon his own head. And David ſent and ſpake to Abigil, to take her
to him to wife. And the ſervants of Da- 40
vid came to Abigil to Carmel, and ſpake to her, ſaying, David hath ſent us to
thee to take thee to him for a wife. And 41
ſhe aroſe, and bowed herſelf *with her* face to the ground, and ſaid, behold thy handmaid *is* a ſervant to waſh the feet of
the ſervants of my lord. And Abigil 42
made haſte and roſe up, and rode upon an aſs, and five of her maidens went at her foot [w]; and ſhe went after the meſſengers of David, and became his wife.
And David took Ahinoam of Jezroal, 43
and they were both of them wives to him.

But Saul gave Michal his daughter to 44

[q] As the retinue of the great people in the Eaſt do to this day, when their maſters ride.
[r] Heb. *from thy days.*
[s] Heb. *Out of the midſt of the hollow,* &c.
[t] Heb. *ſaved.*
[tt] *i.e.* With pleaſure and comfort of mind, to think thou waſt diſſuaded from ſhedding blood without ſufficient cauſe. There *is as* much beauty and propriety, truth and honeſt advice, as well as honeſt artifice in this ſpeech, as could be crouded together.
[u] Heb. *If there had been left.*
[w] Walking at the ſide of the aſs in ſtate, ver. 27.

[x] Palti the ſon of Liſh, who *was* of Gallim

XXVI. AND [y] the Ziphites came to Saul at Giboeh, ſaying, doth not David hide himſelf in the hill of Hachileh before 2 Jeſhimun? And Saul aroſe and went down to the wilderneſs of Ziph, and with him three thouſand choſen men of Iſral to ſeek David in the wilderneſs of Ziph. 3 And Saul pitched in the hill of Hachileh, which *is* before Jeſhimun by the way; and David abode in the wilderneſs; and when he ſaw that Saul was coming after 4 him into the wilderneſs, David ſent out ſpies and learned that Saul was certainly come.

5 And David aroſe and came to the place where Saul had pitched; and David ſaw the place where Saul lay; and Abner the ſon of Ner, the captain of his army, and Saul lay [z] within the entrenchment, and the people pitched round about him. 6 And David anſwered, and ſaid to Ahimelech the Hettite, and to [a] Abiſhi the ſon of Jeruieh, the brother of Joab, ſaying, who will go down with me to Saul to the camp? and Abiſhi ſaid, I will go 7 down with thee. And David and Abiſhi came to the people in the night, and behold, Saul lay aſleep in the entrenchment, and his ſpear was ſtuck in the ground at his head, and Abner and the 8 people lay round him. And Abiſhi ſaid to David, the Aleim hath delivered this day thine enemies into thy hand; and now let me ſmite him, I pray thee, with the ſpear, and into the earth at one blow, and I will not make a ſecond at him.

And David ſaid to Abiſhi, hurt him not, 9 for who can ſtretch forth his hand againſt the anointed of Jehovah, and be guiltleſs? And David ſaid *as* Jehovah liveth, ſurely 10 [b] Jehovah will ſmite him, or his day will come to die, or he will [bb] go down to a battle, and there will be an end of him. Jehovah forbid it that I ſhould ſtretch 11 forth my hand againſt the anointed of Jehovah; and now take, I pray thee, the ſpear which *is* at his head and the cruſe of water, and let us go our way. And David took the ſpear and the cruſe 12 of water from Saul's head, and they gat them away; and no one ſaw *them* or knew of *it*; nor did any awake, for they *were* all aſleep; for a deep ſleep from Jehovah was fallen upon them [c].

And David paſſed over to the other 13 ſide, and ſtood upon the top of the hill at a diſtance, a great ſpace *being* between them. And David called to the people, 14 and to Abner the ſon of Ner, ſaying, wilt thou not anſwer, Abner? and Abner anſwered, and ſaid, who *art* thou *that* calleſt to the king? And David ſaid 15 to Abner, *art* not thou [d] a man? and who *is* like thee in Iſral? wherefore then doſt thou not guard my lord the king? for there might have come any of the people to deſtroy the king, thy maſter. This thing *is* not good that thou haſt 16 done; [e] *as* Jehovah liveth ſurely ye *are* worthy of death for not guarding your maſter, the anointed of Jehovah: and now ſee, where the king's ſpear *is*, and the cruſe of water which *were* at his head? And Saul knew David's voice, 17

[a] Called, 2 Sam. iii. 15. *Palti-al.*
[y] Pſalm liv. title.
[z] Ch. xvii. 20. *in vallo.*
[a] 1 Chron. ii. 16.
[b] See ch. xxv. 30. Deut. xxxii. 35.
[bb] *Go down to*, and *not into*, perhaps, becauſe they almoſt always entrenched themſelves on ſome hill or high ground firſt.

[c] God, who ſaw the heart of David, was pleaſed to favour his deſign by adding ſupernaturally to the ſoundneſs of their ſleep. It was an immediate protection of David.
[d] *i. e.* One who deſerves the name of *a man*, comp. Eccleſ. vii. 28. *Editor.*
[e] See a ſimilar *Hebrew* conſtruction, ch. xxix. 6. Gen. xliii. 16. *Editor.*

and ſaid, *is* this thy voice, my ſon David? and David ſaid, *it is* my voice, my
18 lord O king. And he ſaid, wherefore doeth my lord purſue after his ſervant? for what have I done, and what evil *is*
19 there in my hand? And now let my lord the king hear the words of his ſervant; [f] if Jehovah have ſtirred thee up againſt me, let him [g] accept an [h] offering; but if *it be* the children of man, curſed *are* they before Jehovah; for they drive me out this day from adhering to the inheritance of Jehovah, ſaying, go ſerve
20 other Aleim. And now let not my blood fall to the earth before Jehovah; for the king of Iſral is come out to ſeek a flea; as if one ſhould [i] purſue a partridge on the mountains.

21 And Saul ſaid, I have ſinned; return my ſon David, for I will not do thee harm any more, becauſe my life was pretious in thy ſight this day; behold I have been fooliſh and very much in the
22 wrong. And David anſwered, and ſaid, behold the king's ſpear, and let one of the young men come over and fetch it.
23 And Jehovah render to every one his righteouſneſs and his faithfulneſs; for Jehovah delivered thee up this day into *my* hand, but I would not ſtretch forth my hand againſt the anointed of Jeho-
24 vah. And behold as thy life was greatly eſteemed this day in my ſight, ſo let my life be greatly eſteemed in the ſight of Jehovah, and may he deliver me out of all diſtreſs. And Saul ſaid, bleſſed *be* thou, 25
my ſon David; thou wilt thrive more and more, and ſhalt certainly prevail. And David went his way [k], and Saul returned to his place.

AND David ſaid [l] within himſelf, now XXVII.
I ſhall one day periſh by the hand of Saul; *there is* nothing better for me than to make my eſcape into the land of the Philiſtines, that Saul may deſpair of me to ſeek me any more, in any coaſt of Iſ-
ral, and I ſhall eſcape his hand. And 2
David aroſe and went, he and the ſix hundred men that were with him, to [m] Achiſh, the ſon of Mouk, the king of Gath. And David dwelt with Achiſh 3
at Gath, he and his men, every one, and his family; David and his two wives, Ahinoam the Jezroaliteſs, and Abigil the wife of Nabal, the Carmeliteſs. And it 4
was told Saul, that David was fled to Gath; and he ſought no more after him.

And David ſaid to Achiſh, if now I 5
have found favour in thy eyes, let them give me a place in one of the country towns, that I may dwell there, for why ſhould thy ſervant dwell with thee in the royal city? And Achiſh gave him 6

[f] If this be from God as a puniſhment. *Editor.*

[g] Heb. *ſmell.* See Gen. viii. 21. Lev. xxvi. 31. *Editor.*

[h] Lev. v. 5—13.

[i] "The account given by Dr. *Shaw* of the manner in which the *Arabs* hunt *partridges* affords an excellent comment on this paſſage. "The *Arabs*, ſays he, have another though more laborious method of catching theſe birds; for obſerving that they become languid and fatigued, after they have been *haſtily* put up *twice* or *thrice*, they immediately run in upon them, and knock them down with the zerwattys or bludgeons as we ſhould call them." It was preciſely in this manner, adds an ingenious Writer, that Saul hunted David, coming *haſtily* upon him, and putting him up from time to time, in hopes he ſhould at length by frequent repetitions of it be able to deſtroy him." *Obſervations on divers Paſſages of Scripture*, &c. p. 172. *Editor.*

[k] Leaving us an example of the true Chriſtian charity, which overcometh evil with good; and though it defendeth itſelf to the utmoſt, yet never revengeth, leaving that to God.

[l] Heb. *in his heart.*

[m] Whether this was the ſame Achiſh, mentioned ch. xxi. 10, &c. or another, they might by this time be very well convinced that they might truſt David, and that there was no colluſion between him and Saul, and that he did not come now as a ſpy, which they might juſtly ſuſpect at firſt.

Jiklag

Jiklag that day; therefore Jiklag belongeth to the kings of Jeudeh [n] to this
7 day. And the number of days that David dwelt in the country of the Philiſtines was [o] a year and four months.
8 And David and his men went up and invaded Geſhuri, and Gerezi, and Omelek, for they *were* the inhabitants of the land of old [p], as thou comeſt to Shur, and to the land of Egypt [q]. And
9 David ſmote the land, and [r] ſaved neither man nor woman alive; and took the ſheep, and the oxen, and the aſſes, and the camels, and apparel, and returned,
10 and came to Achiſh. And Achiſh ſpake of their expedition that day, and David ſaid, *it was* againſt the ſouth of Jeudeh, and againſt the ſouth of Jerahmali, and
11 againſt the ſouth of Kini [s]. And David ſaved neither man nor woman alive to bring *the news* to Gath, ſaying, leſt they tell of us, ſaying, thus hath David done, and this is his cuſtom [t] all the time that he hath dwelt in the land of the Phi-
12 liſtines. And Achiſh [u] truſted in David, ſaying, he hath made himſelf ſtink among his own people, among the Iſralites, and muſt be my ſervant for ever.

[w] IN thoſe days the Philiſtines ga- XXVIII.
thered their armies together, to go to war and fight againſt Iſral: and Achiſh ſaid to David, know thou aſſuredly that thou ſhalt go out with me in the army, thou and thy men. And David ſaid to 2
Achiſh, then thou ſhalt know what thy ſervant can do: and Achiſh ſaid to David, therefore I will appoint thee my [x] body guard all the time.
Now Samual *was* dead, and all Iſral 3
mourned for him, and buried him in Rameh, and in his own city [y]; and Saul had put away the [z] familiar ſpirits and the cunning men out of the land.
And the Philiſtines gathered together, 4
and came and pitched in Shunem; and Saul gathered all Iſral together, and pitched on Gilbo. And when Saul ſaw 5
the camp of the Philiſtines, he was afraid, and his heart trembled greatly [a]. And 6
Saul enquired of Jehovah, but Jehovah anſwered him [b] not, either by dreams, or by the Urim, or by prophets.

[n] Hence it appears that this Extract of the two Books of Samual was made after the diviſion of the kingdom of Iſral, into thoſe of Iſral and Jeudeh, and whilſt this town or city was the latter's.

[o] Heb. *days*; which is very often uſed for a year. But how long was it that he wandered in the wilderneſs before he came hither?

[p] And had always been the enemies of Iſral, the Omelekites eſpecially, who had driven the Iſhmoalites out of this country.

[q] *i. e.* Between Shur and Egypt.

[r] The land was under the curſe, ch. xv. 3.

[s] Mr. *Clark* ſays, "This was either a direct lye, or a fraudulent equivocation, unworthy ſuch a holy man as he was." But it was neither the one nor the other, for thoſe countries he invaded were the ſouth of Jeudeh, and were given to Jeudeh; and very probably the inhabitants had now made encroachments on Jeudeh; ſo David told the truth, though not the whole truth. See ch. xvi. 2.

[t] *i. e.* To fall upon his enemies in the ſouth of Jeudeh, and not on the Iſralites in thoſe parts; ſo that he was not ſuch an enemy to Iſral as Achiſh would willingly have thought him; though, no doubt, many Iſralites who had intermarried and interreligioned with theſe neighbouring nations, from fear or wantonneſs, fell among the reſt; and ſo that would help to cover that part of the truth, which David was bound, neither in honour nor conſcience, to tell to Achiſh. He hurt not the friends of Achiſh.

[u] Achiſh truſted in David as one now alienated from his own people, which he was in doubt of before.

[w] A. M. 2929.

[x] Heb. *head*. This was a very nice ſituation for David to be in; and no doubt he would have defended Achiſh and himſelf, in the neceſſity Saul had driven him to; but heaven had tried him long enough, and earth muſt now help him.

[y] The city and diſtrict were named *Rameh*.

[z] Lev xix. 31. xx. 27. Act. xvi. 18.

[a] He was always timorous and ready to deſpond at the ſight of any real danger. See 1 Sam. xiii. 13. where Samual predicts that this cowardly diſpoſition and want of confidence in God ſhould loſe him his kingdom.

[b] He had forejudged his own caſe, and had not faith enough to be ſaved; he fell into deſpair becauſe he was tried by the *delay* of an anſwer. But 1 Chron. x. 14, it is ſaid *he enquired not of Jehovah, i. e.* he deſiſted, deſpairing of help that way; and it is implied that Jehovah would have anſwered him, had he not in a fright given up his hopes in him, by not *enquiring of Jehovah, i. e.* with faith and perſeverance.

7 And Saul ſaid to his ſervants, ſeek me out a woman that hath a familiar ſpirit, that I may go to her and enquire of her: and his ſervants ſaid to him, behold, *there is* a woman that hath a familiar
8 ſpirit in Oin-dur. And Saul ſtript himſelf, and put on other garments, and went, he and two men with him, and came to the woman by night, and ſaid, divine to me, I pray thee, by the [c] familiar ſpirit, and bring up to me whom I
9 bid thee. And the woman ſaid to him, behold, thou knoweſt what Saul hath done, that he hath cut off the familiar ſpirits and the cunning men out of the land; and why doſt thou lay a ſnare for
10 my life, to have me put to death? And Saul ſware to her by Jehovah, ſaying, *as* [d] Jehovah liveth, no harm ſhall come
11 to thee on this account. And the woman ſaid, whom ſhall I bring up to thee? and he ſaid, bring up Samual to
12 me. And when the woman ſaw Samual ſhe cried with a loud voice; and the woman ſpake to Saul, ſaying, why haſt thou deceived me, when thou *art* Saul?
13 And the king ſaid, fear not; but what doſt thou ſee? and the woman ſaid to Saul, I ſee the Aleim bringing *him* up [e] out of the earth. And he ſaid to her, 14
what *is* his form? and ſhe ſaid, an old man cometh up, and he *is* covered with a mantle; and when Saul knew that it *was* Samual, he bent *his* face to the ground and bowed down himſelf.

And Samual ſaid to Saul, why haſt 15
thou diſturbed me to bring me up? and Saul ſaid, I am in a great ſtrait, for the Philiſtines are making war againſt me, and the Aleim is departed from me, and anſwereth me no more either by prophets, or by dreams, and I have called thee to let me know what I ſhall do. And Samual 16
ſaid, and why doſt thou enquire of me, when Jehovah is departed from thee, and is become thine enemy? and Jeho- 17
vah will do [f] for him as he ſpake [g] by me; and Jehovah will rend the kingdom out of thy hand, and give it to another, *even* to David; becauſe thou didſt not obey 18
the voice of Jehovah, nor execute his fierce anger againſt Omelek, therefore doth Jehovah do this thing to thee at this time: and Jehovah will alſo give Iſral 19
with thee into the hand of the Philiſtines; and to-morrow ſhalt thou and thy ſons be with me: [h] the camp of Iſral alſo will Jehovah give into the hand [i] of the Philiſtines.

[c] Whoever reads the Old or New Teſtament, muſt be convinced that the evil ſpirits did act in the children of diſobedience, not only as now, by influencing them by their own evil paſſions, but had an actual local poſſeſſion of their bodies, hands and tongues, and could and did foretell ſome things, 1 Kings xxii. 21, and Act. xvi. 16, are inconteſtable; and *ſpirits* is uſed, as St. John uſes the word, 1 Joh. iv. 1, for the perſons who are ſo diſpoſed, or under ſuch a ſpirit.

[d] Then they who dealt with the evil ſpirit this way, did not *renounce Jehovah*, or pretend not to know him; for what would this oath have ſignified to her, if they had?

[e] עלה is twice uſed to this purpoſe, ver. 11, "whom ſhall I *bring up?—bring up* Samual." The moſt ſhe could think of was to get the evil ſpirit ſhe ſerved in this divination, to perſonate Samual, and anſwer queſtions; but ſhe is ſurpriſed herſelf, and ſees *Samual*, ſo ſays the Text, whom ſhe could not but know; her fright makes Saul bid her not be afraid, and aſk what *ſhe ſaw*, which had frightened her ſo; ſhe ſays, it was at ſeeing God bring him up out of the earth, or ſay, only, *coming up* with him; this *made Saul know, that it was Samual* too. They muſt both know the manner of God's appearing, it had been ſo common.

[f] *i. e.* For David.

[g] Heb. *by my hand.*

[h] *i. e.* They ſhould ſtorm the camp; and as Saul was encamped on Gilbo, ver. 4, and the battle was there, ch. xxxi. 1, it is plain that the Philiſtines came up the mountain to them and attacked them in their camp, and ſucceeded.

[i] All theſe particulars that are here foretold, and came ſo punctually to paſs, ſeem beyond the reach of the Devil to have found out; his oracles were always ambiguous, as being founded on conjecture; and if it were probable that Saul ſhould loſe the battle next day, a miracle, as in the caſes of Jonathan and David might interpoſe, which muſt be beyond the reach of any evil ſpirit to know; but ſuppoſing an evil ſpirit might know

20 Philiſtines. Then Saul fell ſtraightway his full length on the ground, and was greatly afraid, becauſe of the words of Samual; there was even no ſtrength in him; for he had eaten no bread all that day and all that night.

21 And the woman came to Saul, and ſaw that he was greatly terrified, and ſaid to him, behold, thy ſervant obeyed thy voice, and I put my life in my hand, and hearkened to thy words, which thou 22 ſpakeſt to me: and now, I pray thee, hearken thou alſo to the words of thy ſervant, and let me ſet before thee a morſel of bread, and eat, that thou mayeſt have ſtrength to go thy journey. 23 But he refuſed, and ſaid, I will not eat; but his ſervants and the woman urged him, and he hearkened to their voice, and aroſe from the ground, and ſet upon 24 the bed. And the woman had a fatting calf in the houſe, and ſhe made haſte and killed it; and ſhe took fine flower and kneaded *it*, and made [k] it into thin 25 flat cakes, and brought before Saul and before his ſervants, and they ate, and roſe up, and went away that night.

XXIX. AND the Philiſtines gathered together all their troops to Aphek, and the Iſralites pitched by the fountain which *is* in Jezroal. And the lords of the Philiſtines 2 [l] paſſed along by the hundreds and by the thouſands; and David and his men paſſed along in the rear with Achiſh. And the commanders of the Philiſtines 3 ſaid, what do theſe Hebrews *here?* and Achiſh ſaid to the commanders of the Philiſtines, *is* not this David, the ſervant of Saul, the king of Iſral, who hath been with me this year or two, and I have not found any thing againſt him, ſince his deſertion to this day? And the 4 commanders of the Philiſtines were in a paſſion with him; and the commanders of the Philiſtines ſaid to him, ſend back this man, and let him return to his place, where thou haſt appointed him, and let him not go down with us to the battle, leſt he be an adverſary to us in the battle; [m] for with what ſhould he reconcile himſelf to his maſter, but with the heads of theſe men? *Is* not this 5 David, of whom they ſang in dances, ſaying, [n] Saul hath ſlain his thouſands, and David his ten thouſands?

And Achiſh called David, and ſaid to 6 him, *as* [o] Jehovah liveth, thou art upright; and thy [p] going out and thy com-

know all this, and might ſpeak the truth too, yet the Text ſays, it *was Samual*, not, that the woman or Saul only took him for *Samual*; the woman ſaw *Samual*, and God appearing with him, ver. 12, 13. Thus the Aleim, or the perſons of Jehovah, appeareth to Balam, and this woman could not be more wicked than he was. It was not her art, but the Aleim who brought up Samual to her own ſurpriſe, and Saul's conviction. The kingdom was now paſſing from Saul to David; Saul dies for his ſin, the very picture of that wilfulneſs and diſobedience, which was the beginning of ſin and death, and which continues the war againſt God. The *temporal* king of Iſral is taken away in wrath, and ſucceeded by the *beloved one*, the man after God's own heart; ſo, he that was born king of Iſral, died *in* or *for* ſin, fell under the wrath of God, and aroſe an immortal and everlaſting king, whoſe kingdom is to ſtand for ever by an *everlaſting covenant*, 2 Sam. xxiii. 5. Saul was the king of Iſral after the fleſh, the mortal body, that was to die in ſin, and David a picture of him who was to riſe in glory. And as Moſes came from the ſtate of the dead to inform Chriſt, or *ſpeak with him about his deceaſe*, Luk. ix. 31, ſo a prophet is ſent in like manner to Saul before his death. Iſral fell with Saul, ſo did their church and ſtate with Chriſt, who, like Samſun, pulled the pillars upon him, and died under them, and the Aliens prevailed againſt Iſral upon their own mountains, by virtue of their own prophets.

[k] Which they have various expeditious ways of dreſſing, and one by extending, or preſſing out the cake very thin, and clapping upon the ſide of a pitcher that has fire within it; and this laſt ſeems to have been her method by the verb תפחו which from נף or נפה, is to extend or ſtretch out, *and roll out thin*, or *make into thin*, is equivalent.

[l] In review.

[m] 1 Chron. xii. 19.

[n] Ch. xviii. 7, and xxi. 11.

[o] He uſes this aſſeveration in David's ſtyle out of compliment, or very poſſibly he had learnt to believe in Jehovah from the many miracles wrought among them in the behalf of Iſral.

[p] On expeditions, as foraging, &c.

ing

ing in with me in the camp [p] *is* good in my ſight, for I have not found any hurt in thee ſince thy coming to me unto this day; but thou art not pleaſing in the
7 ſight of the lords of the Philiſtines. And now return and go in peace, and do not what is wrong in the eyes of the lords of the Philiſtines.
8 And David ſaid to Achiſh, but what have I done? and what haſt thou found againſt thy ſervant ſince I have been before thee unto this day, that I may not go and fight againſt the enemies of my lord
9 the king? And Achiſh anſwered, and ſaid to David, I know that thou *art* good in my ſight as the angel of the Aleim; but the commanders of the Philiſtines ſay, he ſhall not go up with us to
10 the battle. Now therefore riſe up in the morning, and thy maſter's [q] ſervants who are come with thee; and get ye up in the morning as ſoon as ye have light,
11 and be gone. And David aroſe early, he and his men, to go away in the morning, to return into the land of the Philiſtines [r], and the Philiſtines went up to Jezroal.

XXX. AND when David and his men came to Jiklag on the third day, the Omelekites had invaded the ſouth [s] and Jiklag; and had ſmitten Jiklag, and burnt it
2 with fire, and taken captive the women that *were* in it, both great and ſmall; they killed not one, but carried them off and went their way.
3 And when David and his men came to the city, behold, *it* was burnt with fire, and their wives, and their ſons, and their daughters were carried away captives. And David and the people that 4
were with him lift up their voice and wept, till they had no ſtrength to weep. And David's two wives were carried 5
away, Ahinoam the Jezroaliteſs, and Abigil, the wife of Nabal, the Carmeliteſs. And David was greatly diſtreſſed, for the 6
people talked of ſtoning him, [t] for the ſoul of all the people was grieved, every one for his ſon, and for his daughters; but David encouraged himſelf in Jehovah his Aleim. And David ſaid to Abia- 7
ther the prieſt the ſon of Ahimelech, bring hither to me now the ephod; and Abiather brought the ephod to David. And David enquired of Jehovah, ſaying, 8
ſhall I purſue after this troop? ſhall I overtake it? and he ſaid to him, purſue, for thou ſhalt ſurely overtake and reſcue. And David went, he and the ſix 9
hundred men that *were* with him, and came to the valley of [u] Beſhur; and ſome ſtayed. But David purſued, he and 10
four hundred men; and two hundred men ſtayed, who were too tired to paſs the valley of Beſhur.

And they found an Egyptian in the 11
field, and they took him to David; and they gave him bread and he ate, and they gave him water to drink; and 12
they gave him a piece of a cake of figs and two [w] grapes and he ate, and his ſpirit came again to him; for he had

[q] There were others beſides the ſix hundred, who on this went their way, as David and his men did their's. See 1 Chron. xii. 19.

[r] It ſeems a problem what David might or ought to have done in this battle; but certainly it was a very great mercy in Providence to ſend him to the reſcue of his *all*, now in the hands of his enemies; and to the recovery of ſuch a ſpoil, as enabled him to ſhew his love to his friends, and bind them for ever to him by his gifts.

[s] About Hebrun, ver. 16.

[t] All was ſeemingly loſt, and no glimpſe of comfort or proſpect of help, or poſſibility of recovery, and yet David's faith in God failed not; and for this ſtrength of faith he is called the man after God's own heart. *The juſt ſhall live by faith.* Hab. iii. 17. Rom. iv. 20—25.

[u] i. e. *News* or *tidings*.

[w] Some grapes are very large, ſo that a fig or two and a raiſin or two would be as much as ſo weak a ſtomach could bear.

eaten

eaten no bread nor drunk water, three
13 days and three nights. And David ſaid, to whom *doeſt* thou *belong?* and whence *art* thou? and he ſaid, I *am* a young man, an Egyptian, ſervant to an Omelekite man; and my maſter left me, becauſe
14 three days ago I fell ſick. We made an invaſion on the ſouth of the Cheretites, and on what *belonged* to Jeudeh and on the ſouth of [x] Caleb; and we burnt Jiklag with
15 fire. And David ſaid to him, canſt thou bring me down to this troop? and he ſaid to him, ſwear to me by the Aleim, that thou wilt not kill me, nor deliver me into the hand of my maſter, and I will bring thee down to this troop.
16 And he brought him, and behold, *they were* ſpread abroad over all the ground, eating and drinking, and dancing, for all the great ſpoil that they had taken from the land of the Philiſtines,
17 and from the land of Jeudeh. And David ſmote them from the twilight to the evening [y] of the next day, and there eſcaped not a man of them, except four hundred young men who rode upon ca-
18 mels and fled. And David recovered all that the Omelekites had taken; and Da-
19 vid reſcued his two wives. And there was nothing wanting to them, either ſmall or great, or ſons or daughters; and the ſpoil with whatever they had taken
20 to them, David recovered all. And David took [z] all the ſheep, and the oxen they had driven away [a] before they had gotten this; and they ſaid, this *is* David's ſpoil.
21 And David came to the two hundred men, who were too tired to come after David, whom he left in the valley of Beſhur; and they came out to meet David, and to meet the people that *were* with him; and David came near to the people and [b] ſaluted them. And all the 22
ill-minded, wicked people among the men that went with David, anſwered and ſaid, becauſe they went not with us, we will not give them of the ſpoil which we have taken, except to every man his wife and his children; and let them lead *them* away and be gone. But David ſaid, 23
ye muſt not do ſo, my brethren, with what Jehovah hath given us; for he preſerved us, and gave the troop that came againſt us into our hand: and 24
who will hearken to you in this matter? for as is the ſhare of him that goeth down to the battle, ſo *ſhall be* the ſhare of him, that ſtayeth with the baggage; they ſhall ſhare alike. And it was *ſo* from 25
that day [c] forward; and he made it a ſtatute and an ordinance in Iſral, to this day.

And David came to Jiklag, and ſent 26
of the ſpoil to the elders of Jeudeh, to his friends, (ſaying, behold a bleſſing for you out of the ſpoil from the enemies of Jehovah;) to *thoſe* who *were* in Bith-al, 27
and to *thoſe* who *were* in South-ramut, and to *thoſe* who *were* in Jether, and to 28
thoſe who *were* in Oror, and to *thoſe* who *were* in Shepmut, and to *thoſe* who *were* in Aſtemo, and to *thoſe* who *were* in 29
Rachel, and to *thoſe* who *were* in the cities of Jerhemali, and to *thoſe* who *were* in the cities of Kini, and to *thoſe* who 30

[x] Joſh. xiv. 13.

[y] "Heb. *of their morrow, i. e.* I ſuppoſe of the next day to that on which *David and his men* began the purſuit." *Editor.*

[z] They had taken much cattle and other ſpoil before they came to Jiklag, all which David reſolved to keep as lawful ſpoil, as being taken from the enemy, who would have carried them off, if he had not recovered them.

[a] Heb. *before this getting*, namely from Jiklag. What was taken from Jiklag, was returned to the owners, but all the reſt was condemned as lawful prize.

[b] Heb. *wiſhed them health.*

[c] Heb. *and onward*, or *upward.*

were in Harmeh, and to *thoſe* who *were* in Cur-oſhen, and to *thoſe* who *were* in
31 Otac, and to *thoſe* who *were* in Hebrun, and to all the places where David frequented, he and his men [d].

XXXI. AND the Philiſtines fought with Iſral, and the men of Iſral fled before the Philiſtines, and fell down ſlain on mount
2 [c]Gilbo. And the Philiſtines purſued cloſe after Saul and after his ſons; and the Philiſtines ſlew [f] Jonathan and Abinadab,
3 and Malchi-ſhuo, ſons of Saul. And the battle prevailed againſt Saul, and the [g]ſhooters, the bow-men, met with him, and he was much wounded by the ſhoo-
4 ters. And Saul ſaid to his armour-bearer, draw thy ſword and thruſt me through with it, leſt theſe uncircumciſed come and thruſt me through, and triumph over me; but his armour-bearer would not, for he was greatly afraid; and
5 Saul took the ſword and fell upon it. And when his armour-bearer ſaw that Saul was dead, he fell likewiſe upon his ſword and
6 died with him. And [h] Saul died, and three of his ſons, and his armour-bearer, and all his men alſo together that day.

And when the men of Iſral who *were* 7
on this ſide the valley, and *thoſe* who *were* on this ſide Jordan ſaw that the men of Iſral fled, and that Saul and his ſons were dead, they forſook the cities and fled; and the Philiſtines came and dwelt in them. And on the morrow when the 8
Philiſtines came to ſtrip the ſlain, they found Saul and three of his ſons, fallen on mount Gilbo; and they cut off their 9
heads, and ſtript off their armour, and ſent into the land of the Philiſtines round about, to publiſh *it* in the houſe of their idols, and among the people. And they 10
put their armour in the houſe of Oſterut, and faſtened their bodies to the wall of Bith-ſhan.

And when the inhabitants of Jabiſh- 11
gelod heard what the Philiſtines had done to Saul, all the men of valour aroſe and 12
went all night, and took the body of Saul and the bodies of his ſons from the wall of Bith-ſhan, and came to Jabiſh and [i] burnt them there. And they took 13
their bones and buried them under the [k] oak in Jabiſh, and [l] faſted ſeven days.

[d] And this liberality and gratitude prepared his way to the throne, which was now vacant, though as yet unknown to him. A. M. 2929.

[c] See ch. xxix. 1. 1 Chron. x. 1.

[f] See Ch. xiv. 49, and 1 Chron. viii. 33.

[g] The Heb. word for *ſhooters* may be, and by this text was, uſed for thoſe who *flung* or *directed* any thing at another; but now became applied chiefly or ſolely to the bow, an inſtrument of deſtruction that was getting into faſhion, and is perhaps but little inferior to fire-arms.

[h] 1 Chron. x. 6.

[i] In order, no doubt, to make it impoſſible for the enemy to put again the like indignity upon them and upon Iſral; and this they did from a grateful ſenſe of the deliverance Jehovah gave them through Saul's hands, ch. xi. 11. And when do kings conſult their own honour and intereſt more than when they are doing public benefits with zeal for the general good?

[k] 1 Chron. x. 12. Such ſacred oaks are often mentioned, as Gen. xxxv. 4. Joſh. xxiv. 26. Jud. vi. 11. Abrem dwelt by a grove of *oaks*, and Jehovah appeared to him under one of them, Gen. xviii. 1.

[l] Not from all food, but as Daniel did, Dan. x. 3.

The

The SECOND BOOK of

SAMUAL,

OTHERWISE CALLED

The SECOND Book of the KINGS.

An Omelekite informeth CHAP. I. *David of Saul's Death.*

I. AND after the death of Saul, and David's return from ſmiting the Omelekites, when David had dwelt in
2 Jiklag two days; on the third day, behold, a man came from the camp from Saul, with his clothes rent, and earth upon his head; and when he came to David he fell to the earth, and [a] bowed
3 down himſelf. And David ſaid to him, from whence cameſt thou? and he ſaid to him, from the camp of Iſral am I
4 eſcaped. And David ſaid to him, how was the matter? tell me, I pray thee: and he ſaid, the people fled from the battle, and many of the people fell, and are dead, and Saul and Jonathan his ſon are
5 dead alſo. And David ſaid to the young man who told him, how doſt thou know that Saul is dead, and Jonathan his ſon?
6 And the young man who told him ſaid, I happened to be upon mount Gilbo, and behold, Saul was leaning upon his ſpear, and behold, the chariots and the horſemen
7 were in cloſe purſuit of him, and he looked behind him, and when he ſaw me he called to me, and I ſaid, here *am* I; and he ſaid to me, who *art* thou? and 8
[b] I ſaid to him, I *am* an Omelekite. And 9
he ſaid to me, ſtand, I pray thee, upon me, and kill me, for [c] anguiſh is come upon me, for my life *is* yet whole in me.
And I ſtood upon him and killed him [d], 10
becauſe I was ſure he could not live after he was fallen; and I took the [e] plate that *was* upon his head, and the bracelet that *was* on his arm, and have brought them hither to my lord. And David 11
took hold on his clothes, and rent them, and all the men alſo that *were* with him:
and they mourned and wept, and faſt- 12
ed till the evening, for Saul and for Jonathan his ſon, and for the people of Jehovah, and for the houſe of Iſral, becauſe they were fallen by the ſword.

And David ſaid to the young man that 13
told him, whence *art* thou? and he ſaid, I *am* the ſon of a ſtranger, an Omelekite.

[a] *i. e.* Upon his knees. Qu?

[b] Heb. ויאמר, *he ſaid*, i. e. *his ſervant ſaid*, ſpeaking of himſelf in the third perſon.

[c] The Heb. word expreſſes ſuch *agonies as make the eyes dazzle* and *be convulſed*.

[d] In all probability the Omelekite was near enough to hear what paſſed between Saul and his armour-bearer, after which he took the things from Saul, and gives himſelf the honour of his death, and contradicts himſelf as to Saul's being fallen, ſee ver. 6.

[e] Not *crown* ſurely in the field of battle, but the *gold plate* that hung from the turban on the forehead. Comp. Exod. xxviii. 36. xxxix. 30, in which latter paſſage the ſame Heb. word נזר is uſed.

14 And David ſaid, how waſt thou not afraid to ſtretch forth thy hand to deſtroy
15 the anointed of Jehovah? And David called to one of the young men, and ſaid, go near, fall upon him; and he
16 ſmote him, and he died. And David ſaid to him, thy blood *be* upon thy head, for thy own mouth teſtified againſt thee, ſaying, I ſlew the anointed of Jehovah [f].
17 And David lamented with this lamen-
18 tation over Saul and over Jonathan his ſon; and he commanded to teach the children of Jeudeh the bow; behold it
19 is [g] written in the [h] ſtandard-book. O glory of Iſral ſlain upon thy high places! how are the mighty fallen! Tell *it* not
20 in Gath, publiſh *it* not in the ſtreets of Aſkelun, leſt the daughters of the Philiſtines rejoice, leſt the daughters of the un-
21 circumciſed [i] triumph. Ye mountains of Gilbo, *let there be* no dew, nor *let there be* rain upon you, ye high grounds [k]; for there the ſhield of the mighty was caſt away; the ſhield of Saul, *as of one*
22 not anointed with oil. Without the blood of the ſlain, without the fat of the mighty, the bow of Jonathan was not [l] diſcharged, and the ſword of Saul returned
23 not empty. Saul and Jonathan *were* [m] lovely and pleaſant in their lives, and in their death they were not divided: they were ſwifter than [n] eagles, they were ſtronger than lions. Ye daughters of Iſral, weep 24
for Saul, who cloathed you in ſcarlet with delicateneſs, who put ornaments of gold upon your apparel [o]. How are 25
the mighty fallen in the midſt of the battle! O Jonathan, ſlain upon thine high places [p]! I am diſtreſſed for thee, 26
my brother Jonathan, thou waſt exceedingly pleaſing to me; [q] thy love was wonderful to me, beyond the love of women. How are the mighty fallen, and 27
the weapons of war periſhed!

II. AND after this David enquired of Jehovah, ſaying, ſhall I go up to any of the cities of Jeudeh? and Jehovah ſaid to him, go up. And David ſaid, whither ſhall I go up? and Jehovah ſaid, to He-
2 brun. And David went up there, and his two wives alſo, Ahinoam the Jezroaliteſs, and Abigil the wife of Nabal the
3 Carmeliteſs. And his men that *were* with him David brought up, every one and his family, and they dwelt in the cities
4 of [r] Hebrun. And the men of Jeudeh came, and there they anointed David king over the houſe of Jeudeh.

And ſome told David, ſaying, *it was* the men of Jabiſh-gelod who buried Saul.

[f] And he alſo gave ſufficient reaſon to think that he had done it treacherouſly.

[g] And mentioned here, though ſeemingly out of place, becauſe he was now informed that the body of bow-men among the enemy had given the turn to the fortune of the day, the Iſralites having none to oppoſe them. See 1 Sam. xxxi. 3.

[h] See on Joſh. x. 13.

[i] As they themſelves and all other nations did, in public proceſſions, muſic and ſongs. See Exod. xv. 20. Jud. xi. 34. xvi. 23. 1 Sam. xviii. 6.

[k] Heb. *fields of elevation*; ſuch as the plains or flats upon the top of the hills, becauſe this great diſgrace fell upon Iſral, and the mighty men caſt away, or flung down their arms, and even Saul did as the common ſoldier: unleſs the verb נגעל means the contempt they were treated with, but then it ſhould have been applied to them, not to their arms.

[l] נשמ ſeems a technical term, and indeed a proper one, for *letting looſe*, or *diſcharging* a bow; it being drawn up and afterwards *let looſe*, as שגה implies, and then it flies אחור back.

[m] David forgets all the diſagreeable parts of Saul's character, and ſpeaks only of his virtues; nor does it appear that Saul and Jonathan ever diſagreed, but on his own account.

[n] For purſuit, as *Homer* gives *Achilles* the epithet *ſwift-footed*.

[o] He introduced the politeneſs and gaieties of a court in dreſs and ornaments.

[p] Where he had ſo often ſignalized himſelf for his valour and ſucceſs againſt the enemy; and it is Jonathan he calls the glory or beauty of Iſral, ver. 19.

[q] Behold the warmth and ſincerity of his affection to Jonathan; the tenderneſs of the tender ſex did not equal his.

[r] The country round Hebrun going by the ſame name. Joſh. xxi. 11, 12.

And

5 And David ſent meſſengers to the men of Jabiſh-gelod, and ſaid to them, bleſſed *be* ye of Jehovah becauſe ye have ſhewed this kindneſs to your maſter, *even* to 6 Saul, and buried him. And now Jehovah ſhew [s] kindneſs and truth to you; and I alſo will return this goodneſs to you, becauſe ye have done this thing. 7 And now let your hands be ſtrengthened, and [t] be ye men of valour; for your maſter Saul is dead, and the houſe of Jeudeh have alſo anointed me king over them.

8 But Abner the ſon of Ner, the captain of Saul's army took [u] Aiſh-beſhet the ſon of Saul and brought him to Meha- 9 nim. And he made him king over Gelod, and over [w] Aſhuri, and over Jezroal, and over Ephrim, and over Benjamin, 10 and over all [x] Iſral. Forty years old *was* Aiſh-beſhet the ſon of Saul, when he was made king over Iſral, and he reigned two years; but the houſe of Jeudeh fol- 11 lowed David. And the number of the days that David was king in Hebrun over the houſe of Jeudeh was ſeven years and ſix months.

12 And Abner the ſon of Ner, and the ſervants of Aiſh-beſhet the ſon of Saul 13 went out to Geboun. And Joab the ſon of Jeruieh and the ſervants of David went out, and met with them at the pool of Geboun; and they ſat down by the pool, the one on this ſide, and the 14 other on the other ſide of the pool. And Abner ſaid to Joab, let the young men now ariſe, and [y] play before us; and 15 Joab ſaid, let them ariſe. And there aroſe, and went over by number, twelve for Benjamin and for Aiſh-beſhet the ſon of Saul, and twelve of the ſervants of David. And they caught hold each of the 16 head of the other, with their ſword in each other's ſide, and fell down together; and the place was called [z] Heleket-hejerim, which *is* in Geboun. And the 17 battle was ſharp that day, but Abner and the men of Iſral were beaten before the ſervants of David.

And there were there three ſons of Je- 18 ruieh, Joab, and Abiſhi, and Oſeal; and Oſeal *was as* light of his feet as any roe in the field. And Oſeal purſued after Abner, 19 and turned not aſide in going after Abner to the right hand or to the left. And 20 Abner looked behind him, and ſaid, *art* thou Oſeal? and he ſaid, I *am*. And 21 Abner ſaid to him, turn thee aſide to thy right hand or to thy left, and lay thee hold on one of the young men, and take his ſpoil: But Oſeal would not turn aſide from following him. And Abner 22 ſpake again to Oſeal, turn thee aſide from following me, why ſhould I ſmite thee to the ground? and how ſhall I lift up my face to thy brother Joab? But he 23 refuſed to turn aſide; and Abner ſmote him with the ſpear backward under the fifth *rib*, and the ſpear came out behind him, and he fell there and died in the place; and all that came to the place where Oſeal fell down and died, ſtood ſtill. And Joab and Abiſhi purſued af- 24 ter Abner; and the ſun was gone as they came to the hill of Ameh, which *is* before the [a] opening in the way to the wilderneſs of Geboun.

And the children of Benjamin gather- 25 ed themſelves together after Abner into

[s] *i. e.* Truth of kindneſs, or *real kindneſs*.
[t] Act as becomes men of honour and courage.
[u] Named *Aſh-baol*, 1 Chron. viii. 33; ſo that is called *Beſhet* or a *ſhameful thing* in one name, which is denominated *Baol the fire* in the other.
[w] The country taking that name from the tribe of Aſher, who poſſeſſed it.
[x] *i. e.* As diſtinguiſhed from Jeudeh.
[y] As Gladiators.
[z] *The portion of quarrellers*: A noble leſſon; mutual deſtruction being the conſequence of quarrels.
[a] Such an opening or defile as is between the mountains into the plains below.

a cloſe

a [b] cloſe body, and made a ſtand on the
26 top of a hill. And Abner called to Joab, and ſaid, ſhall the ſword devour for ever? knoweſt thou not that it will be bitterneſs in the end? and how long ſhall it be ere thou bid the people return from
27 purſuing their brethren? And Joab ſaid, *as* the Aleim liveth, unleſs thou hadſt ſpoken [c] it would have been morning when the people would have gone away every one from purſuing his brother.
28 And Joab blew a trumpet, and all the people ſtood ſtill, and purſued no farther after Iſral, nor continued the fight.
29 And Abner and his men went through the common all night, and paſſed Jordan, and went through all Bethrun, and
30 came to Mehanim. And Joab returned from after Abner, and gathered all the people together, and there were wanting of the ſervants of David nineteen
31 men and Oſeal. But the ſervants of David ſmote of Benjamin, and among Abner's men, three hundred and ſixty men *who* died.
32 And they took up Oſeal and buried him in the ſepulchre of his father, which *was* at Bith-lehem; and Joab and his men went all night, and it was light when they *were* at Hebrun.

III. AND the war went on [d] between the houſe of Saul and the houſe of David; and David grew ſtronger and ſtronger, but the houſe of Saul weaker and weaker.

2 And unto David were ſons born in Hebrun; and his firſt born was Amnun of Ahinoam, the Jezroaliteſs; and his ſe- 3
cond, [e] Calab of Abigil, the wife of Nabal the Carmelite; and the third, [f] Abſalum, the ſon of Mocheh, the daughter of Talmi, king of Geſhur; and the 4
fourth, Adonijeh, the ſon of Hagith; and the fifth, Shepetieh the ſon of Abital; and the ſixth, Ithreom of Ogleh, the wife 5
of David: theſe were born to David in Hebrun.

And while the war was between the 6
houſe of Saul and the houſe of David, and Abner was ſupporting the houſe of Saul, [Now Saul had a concubine, 7
whoſe name *was* Rijpeh, the daughter of Ajeh,] it was ſaid to Abner, why didſt thou go in unto my father's concubine [g]? And Abner was very angry at 8
the words of Aiſh-beſhet; and he ſaid, *am* I a [h] mad dog, who againſt Jeudeh am ſhewing kindneſs this day to the houſe of Saul thy father, to his brethren, and to his friends, and have not let thee be cruſhed under the hand of David, that thou chargeſt me with a fault today concerning a woman? So let the 9
Aleim do to Abner, and more alſo, but as Jehovah hath ſworn to David, ſo will I do to him; to transfer the kingdom 10
from the houſe of Saul, and to eſtabliſh the throne of David over Iſral, and over Jeudeh, from Dan even to Bar-ſebo. And he could not anſwer Abner a word 11
again from his fear of him.

And Abner ſent meſſengers to David 12
from himſelf, ſaying, whoſe *is* the land? ſaying *alſo*, cut thee a purification wi h me,

[b] Heb. *a bunch*, *manipulus*, or *knot*, as we ſometimes apply the latter word to men.

[c] Heb. *by morning*, or *at morning*.

[d] Seven years and a half, ch v. 5.

[e] Named *Danial*, 1 Chron. iii. 1. *Calab* is, *all the father*; but why called *Danial*, *the Lord is my Judge?* is not one name of the mother's, and the other of the father's giving; the father's in memory of *God's judgement* on Nabal; and the mother's, as a *fond wiſh* or *compliment* to David?

[f] *Abſalum*, *father of peace*, but he proved the ſon of rebellion and war.

[g] It being a high preſumption in a ſubject to take her without a formal leave. See ch. xvi. 21. 1 Kings ii. 22.

[h] *Venemous* or *mad*; as ראש is applied to the *venom* of the adder; but Qu?

and

and behold my hand *ſhall be* with thee to bring all Iſral round to thee.

13 And he ſaid, well, I will cut a purification with thee; but one thing I require of thee, namely, that thou ſhalt not ſee my face except thou firſt bring Michal Saul's daughter, when thou comeſt to
14 ſee my face. And David ſent meſſengers to Aiſh-beſhet the ſon of Saul, ſaying, deliver me my wife Michal, whom I engaged to me for an hundred foreſkins
15 of the Philiſtines[i]. And Aiſh-beſhet ſent and took her from her huſband, from
16 [k]Paltial the ſon of Luſh. And her huſband went with her, weeping after her as he went, as far as Bahurim; and Abner ſaid to him, go, return; and he returned.

17 And the word of Abner came to the elders of Iſral, ſaying, ye were formerly wiſhing for David *to be* king over you;
18 and now do *it*, for Jehovah [l]ſpake to David, ſaying, by the hand of David my ſervant I will ſave my people Iſral out of the hand of the Philiſtines, and out of the hand of all their enemies.
19 And Abner ſpake alſo in the ears of the Benjamites; and Abner went to ſpeak in the ears of David in Hebrun all that *was* good in the eyes of Iſral, and in the
20 eyes of all the houſe of Benjamin. And Abner came to David to Hebrun, and twenty men with him; and David made an entertainment for Abner and for the
21 men that *were* with him. And Abner ſaid to David, I will ariſe, and will go and gather all Iſral to my lord the king, and they ſhall cut a purification with thee, and thou ſhalt reign according to all the deſire of thy ſoul: and David ſent Abner away, and he went in peace.

22 And behold the ſervants of David and Joab came in from an expedition, and they had brought much ſpoil with them; and Abner *was* not with David in Hebrun, for he had ſent him away, and
23 he was gone in peace. And Joab and all the party with him came in, and ſome told Joab, ſaying, Abner the ſon of Ner came to the king, and he hath let
24 him go, and he is gone in peace. Then Joab went to the king, and ſaid, what haſt thou done? behold, Abner came to thee, why *is* it *that* thou haſt let him go, and he is gone in peace?
25 Thou knoweſt Abner the ſon of Ner, that he came to deceive thee, and to know thy going out and thy coming in, and to know all that
26 thou art doing. And Joab went out from David, and ſent meſſengers after Abner, and they brought him back from the well of [m]Sereh, but David knew not
27 of *it*. So Abner returned to Hebrun, and Joab took him aſide in the middle of the gate to ſpeak [n]kindly to him, and ſmote him there under the fifth *rib*, and he died, for the blood of Oſeal his brother.

28 And when David heard of *it* afterwards, he ſaid, I and my kingdom *are* clear before Jehovah for ever of the
29 blood of Abner the ſon of Ner: let it fall grievouſly upon the head of Joab and upon all his father's houſe; and let there never fail in the houſe of Joab one that hath a running humour, or that is leprous, or that leaneth on a ſtaff, or that falleth by the ſword, or

[i] 1 Sam. xviii. 25, 27.
[k] Called *Palti* the ſon of *Liſh*. 1 Sam. xxv. 44.
[l] It is much he could not find out this before, till the affront about Rijpeh, but Providence works by means, ſuch as men afford, and David might lawfully accept the benefit of the other's reſentment.
[m] *Revolt*.
[n] Heb. *in complaiſance* or *kindneſs*.

that

30 that wanteth bread[o]. And Joab and Abishi
his brother slew Abner because he killed
Oseal their brother at Geboun in war[p].
31 And David said to Joab and to all the
people that *were* with him, rent your
garments, and put on sackcloth and
mourn for[q] Abner; and king David fol-
32 lowed the bier. And they buried Ab-
ner in Hebrun; and the king lift up his
voice at the grave of Abner; and all the
33 people wept. And the king lamented
over Abner, and said, as the villain dieth
34 shall Abner die? Thy hands *were* not
[r]bound, nor were thy feet put in fetters;
as one fallen before the sons of violence
didst thou fall: and all the people wept
35 over him again. And all the people came
to make David eat bread, whilst it was
yet day; but David sware, saying, so let
the Aleim do to me and more if I taste
bread, or any thing at all till the sun be
36 gone. And all the people took notice of
it, and it was good in their eyes, as
whatsoever the king did was good in
37 the eyes of all the people. And all the
people knew, and all Isral that day, that
it was not of the king to put Abner the
38 son of Ner to death. And the king said
to his servants, know ye not that a prince
and a great man is fallen this day in Is-
39 ral? And I *am* this day weak, though
anointed king; and these men, the sons
of Jeruieh *are* too hard for me: [s] Jehovah
will reward the wicked doer according
to his wickedness.

IV. AND Saul's son heard that Abner was
dead in Hebrun; and his hands were en-
feebled, and all Isral was troubled[t]. Now 2
there were two men, captains of troops,
belonging to the son of Saul, the name of
the one *was* Boneh, and the name of the
other Racab, sons of Remun the Barutite,
of the children of Benjamin, for[u] Barut
was reckoned to Benjamin: and the 3
Barutites[w] fled to Gittim, and are so-
journers there to this day. And Jona- 4
than, the son of Saul, had a son disabled in
the feet: He was five years old, when
the news about Saul and Jonathan came
from Jezroal, and his nurse took him
up and fled, and in the hurry of her
flight, he fell, and was lamed; and his
name *was* [x] Mephibeshet. And the sons 5
of Remun the Barutite came, and en-
tered, about the heat of the day, into
the house of Aish-beshet; and he was
[y] laid down on a bed at noon. And be- 6
hold they [z] came into the midst of the
house *with those* who fetched wheat,
and they smote him under the fifth *rib*,
and Racab and Boneh his brother escap-
ed. So they came into the house, and 7
he was laid down on his bed, in his bed-
chamber; and they smote him and slew

[o] That they may be sensible that the wrath of God lieth upon such sins, and not be influenced by the example of the head of their house. And mystically יואב, the once *amiable* people of God, are under the curse of God for persecuting and destroying those who revolted from the house of *Saul*, *i. e. death* and the *grave*, to the *beloved*, of whom *David* was a figure.

[p] And in his own necessary defence.

[q] To avert the curse. Comp. Luke xxiii. 28.

[r] As a criminal or captive, but he was killed by ruffians. It was not pretended, or at least it could not be proved, that Abner was guilty of any sin in what he was put to death for, but he was killed only from pride and private pique. Comp. Acts xxv. 8.

[s] See 1 Kings ii. 5, 6, 28, &c. So those *who* צרו *opposed* יה *God*, after Christ was risen, for some time triumphed over him and persecuted him, Acts. ix. 4, but full vengeance came at last.

[t] Not only at the revolt, but death of Abner, as expecting no mercy now.

[u] *i. e.* The *wells*.

[w] Why did they flee? was it lest they should suffer for the treason of Boneh and Racab?

[x] Or an equivalent name, Meribbaol, *a quarreller with Baol*, 1 Chron. viii. 34, as Mephibeshet is *a mouther at the shameful thing*; one that *moutheth*, or useth his mouth, is the same in sense as *Merib*, or *quarreller*, comp ch. ii. 8. Note *(u)*.

[y] As customary in those hot countries during the heat or middle of the day. See Jud. iii. 24. 1 Sam. xxiv. 3.

[z] Which they could not have done, but for some stratagem, none but the nearest relations being admitted beyond the porch, or into the court at furthest.

him,

him, and took off his head; and they took his head and went by the way of
8 the common all night. And they brought the head of Aiſh-beſhet to David to Hebrun, and ſaid to the king, behold the head of Aiſh-beſhet the ſon of Saul, thine enemy, who ſought thy life; and Jehovah hath avenged my lord the king this day on Saul and on his ſeed.
9 And David anſwered Racab and Boneh his brother, the ſons of Remun the Barutite, and ſaid to them, *as* Jehovah liveth, who hath redeemed my ſoul out
10 of all adverſity, *there was* one told me, ſaying, behold, Saul is dead, and [a] he thought himſelf ſure of a reward, but I laid hold on him, and killed him in Jiklag; which was my giving him a re-
11 ward: how much more when wicked men have killed a [b] righteous perſon in his own houſe, and upon his bed? and now ſhould I not require his blood at your hand, and take you away from the
12 earth? And David commanded the young men, and they ſlew them, and cut off their hands and their feet, and hanged them up over the pool in Hebrun; and they took the head of Aiſh-beſhet and buried it in the ſepulchre of Abner in Hebrun.

V. AND [c] all the tribes of Iſral came to David at Hebrun, and ſpake to him, ſaying, behold we *are* thy bone, and we *are* thy fleſh. Even in time paſt, when 2
Saul was king over us, thou waſt he that led out and brought in [d] Iſral; and Jehovah ſaid to thee, thou ſhalt feed my people Iſral, and thou ſhalt be ruler over Iſral. So all the elders of Iſral came to 3
the king at Hebrun, and king David cut a [e] purification with them in Hebrun before Jehovah; and they anointed David king over Iſral.

[f] Thirty years old *was* David when he 4
reigned; he reigned forty years. In 5
Hebrun he reigned over Jeudeh ſeven years and ſix months; and in Jeruſalem he reigned thirty and three years over all Iſral and Jeudeh.

And the king and his men went to Je- 6
ruſalem againſt the [g] Jebuſites the inhabitants of the land; and they ſpake to David, ſaying, thou ſhalt not come in hither, except thou can remove the [h] lame and the blind; ſaying, David cannot come in here. But David took the 7
ſtrong hold of Zion, which *is* the city of David. And David commanded that 8
day [i] a general aſſault on Jebuſi; and they got in by the water-pipe, and the lame and the blind [k] oppoſed David, becauſe they had ſaid, the lame and the blind

[a] Heb. *he was in his own eyes as one receiving a reward.*

[b] Righteous as to them, or whoſe faults they had no authority to puniſh, as David had to puniſh theirs.

[c] A. M. 2936. comp. 1 Chron. xi. 1. xii. 23. "A type of the ſubmiſſion of all nations to Chriſt, Pſalm cx. 3. Rev. xi. 15." *Clark.*

[d] By what rule א is dropt in המבי I know not; nor what other ſenſe to give it, than that of המביא.

[e] See Pſalm lxxxix. 34. 2 Kings xi. 17. 2 Chron. xxiii. 3.

[f] "So Chriſt, Luke iii. 22, 23." *Clark.*

[g] 1 Chron. xi. 4. Jeruſalem or Jebuſi was taken and burnt by Jeudeh; but rebuilt and reinhabited by them and the Benjamites together, Jud. i. 8, 21; and no doubt the Jebuſites took the advantage of the Benjamites, whenever they could, as on the death of Saul, which juſtified David in going againſt them; the city belonged to Benjamin, but mount Sion, or that part of it, on which the temple and fort ſtood, was in Jeudeh.

[h] With whom they manned the walls in a bravado and confidence of the ſtrength of the fortifications, and of the height and ſteepneſs of the hill.

[i] Or, every one to ſmite or attack Jeruſalem or Jebuſi.

[k] *i. e.* They ſet the invalids to *oppoſe* David (for ſo שנא נפש, I think may be conſtrued by the uſe of נפש) not only in a bravado, but ſarcaſtically on David's men, many of whom, and himſelf too perhaps, might have loſt an eye, or been lamed, or hurt by accidents among the rocks, or by their enemies in their frequent engagements: and ſo ſtrong were the walls that they were forced to get into the city by the ſubterraneous pipe, or paſſage for water.

9 ſhall not come into the houſe. And David dwelt in the fort, and called it the city of David; and David built round about from Melua even to the [l] houſe.
10 And David went on and grew great; and Jehovah the Aleim of Hoſts *was* with him.
11 And Hiram, king of Tyre, ſent meſſengers to David, and cedar-planks, and carpenters, and ſtone-cutters for the wall, and they built David a [m] houſe.
12 And David [n] knew that Jehovah would eſtabliſh him king over Iſral, and exalt his kingdom for the ſake of his people Iſral.
13 And David took more concubines and wives at Jeruſalem, after he came from Hebrun, and more ſons and daughters
14 were born to David. And theſe *are* the names of thoſe that were born to him in Jeruſalem; Shemuo, and Shubab, and
15 [o] Nathan, and Solomon, and Ibehar, and
16 Aliſhuo, and Nepheg, and Iphio, and Aliſhemo, and Alido, and Aliphelat.
17 And when the Philiſtines [p] heard that they had anointed David king over Iſral, all the Philiſtines came up to ſeek David; and when David heard *of it* he went
18 down into a ſtrong hold. And the Philiſtines came, and ſpread themſelves in
19 the [q] valley of Rephaim. And David enquired of Jehovah, ſaying, ſhall I go up againſt the Philiſtines? wilt thou give them into my hands? And Jehovah ſaid to David, go up; for I will certainly give them into thy hand. And 20
David came to Baol-perejim, and David ſmote them there; and he ſaid, Jehovah hath broken down mine enemies before me, as a breach of waters; therefore he called the name of the place 21
[r] Baol-perijim. And they left their idols there, and David and his men deſtroyed them.
[s] And the Philiſtines came up again, 22
and ſpread themſelves in the valley of Rephaim. And David enquired of Je- 23
hovah, and he ſaid, go not up, fetch a compaſs behind them, and come upon them over againſt the mulberry-trees; and when thou heareſt the ſound of a 24
march in the tops of the mulberry-trees, then be quick; for then Jehovah is gone out before thee to ſmite the camp of the Philiſtines. And David did ſo as Jeho- 25
vah commanded him, and ſmote the Philiſtines from Gebo till thou comeſt to Gezer.

VI. AND [t] David gathered together again
2 all *the* choſen *men* in Iſral. And David aroſe and all the men that *were* with him, and went from [u] Baolim of Jeudeh, to carry up from thence the ark of the Aleim, where [w] the name of Jehovah of

[l] See 1 Kings ix. 15, that *Melua* was ſome tower, or &c. between the *houſe* or king's palace, and the city of Jeruſalem; and by 2 Chron. xxxii. 5, it ſeems to have been part of the fortifications of the city of David, and perhaps filled up the hollow between the city and the fort.

[m] For the ſituation of the houſe ſtood, ſee ver. 8, 9, and 2 Chron. xxxii. 5.

[n] *i. e.* David found all oppoſition was dropt, and that he ſhould continue king over the people, and the crown remain in his family, as God had promiſed.

[o] From whom Chriſt came.

[p] His being king over all Iſral, his known abilities and ſucceſs at Jeruſalem alarmed them: whilſt he lay at Hebrun oppoſed by the houſe of Saul, they had no apprehenſions from him.

[q] Joſh. xv. 8. juſt below Jeruſalem.

[r] *i. e.* Lord of the power to break down and deſtroy, as an inundation of water does all before it. See Iſai. xxviii. 21, and 1 Chron. xiv. 1. It is pointed to as a ſpecimen of the divine power, and an earneſt that God will deſtroy all the enemies of his anointed.

[s] 1 Chron. xiv. 12.

[t] Ch. v. 1. 1 Chron. xiii. 5, 6

[u] Joſh. xv. 9, 60, called Baoleh.

[w] אשר נקרא שם is *there, where is called upon*, or *where* &c. See 1 Chron. xiii. 6. And there is nothing for *between* which our tranſlation adds; and the Text ſpeaks of Jehovah dwelling in theſe *Cherubim* of *glory*, as if it were ſpeaking of his *dwelling in the heavens*, which are an higher order of Cherubim, and repreſentatives to us of the power, glory and perſonality of Jehovah.

hoſts

hosts, who dwelleth in the Cherubim on
3 it, is called upon. And they [x] set the ark in a new carriage, and brought it from the house of Abinadab, which *was* on the hill, and Oza drove the new car-
4 riage. And the people brought the ark of the Aleim from the house of Abinadab, which *was* on the hill; and Ahiu
5 went before the ark. And David and all the house of Isral played before [y] Jehovah upon [yy] all manner of *instruments of* fir-wood, and on harps, and on psalteries, and on timbrels, and on sistra, and on cymbals.
6 And when they came to Nachun's threshing-floor, Ozeh put forth *his hand* upon the ark of the Aleim and seized upon it, for they were [z] dismissing the
7 oxen. And the anger of Jehovah was kindled against Ozeh, and the Aleim smote him there for the violence; and he died there by the ark of the Aleim.
8 And David was [a] grieved, because Jehovah had made a breach upon Ozeh; and he called the name of that place [b] Perej-ozeh to that day. And David 9
feared Jehovah that day, and said, how shall the ark of Jehovah come to me [c]?
And David would not remove the ark of 10
Jehovah to him into the city of David, but David carried it to the house of
Obed-adam the Gettite. And the ark 11
of Jehovah continued at the house of Obed-adam the [d] Gettite three months; and Jehovah blessed Obed-adam and all his house.
And one told king David, saying, Je- 12
hovah hath blessed the house of Obed-adam, and all that he hath, because of the ark of the Aleim. And David went and brought up the ark of the Aleim from the house of Obed-adam to the city
of David [e] with rejoicing. And when 13
those that bare the ark of Jehovah had marched six [f] marches, he sacrificed bulls and fatlings. And David danced with 14
all *his* might before Jehovah; and David *was* girded with a linen [g] ephod.
And David and all the house of Isral 15
brought up the ark of Jehovah with

[x] Heb. *made it ride*, or *seated it*; the law was that the priests should carry it on their shoulders, as being the burthen on the shoulder of the great High Priest; but this was forgot, or not thought of, and so it was when he himself came into the tabernacle of flesh which proceeded from David. By 1 Sam. vii. 1, 2. this ark had been twenty years here when Saul was chosen king, and no use made of it as an ark.

[y] *i. e.* Before the ark where Jehovah was in figure.

[yy] Dan. iii. 5. 2 Chron, v. 13.

[z] *i. e.* In order to take out the ark; and when the priests were going to take it into their care, Ozeh and his family who long had the *keeping of it*, 1 Sam. vii. 1, now pretended to be more than *keepers* of it, which being so violent a breach of the law, he was struck dead for it; and this being so near the case of the priests themselves at the coming of Christ, it was recorded for their use, and for ours, when we forget in whose name we speak and act as priests, 1 Pet. iv. 11. And though it is highly impolitic in any government, which is desirous of preserving Christianity among them, to permit any to preach who are not *legally* called; yet this judgement on Ozeh, threatens those most, who forget that they are only *keepers* of the ark, and dare claim a title beyond servants, who ought to deliver their masters message and to speak and act in his name only, according to his instructions, and not be wiser than he, as if able to add to the counsel of God and improve it—a daring and exceeding sinful presumption, and which leads directly to the extinguishing of the light of revelation among us.

[a] David did not presume to be angry, but was vexed and grieved that he had not prevented the occasion, See 1 Chron. xv. 11—15, And he gave a name to the place where this wrath of God *brake out*, which implied that the wrath of God will always break out on such עזה *violence, boldness* or presumption.

[b] *The breach on*, or *breaking down of, violence*; See the use of the word עז Gen. xlix. 7. Deut. xxviii. 50, or else it may mean *impudence*; See Prov. vii. 13.

[c] It was polluted, as it were, with blood; and how should he expiate or do away so great a pollution? he fears that God was angry with them all.

[d] Of Gath in Jeudeh, 2 Chron. xi. 8, 10.

[e] *i. e.* With music and dancing.

[f] Qu. how much six *marches* were?

[g] Which was the dress of those that waited in the tabernacle, 1 Sam. ii. 18, and xxii. 18.

[h] ſhouting and with the ſound of the
16 trumpet. And as the ark of Jehovah came into the city of David, Michal the daughter of Saul looked [i] through a window, and ſaw David exerting his ſtrength in dancing before Jehovah, and ſhe deſpiſed him in her [k] heart.
17 And they brought in the ark of Jehovah, and ſet it in it's place in the [l] tent which David had pitched for it; and David offered burnt-offerings before Je-
18 hovah and peace-offerings. And when David had made an end of offering burnt-offerings and peace-offerings, he [m] bleſſed the people in the name of Jeho-
19 vah of hoſts. And he [n] diſtributed to all the people, to the whole multitude of Iſral, to man and woman, to each a cake of bread, and a good piece *of fleſh*, and a jar of wine; and all the people departed, each to his own houſe.

20 And David returned to bleſs his own houſe: and Michal the daughter of Saul came out [o] to meet David, and ſaid, how glorious was the king of Iſral to-day, who uncovered himſelf to-day in the eyes of the maid-ſervants of his ſervants, as any vile fellow would uncover
21 himſelf! And David ſaid to Michal, *it was* before Jehovah, who choſe me before thy father, and before all his houſe, to appoint me ruler over the people of Jehovah, over Iſral; and I was
22 rejoicing before [p] Jehovah: and I will become more vile than this, and be low in my own ſight; and with the maid-ſervants of whom thou ſpakeſt, with
23 them will I be [q] glorified. And Michal the

[h] See 1 Chron. xiii. 8. xv. 28. They ſhouted as to the king of Iſral entering into his kingdom, Pſalm xcviii. 6. Mat. xxi. 9. And this was proclaiming aloud to all the earth that God *would give ſtrength to his king, and exalt the horn of his anointed.*

[i] This is alſo the modern cuſtom in the eaſtern countries for the women to ſee any proceſſion from an upper window, there being none below to the ſtreet. Comp. 2 Kings ix. 30.

[k] And did not the church, the ſpouſe of Chriſt treat him with the like contempt, when he came in perſon into the city of David, and claimed his throne?

[l] See 1 Chron. xv. 1, and xvi. 1. This tent *was what David made*, for that which Moſes made was at Giboun. See 1 Chron. xvi. 39. xxi. 29. 1 Kings iii. 4. All poſſible care was taken to record that great truth, on which their ſalvation depended, that the great High Prieſt, who only could make the real atonement for ſin in his own body, was to come in the tabernacle of fleſh and deſcend from David, and ſo David made this tabernacle. The common people knew and acknowledged all this, when they cried *Hoſanna* at his entrance, though the chief prieſts crucified him for it.

[m] So did Aerun, Lev, ix. 22, and ſo did Chriſt before his aſcenſion; but here David bleſſed them, as king, in the name of Jehovah.

[n] This was making them partakers of the ſacrifices and of the bread and wine, with which they were to rejoice before Jehovah after ſacrifice, as being *typically* in poſſeſſion of the great benefit they expected from the offering, which their royal prieſt was to make of himſelf; who was to give himſelf for them, and feed them with the bread of life; and here David their king finds the ſacrifice and feeds them with it, and feeds *all* without exception, male and female, there being no reſpect of perſons, or difference of ſex, in a religious view, or in the ſight of God.

[o] Not with ſongs and dances at the head of the women of the family, in conformity to the religious triumph he had been diſplaying, and ſuitably to the joyful occaſion, but with ridicule for having expoſed his nakedneſs in the zeal and rapture of his heart on the occaſion; *he had emptied himſelf of his glory, and made himſelf of no reputation, and taken upon him the form of a ſervant, nay of the loweſt and vileſt of men*; and as ſuch was treated by his own family, Phil. ii. 7. And here we have the very image of that contempt, with which the king of Iſral was to be treated, merely for laying aſide his glory, and appearing as a ſervant. "But it may be juſtly doubted whether David did *expoſe his nakedneſs*, for he had not only on *a linen ephod*, but was clothed alſo with מעיל בוץ, *a long robe of fine linnen*, 1 Chron. xv. 27. And does *uncovering* or *openly uncovering himſelf as one of the vain fellows openly uncovereth himſelf* mean any thing more than his appearing without his royal robes, in that dreſs of an ordinary ſervant of God, and thus expoſing himſelf like a common man to the eyes of the people, while playing on a muſical inſtrument, and dancing before the ark? See Dr. *Sam. Chandler's* Review of the Hiſtory of the Man after God's own Heart Sect. 15. pag. 196. &c." *Editor.*

[p] Heb. xii. 2. and ſo in the joy of his heart deſpiſed the ſhame or contempt it might expoſe him to, in putting himſelf upon a level with the meaneſt of his ſubjects.

[q] And was not this the caſe when the king of glory entered the real tabernacle of David and dwelt among men? He endured not only contempt, but ſufferings and

the daughter of Saul had no child [r] to the day of her death.

VII. AND when the king dwelt in his [s] houſe, and Jehovah had given him reſt
2 from all his enemies round about, the king ſaid to Nathan the prophet, ſee now, I dwell in a houſe of cedar, but the ark of the Aleim dwelleth within
3 [t] curtains. And Nathan ſaid to the king, go, do all that *is* in thy heart, for Jehovah *is* with thee.

4 And that night the word of Jehovah
5 came to Nathan, ſaying, go, and ſay to my ſervant, to David, thus ſaith Jehovah, wouldſt thou build me a houſe for me to
6 dwell in? when I have not dwelt in a houſe [u] ſince the day I brought up the children of Iſral out of Egypt to this day, but have walked in a [w] tent and taber-
7 nacle: wherever I have walked among any of the children of Iſral, did I ſpeak to any of the [x] tribes of Iſral, whom I commanded to feed my people Iſral, ſaying, why do ye not build me a houſe
8 of cedar [y]? And now thus ſhalt thou ſay to my ſervant, to David, thus ſaith Jehovah of hoſts, I took thee from the ſheep-cote, from following the ſheep, to be ruler over my people, over Iſral,
9 and have been with thee whitherſoever thou wenteſt; and I have cut off all thine enemies from before thee, and have made thee a great name, like the name of the [z] great *men* that *are* in the earth.
10 And I appointed a place for my people, for Iſral, and I planted them that they dwell quietly, and move about no [a] more; neither do the children of wickedneſs
11 afflict them any more, as formerly, and as in the time that I appointed judges over my people Iſral; and I have given thee reſt from all thine enemies; and Jehovah hath told thee, that Jehovah will make thee a houſe.

12 For when thy days are fulfilled, and thou lieſt with thy fathers, [b] I will raiſe up thy ſeed after thee, which ſhall come out of thy bowels, and I will eſtabliſh
13 his kingdom. He ſhall [c] build a houſe for my name, and I will [d] eſtabliſh the
14 throne of his kingdom for ever. I will be a [dd] father to him, and he ſhall be a ſon

and death, a death of the moſt *vile and ignominious* kind, and yet all nations have ſince *gloried* in the croſs.

[r] *i. e.* Never: nor the church of the carnal commandment till it's diſſolution; for faith and not the letter of the law, or obedience, the fruit of faith and love, conſtitutes the child of God.

[s] And not in the camp, as having no enemies in the field againſt him.

[t] As in a camp and in a ſtate of war.

[u] Doth not this imply that God had a *temple* in Egypt? and what indeed is more probable?

[w] The tent covered the tabernable; and this was taken down when they wanted to remove: and ſhould or could the mortal David build an immoveable and fixed habitation that was never to be taken down? The ſon of David indeed was to have ſuch an unchangeable tabernacle, a manſion not made with hands, or of this building; for tho' the *man* Chriſt Jeſus was to walk in a moveable tent, yet when that ſhould be taken down, it was to be raiſed again, never more to be diſſolved. The moveable tabernacle David had pitched, as he was father, according to the fleſh of the houſe, or dwelling-place of Jehovah, and in atteſtation of the hope of being ſo, for elſe why ſhould he not have taken the moſaic tabernacle as well as the moſaic ark? but the *immortal Chriſt* was the ſon of God. See Pſalm ii. 6, and Act. xiii. 33.

[x] Or Scepter-bearers. See Gen. xlix. 16. 1 Chron. xvii. 6. *Editor.*

[y] *i. e.* Are ye not wanderers and ſtrangers upon earth, and am not I Jehovah to dwell in a moveable tent? how then canſt thou build me a fixed houſe?

[z] Pſalm cxiii. 8.

[a] All which was a figure and an earneſt of eternal reſt, but no more.

[b] Acts xiii. 36. 1 Kings. viii. 19, 20.

[c] "1 Kings v. 5. and vi. 12. As Solomon built the temple, ſo Chriſt built his church. Mat. xvi. 18. Luk. i. 32, 33. Heb. iii. 3. 1 Pet. ii. 5." *Clark.*

[d] "This belongs to Chriſt's kingdom only, Iſa. ix. 7. Dan. ii. 44. Luk. i. 32, 33." ſays Mr. *Clark.* But it belongs alſo to Solomon, as the perpetuity of the crown was given to his family, and as all parallel circumſtances, in theſe ſacred allegories or ſecondary propheſies, do to thoſe, from whoſe hiſtory they are exhibited; there muſt be *letter* and *ſpirit*; and the *letter* is the ſhadow, or rather image of the things ſpoken.

[dd] Heb. i. 5.

to

to me; [e] whom, when he becometh wicked, I will chaſtiſe with the rod of men, and with the ſtripes of the chil-
15 dren of men. But my [f] mercy ſhall not depart from him, as I took *it* from Saul, whom I removed from before thee.
16 And thy houſe ſhall continue, and thy kingdom for ever before thee; thy throne
17 ſhall be eſtabliſhed for ever [g]. According to all theſe words, and according to all this viſion, ſo did Nathan ſpeak to David [h].
18 And king David came and [i] ſat before Jehovah, and ſaid, who *am* I, O Lord Jehovah, and what *is* my houſe, that
19 thou haſt advanced me thus far? And this was but a ſmall thing in thy ſight, O Lord Jehovah, for thou haſt ſpoken alſo of thy ſervant's houſe, for a great while to come. And *is* this the [k] manner
20 of man, O Lord Jehovah? And what can David ſay more to thee? [l] for thou knoweſt thy ſervant, O Lord Jehovah.
21 For thy word's ſake, and according to thine own heart, thou wilt do all theſe great things to make thy ſervant [m] known.
22 Becauſe thou art great, O Jehovah Aleim, for *there is* none like to thee, nor *is there any* Aleim beſides thee, according to all
23 that we hear with our ears. And [n] what people *is* like thy people, like Iſral, the only nation on earth, whom the Aleim went themſelves to redeem for a people to them, and to get them a name, and to do for yourſelves [o] great things and terrible, for thy land, before thy people, whom thou didſt redeem to thee from the Egyptians, the nations and their Aleim?
24 And thou haſt eſtabliſhed to thee thy people [p] Iſral, *for* a people to thyſelf for ever; and thou Jehovah art become
25 Aleim to them. And now, O Jehovah Aleim, the word which thou haſt ſpoken concerning thy ſervant and concerning his houſe, eſtabliſh *it* for ever: and do
26 as thou haſt ſpoken; that thy name may be magnified for ever, ſaying, Jehovah of hoſts is Aleim over Iſral; and the houſe of thy ſervant David may be
27 eſtabliſhed before thee; for thou, Jehovah of hoſts, the Aleim of Iſral, informedſt thy ſervant, ſaying, I will build thee a houſe; therefore hath thy ſervant found in his heart to make this prayer
28 to thee. And now, O Lord Jehovah, thou *art* the Aleim, and [q] thy words are truth, and thou haſt promiſed this goodneſs to thy [p] ſervant. And now be pleaſed
29 to bleſs the houſe of thy ſervant, that it may continue for ever before thee; for thou, O Lord Jehovah, haſt promiſed: and with thy [q] bleſſing let the houſe of thy ſervant be bleſſed for ever.

VIII. AND after this David ſmote the Philiſtines, and ſubdued them; and David took [r] Metheg-ameh out of the hand of the

[e] See Pſalm. lxxxix. 26—38. 2 Cor. v. 21.

[f] Acts xiii. 34. Pſalm lxxxix. 35. Iſa. lv. 3. *the ſure mercies of David, i. e.* promiſed to David.

[g] Luk. i. 32, 33.

[h] And David underſtood it as relating to that ſon of his, in whom all the law and the prophets center, but by no means excluding his temporal houſe, nor Solomon in whom *the letter* had a completion.

[i] *Sat* on the calves of his legs, the knees being on the ground, which is the poſture of ſubmiſſion and reverence in the Eaſt to this day.

[k] That they ſhould be dealt with after the manner, v. 14.

[l] 1 Sam. xvi. 7. Pſalm cxxxix. 1.

[m] *i. e.* Great and honoured, as the father of the Meſſiah, and beloved ſervant of God; and no name in ſcripture is better known. comp. 1 Chron. xvii. 18, 19.

[n] Deut. iv. 7. Pſalm cxlvii. 20. 1 Chron. xvii. 21.

[o] Deut. iii. 24.

[p] "The natural ſeed of Abraham for a long time, and the ſpiritual ſeed for ever." *Clark.* And in the ſame manner as David and his family and kingdom are for ever.

[q] Joh. xvii. 17.

[r] *i. e. The bridle of*, or *in*, *Ameh*, a diſtrict near Giboun, ch. ii. 24. where a garriſon was kept by the Philiſtines, if we may judge by the name of *bridle*, and very likely placed there on the death of Saul. See 1 Chron. xviii. 1. *Gath* and other towns are mentioned

2 the Philiſtines. And he ſmote Moab, and meaſured them with a line, making them lie down on the ground; and he meaſured two lines to put to death, and a full line to ſave alive; and Moab became ſervants to David, and [s] brought gifts.

3 And David ſmote [t] Hedadozer the ſon of Rehab king of Jubeh, when he went
4 to ſet up his [u] trophy by the river. And David took from him a [w] thouſand and ſeven hundred riders, and twenty thouſand foot; and David deſtroyed all the chariot-*horſes*, but reſerved of them a
5 hundred chariot-*horſes*. And when the Syrians of Damaſcus came to help Hedadozer king of Jubeh, David killed of the Syrians, two and twenty thouſand
6 men. And David put garriſons among the Syrians of Damaſcus, and the Syrians became ſervants to David, bringing gifts; and Jehovah preſerved David
7 whitherſoever he went. And David took the ſhields of gold, which *were* upon [x] the ſervants of Hedadozer, and
8 brought them to Jeruſalem. And from Betah and Berti, [y] cities of Hedadozer, David took an exceeding deal of braſs.

9 And when [z] Toi king of Hamath heard that David had ſmitten all the army of Hedadozer, Toi ſent [z] Juram his ſon to 10
king David to ſalute him, and to bleſs him, becauſe he had fought with Hedadozer, and ſmitten him; for Toi was at war with Hedadozer, and he had with him veſſels of ſilver, and veſſels of gold,
and veſſels of braſs, which king David 11
alſo dedicated to Jehovah, with the ſilver and the gold, which he dedicated from all the nations, which he ſubdued;
from Syria, and from Moab, and from 12
the Children of Amun, and from the Philiſtines, and from Omelek, and from the ſpoil of Hedadozer, the ſon of Rehab, king of Jubeh. And David gat a 13
[a] name when he returned from ſmiting the Syrians, eighteen [b] thouſand in the valley of Salt.

And he put garriſons in Edom, through- 14
out Edom put he garriſons, and all the Edomites became [c] ſervants to David; and Jehovah preſerved David witherſoever he went. And David reigned over 15
all Iſral; and David executed judgement and juſtice to all his people. And Joab 16
the ſon of Jeruieh *was* over the army; and Jehuſhaphat the ſon of Ahilud, hiſtriographer; and [d] Jaduk the ſon of Ahi- 17
tub, and Ahimelech the ſon of Abiather, prieſts; and Serieh, the [e] ſcribe. And Benieu the ſon of Jehuido, *was* 18

tioned, as taken by David, all of which probably fell when the *bridle of Ameh* in the midſt of them, was taken. See 2 Chron. xi. 8, 10. that *Gath* was in Jeudeh, and near Hebrun and Gibour as *Ameh* alſo was.

[s] Heb. *bringing*. See Num. xxiv. 17. Pſ. lxxxiii. 6. lx. 8.

[t] Called *Hedarozer*, 1 Chron. xviii. 3. a name of an equivalent ſignification, from הדר, *honour*, and עזר, *to help*, as *Hedadozer*, from הדד *praiſe*, and עזר.

[u] A *hand* to hold ſome of the ſpoils. See 1 Sam. xv. 12.

[w] 1 Chron. xviii. 4. "a thouſand רכב, and ſeven *thouſand* riders and &c." a difference, which when we underſtand their military terms better may be cleared without ſuppoſing a fault in the MSS. from which the printed edition is taken; and the difficulty here is in the words פרש and רכב, which are both general terms, but ſometimes uſed in a reſtrained ſenſe, as technical words.

[x] His own particular guard, we may ſuppoſe, or a royal troop.

[y] 1 Chron. xviii. 8. *Tebeh* and *Cun*; why differently named. Qu? but though we do not know the reaſon, doth it follow that they were not ſo?

[z] *Toi*, or *Juram*, are in 1 Chron. xviii. 9, 10. called *Tou* and *Heduram*, names reſpectively of like import.

[a] Ch. vii. 9.

[b] Where the Syrians and the Edumites were confederate, and are called ſometimes by one name, and ſometimes by the other; and Joab and Abiſhi commanded the army under him. See 1 Chron. xviii. 12. Pſalm lx. title, and 2 Kings xiv. 7.

[c] As a ſpecimen of the completion of the propheſies, Gen. xxv. 23. and Num. xxiv. 18. Gen. xxvii. 40.

[d] Jaduk from Alozer the ſon of Aerun, and Ahimelech from Aitemer, 1 Chron. xxiv. 3.

[e] Qu? if not of the ſacred code, (See Ezra vii. 6.) *i. e.* a ſuperviſor over the inferior ones.

over

over both the Cheritites, and the Pelitites; and David's ſons, were conſtant [f] attendants.

IX. AND David ſaid, is there any yet left of the houſe of Saul, that I may ſhew him kindneſs for Jonathan's ſake?
2 And *there was* a ſervant to the houſe of Saul, whoſe name *was* Jiba; and they called him to David, and the king ſaid to him, *art* thou Jiba? and he ſaid,
3 thy ſervant *is he*. And the king ſaid, *is* there not yet any of the houſe of Saul, that I may ſhew kindneſs to him [g] *for* the Aleim? and Jiba ſaid to the king, there is yet a ſon of Jonathan's, *who is* lame in
4 the feet. And the king ſaid to him, where *is* he? and Jiba ſaid to the king, behold, he *is* in the houſe of Machir, the ſon of Omial, in Lu-deber.
5 And David ſent and fetched him from the houſe of Machir, the ſon of Omial,
6 from Lu-deber. And Mephibeſhet, the ſon of Jonathan, the ſon of Saul, came to David, and he fell on his face, and bowed down himſelf; and David ſaid, Mephibeſhet; and he ſaid, behold thy ſervant.
7 And David ſaid to him, fear not, for I will ſurely ſhew thee kindneſs for Jonathan thy father's ſake, and reſtore to thee all the land of Saul thy father; and thou ſhalt eat bread at my table conti-
8 nually. And he bowed down himſelf and ſaid, what *is* thy ſervant, that thou ſhouldſt look upon ſuch a dead dog as me?
9 And the king called to Jiba, the ſervant of Saul, and ſaid to him, I have given to thy maſter's ſon all that be-
10 longed to Saul and to all his houſe. And thou ſhalt till the ground for him, thou and thy ſons, and thy ſervants, and carry in, that thy maſter's ſon may have bread [h] to eat; but Mephibeſhet thy maſter's ſon ſhall eat bread continually at my table. Now Jiba had fifteen ſons,
11 and twenty ſervants. And Jiba ſaid to the king, according to all that my lord the king ſhall command his ſervant, ſo ſhall thy ſervant do, and Mephibeſhet ſhall eat at my table, as one of the
12 [i] king's ſons. And Mephibeſhet had a young ſon, whoſe name *was* Micha; and all that dwelt in the houſe of Jiba *were* ſervants to Mephibeſhet.
13 And Mephibeſhet dwelt in Jeruſalem, for he did [k] eat bread continually at the king's table; and he was lame in both his feet.

X. AND after this the king of the chil-
2 dren of Amun died, and Hanun his ſon reigned in his ſtead. And David ſaid, I will ſhew kindneſs to Hanun the ſon of Nahaſh, as his father ſhewed kindneſs to me. And David ſent to condole with him by his ſervants for his father. And David's ſervants came into the land of
3 the children of Amun. And the princes of the children of Amun ſaid to Hanun their maſter, thinkeſt thou that David is doing honour to thy father, becauſe he hath ſent compliments of condolence to thee? is it not to pry into the city, and to ſpy it out, and to overthrow *it*, that David hath ſent his ſervants to
4 thee? And Hanun took David's ſer-

[f] כהן is one who *waits* upon a maſter. The Cheritites by Ezek. xxv. 16, and Zeph. ii. 5, were named from their country, and the Pelitites from a family of Jeudeh near Hebrun, comp. 1 Sam. xxvii. 10. and 1 Chron. ii. 33. and we find them always attending the king's perſon. See ch. xv. 18. xx. 7. and 1 Kings i. 38.

[g] For his oath's ſake, 1 Sam. xx. 14.

[h] Heb. ואכלו, *and they* (*i. e.* Mephibeſhet's family and dependants) *ſhall eat*. Qu? *Editor*.

[i] *i. e.* Shall be received and acknowledged by me as the king's ſon; but Jiba was to provide for him, and ſo calls it *his* table.

[k] As David and Abner did at Saul's, upon all ſolemn and feſtival days, but had houſes at the ſame time of their own.

vants

vants and ſhaved half their [1] beard, and cut off their cloaths in the middle at their [m] buttocks, and ſent them away.
5 And they told David, and he ſent to meet them, for the men were greatly aſhamed; and the king ſaid, tarry at Jerichu till your beards are grown, and *then* return.
6 And the children of Amun ſaw that they ſhould be abhorred by David; and the children of Amun ſent and hired the Syrians of Bith-rehub, and the Syrians of Juba, twenty thouſand foot, and of the king of Mocheh a thouſand men, and of the men of Tub twelve thouſand men.
7 And David heard of *it*, and ſent Joab and all the army of the mighty men.
8 And the children of Amun came out, and ſet the battle in array at the entrance of the gate; and the Syrians of Juba and Rehub, and the men of Tub, and of Mocheh *were* by themſelves in the field.
9 And when Joab ſaw that the front of the battle was againſt him before and behind, he choſe out of all the choice *men* of Iſral, and ſet *them* againſt the Syrians:
10 and the reſt of the people he delivered into the hand of Abiſhi his brother, to ſet *them* againſt the children of Amun.
11 And he ſaid, if the Syrians prevail againſt me, then thou ſhalt help me, and if the children of Amun prevail againſt thee,
12 I will come and help thee. Courage, and let us be courageous for our people, and for the cities of our Aleim; and Jehovah do that which ſeemeth him good.
13 And Joab and the people that *were* with him drew near to the battle againſt the Syrians, and they fled before him.
14 And when the children of Amun ſaw that the Syrians fled, they fled alſo before Abiſhi, and got into the city. And Joab returned from the children of Amun, and came to Jeruſalem.
15 And when the Syrians ſaw that they were ſmitten before Iſral, they were gathered together.
16 And Hedarozer ſent, and brought out the Syrians that *were* beyond the river, and they brought their forces; and [n] Shubac the captain of the army of Hedarozer *was* before them.
17 And it was told David, and he gathered all Iſral together, and paſſed over Jordan, and came to Halam; and the Syrians ſet the battle in array againſt David, and fought with him.
18 And the Syrians fled before Iſral, and David ſlew [o] ſeven hundred chariot-*crews*, and forty thouſand irregulars, and ſmote Shubac the captain of their army, who died there.
19 And when all the kings *that were* ſervants to Hedarozer ſaw that they were beaten by Iſral, they made peace with Iſral, and ſerved them. And the Syrians were afraid to aſſiſt the children of Amun any more.

XI. AND at the coming round of the year, at the time when [p] ſoldiers go forth, David ſent Joab, and his ſervants with him, and all Iſral, and they ſpoiled the

[1] "The Author of *Obſervations on divers Paſſages of Scripture*, p. 261. aſſures us from *D'Arvieux*, that "it is a greater mark of infamy among the Arabs, that he viſited, to *cut off any one's beard*, than whipping and branding with the Flower-de-lis among the French. *Many people in that country*, ſays *D'Arvieux*, *would prefer death to that kind of puniſhment*." *Editor*.

[m] See Iſa. xx. 4. xlvii. 2.

[n] 1 Chron. xix. 16, *Shupac*.

[o] 1 Chron. xix. 18. "Seven thouſand רכב, and forty thouſand foot." And Qu? as פרשים in one text are *foot* ſoldiers in the other, whether פרשים is not a term for *irregulars*, or *looſe* troops that fought on foot, or rid occaſionally? And it ſeems plain that רכב was either a *ſingle rider* in a chariot or *ten*, ſuch as rid in a chariot; and that *ten* was the uſual number.

[p] 1 Chron. xx. i. "Kings go out," and מלך and מלאך differing only in a letter, the LXX, &c. render it *kings* here, where I have put *ſoldiers*; but מלאכים is a general term that includes *kings* or *generals* of the army, as well as the army itſelf, as the word *ſoldier* does; but perhaps *generals* or *legates* might be thought to anſwer מלאכים better.

children of Amun, and beſieged Rabeh; but David ſtayed at Jeruſalem.

2 And one evening David aroſe from his bed, and walked upon the roof of the king's houſe, and ſaw from the roof a woman waſhing herſelf; and the woman
3 was very beautiful in perſon. And David ſent and enquired after the woman; and *one* ſaid, *is* not this [q] Bath-ſhebo, the daughter of Aliom, the wife of Au-
4 rieh the Hetite? And David ſent meſſengers, and fetched her, and came in unto her, and lay with her; and ſhe ſanctified herſelf from her pollution, and
5 returned to her houſe. And the woman conceived, and ſhe ſent and told David, and ſaid, I *am* with child.

6 And David ſent to Joab, *ſaying*, ſend me Aurieh the Hetite; and Joab ſent Aurieh to David. And when Aurieh
7 was come to him, David enquired after the welfare of Joab, and after the welfare of the people, and after the ſtate of
8 the war. And David ſaid to Aurieh, go down to thy houſe, and waſh thy feet. And Aurieh went out of the king's houſe; and there went out after him a meſs from
9 the king. But Aurieh ſlept at the door of the king's houſe, with all the ſervants of his maſter, and went not down to his
10 houſe. And they told David, ſaying, Aurieh went not down to his houſe, and David ſaid to Aurieh, art not thou come from a journey? why doſt thou not go down to thy houſe? And Aurieh ſaid to 11
David, the ark, and Iſral, and Jeudeh abide in tents, and my lord Joab, and the ſervants of my lord are encamped in the open field; and ſhall I go to my houſe to eat and to drink, and to lie with my wife? *as* thou liveſt, and *as* thy ſoul liveth, I will not do this thing. And 12
David ſaid to Aurieh, tarry here this day alſo, and to morrow I will ſend thee away; and Aurieh ſtayed at Jeruſalem that day and the next. And David cal- 13
led for him, and he did eat and drink in his preſence; and he made him drunk [r]: and in the evening he went out to lay on his bed with the ſervants of his lord, and went not down to his houſe.

And in the morning David wrote a 14
letter to Joab, and ſent *it* by the hand of Aurieh, And he wrote in the letter, 15
ſaying, ſet Aurieh in the front of the hotteſt battle, and retire from behind him, that he may be ſmitten and die. And in the guard which Joab ſet againſt 16
the city, he put Aurieh in a place where he knew the moſt valiant men *were*. And the men of the city came out and 17
fought with Joab; and ſome of the people [s] of the ſervants of David fell, and Aurieh the Hetite died alſo.

And

[q] 1 Chron. iii. 5. "Bath-ſhua daughter of Omi-al." but שוע *rich*, and שבע *having plenty*, are equivalent, and ſo are עמיאל and אליעם, the former meaning literally, *With me God*, the latter, *My God with*, namely *me*.

[r] What is meaner than guilt? and how does the king of Iſral deſcend below himſelf?

[s] Not only of the common ſoldiers, but of thoſe more particularly called David's *ſervants*, of whom Aurieh was one. And thus died Aurieh, as a neceſſary ſacrifice to cover the ſin of Bath-ſhebo and David; for ſhe and David too, by the law, muſt have died, if he had not; but now the proſecutor was gone. As a man of courage, Aurieh no doubt took the poſt of danger, as the poſt of honour, and died with glory; and the ſin of David lay in the wicked deſign with which he expoſed him to that danger, and which made him a murderer. David was now very wicked in the ſight of God; and a figure of man dead in treſpaſſes and ſin, though the firſt and head of the rulers of the people of Iſral; and it may be obſerved that theſe latter killed their Meſſiah by the hands of the gentiles as David and Joab did Aurieh, not for want of will to kill him themſelves, but as it was ſafer for them to do it by others. So complicated and ſeemingly contradictory was the character of the Meſſiah, that no one type nor any ſingle perſon could poſſibly repreſent it in the ſeveral views in which it was to be ſeen. He was *king* and *ſervant* of all; *prophet*, and yet to be treated as a *deceiver*; the *ſacrificer*, and yet the *ſacrifice*; without *ſin*, and yet *the ſinner* in the ſight of God. The innocence of the lamb and of the infant is *negative*, and there-

18 And Joab ſent and told David of all
19 the things concerning the war. And he ordered the meſſenger, ſaying, when thou haſt done relating all the particu-
20 lars of the war to the king, and the king's anger ariſe, and he ſay to thee, wherefore did ye go ſo near to the city to fight? did ye not know that they
21 would ſhoot from the wall? Who killed [t] Abimelech the ſon of Irubeſhet? did not a woman caſt a piece of millſtone upon him from the wall, that he died in Thebej? why did ye go near the wall? then ſay, thy ſervant Aurieh the Hetite is dead alſo.

22 And the meſſenger went, and came and told David all that Joab ſent him
23 for. And the meſſenger ſaid to David, the men prevailed againſt us, and came out againſt us into the field, when we were upon them at the door of the gate:
24 and the ſhooters ſhot upon thy ſervants from the wall, and *ſome* of the king's ſervants are dead; and thy ſervant Au-
25 rieh the Hetite is alſo dead. Then ſaid David to the meſſenger, thus ſhalt thou ſay to Joab, let not this thing [u] grieve thee, for the ſword will devour one as well as another; make thy battle ſtrong againſt the city, and break into it, and force them.

26 And when the wife of Aurieh heard that Aurieh her huſband was dead, ſhe
27 [w] mourned for her lord. And when the mourning was over, David ſent and took her into his houſe, and ſhe became his wife, and ſhe bare him a ſon. But the thing which David had done was evil in the ſight of Jehovah.

XII. AND Jehovah ſent Nathan, the prophet, to David, and he came to him, and ſaid to him, there were two men in a certain city, the one rich, and the other poor. The rich *man* had very large 2
flocks and herds; but the poor *man* had 3
nothing but one little ewe-lamb, which he reared and brought up; and it grew up with him and with his children together; it ate of his morſel, and drank of his cup, and lay in his boſom, and was unto him as a daughter. And there 4
came a [y] traveller to the rich man, and he ſpared to take of his own ſheep and oxen to dreſs for the traveller who was come to him; but he took the poor man's lamb, and dreſt it for the man who was come to him. And David's anger 5
was greatly kindled againſt the man; and he ſaid to Nathan, *as* Jehovah liveth, the man, who hath done this, deſerveth death; and he ſhall reſtore the lamb 6
fourfold, becauſe he did this thing, and becauſe he had no pity.

And Nathan ſaid unto David, thou *art* 7
the man. Thus ſaith Jehovah the Aleim of Iſral, I anointed thee king over Iſral, and I delivered thee out of the hand of Saul; and I gave thee thy maſter's houſe, 8
and thy maſter's wives into thy boſom, and I gave thee the houſe of Iſral and of Jeudeh, and if *that be too* little, I would have given thee ſuch and ſuch things:

therefore an inadequate figure, and ſo in other inſtances no one type by itſelf was ſufficient. We ſee a picture of the guilt of man for which Chriſt died, in David and the adulterous wife; and of the courage and zeal of the *ſoldier of God*, and of the motives and manner of his death, in Aurieh the injured huſband, whom an *adulterous generation* delivered into the hands of gentiles to cover their own ſhame and malice: but Aurieh was neither ſon of God nor without ſin, nor was he ſon of David or heir to his throne, which another perſon in this allegory was, *viz.* the ſon born in ſin, ver. 27. who was *ſtruck by Jehovah*, ch. xii. 14, 15. that *the enemy might not blaſpheme God*, for pardoning David; and here the ſon of David, and ſon of man, dieth for his father's ſin, though innocent as the new born infant.

[t] Jud. ix. 53.
[u] Heb. *be evil*, or *grievous in thy eyes*.
[w] Luk. xxiii. 27.
[y] The wandering of deſire; the natural man, or law of the members, birth-ſin.

9 wherefore haſt thou deſpiſed the commandment of Jehovah to do evil in his ſight? Thou haſt ſmitten Aurieh the Hetite with the ſword, and haſt taken his wife *to be* thy wife, and haſt killed him with the ſword of the children of Amun.
10 Now therefore the ſword ſhall never depart from thy houſe, becauſe thou haſt deſpiſed me, and taken the wife of Aurieh
11 the Hetite to be thy wife. Thus ſaith Jehovah, behold, I will raiſe up evil againſt thee out of thine houſe, and I will take thy wives before thine eyes, and give *them* to another, and he ſhall [z] lie with thy wives in the ſight of this ſun;
12 for thou actedſt ſecretly, but I will do this thing before all Iſral and before the
13 ſun. And David ſaid to Nathan, I have ſinned againſt Jehovah. And Nathan ſaid to David, Jehovah alſo hath [a] put
14 away thy ſin; thou ſhalt not die. But becauſe thou haſt by this thing made the enemies of Jehovah to deſpiſe *him*, even the child *that is* born to thee [b] ſhall ſurely die.
15 And Nathan went to his houſe, and Jehovah ſtruck the child, which the wife of Aurieh bare to David, and it
16 was very ſick [c]. And [d] David beſought the Aleim for the child, and David faſted and went and lay all night upon the
17 earth. And the elders of his houſe [e] aroſe to raiſe him up from the earth; but he would not, neither would he eat bread with them. And on the ſeventh day 18
the child died. And the ſervants of David were afraid to tell him that the child was dead; for they ſaid, behold, whilſt the child was alive, we ſpake to him, and he would not hearken to our voice, and how *will it be*, ſhould we tell him the child is dead? he will do ſome miſchief. And when David ſaw that his 19
ſervants were whiſpering, David perceived that the child was dead: and David ſaid to his ſervants, is the child dead? and they ſaid, he is dead. And David 20
aroſe from the earth, and waſhed, and anointed, and changed his cloaths, and went into the houſe of Jehovah, and worſhipped; and came to his own houſe and he required, and they ſet bread before him, and he did eat. And his ſervants 21
ſaid to him, what *is* this thing that thou haſt done? thou didſt faſt and weep for the child *whilſt it was* living [f]; but when the child was dead, thou didſt ariſe and eat bread. And he ſaid, while the child 22
was yet alive, I faſted and wept: for I ſaid, who knoweth, *whether* Jehovah will have mercy on me, that the child may live? but now he is dead, why ſhould I 23
faſt? can I bring him back [g] again? I am going to him, but he cannot return to me.

[z] Ch. xvi. 22.

[a] Thus, *believe* and *obey*, *repent* and *be forgiven*, is the voice both of the law and of the goſpel.

[b] The ſon of David, according to the fleſh, dies for the ſin of the father, that the enemies of righteouſneſs may not have room to juſtify their contempt of the laws of God, or impeach his juſtice on account of the ſinfulneſs of human nature, ſince the atonement is a ſufficient vindication of his juſtice, and ſhews his abhorrence of ſin; *for if this be done to the green tree, what ſhall be done to the dry?* Luk. xxiii. 31. and as far as David is perſonally concerned, he is puniſhed by the loſs of the child, and by the temporal evils that aroſe from the ungoverned luſts of his own family. David wrote the 51ſt Pſalm on this occaſion, which is evidently a prayer of Chriſt, as under the guilt of ſin for men, and as offering the only effectual ſacrifice, ver. 16, 17. comp. Pſalm xl. 6—8. Heb. x. 5. And here, as in other inſtances, what had a real hiſtorical truth in David and others, was a ſhadow of thoſe things to come which concerned all mankind; and where the Sacred Scriptures point them out to us, as the Pſalms do moſt parts of David's Hiſtory, it is our buſineſs to ſtudy them.

[c] The child was born in ſin of an adulterous mother, as Chriſt in an adulterous generation, and under the greateſt degeneracy of the church; but ſtill the child was innocent.

[d] See Heb. v. 7. Mat. xxvi. 38, 9.

[e] Heb. *aroſe up to him.*

[f] Luk. xxii. 42.

[g] *i. e.* To a mortal life again; and ſince God hath paſſed ſentence of death upon the child, his will be done. See Job vii. 8, 9, 10.

And

24 And David comforted Bath-ſhebo his wife, and went in unto her, and lay with her; and ſhe bare a ſon, and he called his name Solomon: and Jehovah loved
25 him, and ſent by the hand of Nathan the prophet, and called his name [h] Ididieh, becauſe of Jehovah.
26 And Joab fought againſt Rabeh of the children of Amun, and took the ro-
27 yal city. And Joab ſent meſſengers to David, and ſaid, I have fought againſt Rabeh, and have taken the city of wa-
28 ters. And now gather the reſt of the people together, and encamp againſt the city and take it, leſt I take the city
29 and it be called after my name. And David gathered all the people together,
30 and went to Rabeh and took it; and took the crown of [i] Milcom from his head; and the weight of it *was* a talent of gold, with precious ſtones, and it was *ſet* upon David's head; and he brought
31 very much ſpoil out of the city. And he brought forth the people that *were* in it, and [k] ſet *them* to ſawing, and to the cutting tools, and to the poliſhing tools of iron; but *ſome of* them he burnt in their Molchen: and thus he did to all the cities of the children of Amun. And David and all the people returned to Jeruſalem.

XIII. AND after this [l] Abſalum the ſon of David had a beautiful ſiſter, whoſe name *was* Tamar, and Amnun the ſon of David loved her. And Amnun was ſo 2
diſtreſt that he fell ſick for Tamar his ſiſter; for ſhe *was* a virgin, and Amnun thought it out of his power to do any thing with her. And Amnun had a 3
friend, whoſe name *was* Junadab, the ſon of Shemoeh, David's brother; and Junadab was a very wiſe man. And he 4
ſaid to him, why *art* thou thus low, *being* the [m] king's ſon, morning after morning? wilt thou not tell me? and Amnun ſaid to him, I am in love with Tamar the ſiſter of my brother Abſalum. And Junadab ſaid to him, keep thy 5
bed, and feign thyſelf ſick; and when thy father cometh to ſee thee, ſay to him, let, I pray thee, my ſiſter Tamar come, and give me food, and dreſs the food in my ſight, that I may ſee and eat [n] *it* at her hand.

So Amnun lay and feigned himſelf ſick; 6
and the king came to ſee him; and Amnun ſaid to the king, let, I pray thee, my ſiſter Tamar come and [o] make a couple of heart-cakes in my ſight, that I may eat *them* from her hand. And Da- 7
vid ſent to Tamar at her houſe, ſaying, go now to the houſe of Amnun thy brother, and dreſs him [p] ſomething to

[h] "*i. e. Beloved of the Lord,* as was Chriſt, Mat iii. 17." *Clark*; *and becauſe of Jehovah,* ſince Jehovah had promiſed to bleſs him in a particular manner, which ſee 1 Chron. xxii. 9. &c. and Pſalm cxxxii. 10. By 1 Chron iii. 5, David had four ſons by Bath-ſhebo, Shemoa, and Shubab, and Nathan, and Solomon; ſo that Solomon was not the next to Shemoa whom God ſtruck for the ſin of his parents, though God promiſed David in him a figure of that kingdom of everlaſting peace and glory, which the beloved ſon of God was through death to paſs into.

[i] The idol, 1 Kings xi. 33. named מלכם *the kings*, for moſt of their images were *plural*; it is alſo called in the ſingular *Milc* or *Molec*. Comp. 1 Chron. xx. 2.

[k] *i. e.* Employed them in cutting and chopping, or hewing ſtone and timber for the temple. It is hard to ſay what induced our own or any tranſlators, to give that harſh turn to the words, as if he ſawed them to pieces; unleſs perhaps it were becauſe he polluted their braſen lion or Molchen, in which they burnt their infants, with *dead men's bones*, as Joſiah did, ſee 2 Kings xxiii. 10—19; though had he burnt alive thoſe, who had been the agents in this diabolical worſhip, it would have been but *lex talionis*; but that is not ſaid in the text, nor is it neceſſary to ſuppoſe it; and the ſawing of the people, inſtead of making them ſaw his timber and the ſtones for his buildings, hath no ground nor authority from the words of Scripture.

[l] It was towards the latter end of David's reign, but what year of it, doth not appear.

[m] *The king's ſon* was the title of *the eldeſt*, or *heir apparent*. 1 Kings xxii. 26.

[n] Or try to eat them, &c.

[o] Heb. *heart a couple of hearts*, *i. e.* cakes, ſo called from their form; and Tamar, it is plain, was reckoned dexterous at making them.

[p] Heb. *victuals*.

eat.

8 eat. And Tamar went to her brother Amnun's houſe; and he was on the bed: and ſhe took the dough, and kneaded *it*, and made the heart-cakes in his ſight,
9 and ſhe baked the heart-cakes; and ſhe took the [q] cakes, and ſet before him, but he refuſed to eat. And Amnun ſaid, let every one go out from me, and every
10 body went out from him. And Amnun ſaid to Tamar, bring the victuals into the chamber, and I will eat it from thy hand. And Tamar took the hearts which ſhe had made, and brought *them* to Am-
11 nun her brother into the chamber; and brought *them* near to him, that he might eat; and he laid hold on her, and ſaid to her, come lie with me, my ſiſter.
12 And ſhe ſaid to him, do not, my brother, do not force me; for it [r] ſhould not be ſo done in Iſral: do not commit this
13 vile action. And I, [s] where ſhall I hide my diſgrace? and thou wilt be as one of the vile fellows in Iſral. But now ſpeak, I pray thee, to the king; for he
14 will not withold me from thee [t]. But he would not hearken to her voice; but was ſtronger than ſhe, and forced her, and lay with her.
15 Then Amnun hated her exceedingly; ſo that the hatred with which he hated her, *was* greater than the love with which he had loved her: and Amnun
16 ſaid to her, ariſe, be gone. And [u] ſhe ſaid to him, *what is* the cauſe of this greater evil than the other which thou haſt done to me, to ſend me away?
17 But he would not hearken to her: and he called his ſervant who waited on him, and ſaid, put now this *woman* from me out of doors, and bolt the door after
18 her. And *ſhe had* an [w] embroidered garment upon her, for ſo the daughters of the king, *while* virgins, were robed; and his ſervant put her out of doors, and bolted the door after her.
19 And Tamar put aſhes on her head, and rent the embroidered robe which *was* upon her, and [x] laid her hand on her
20 head, and went on crying out. And Abſalum her brother ſaid to her, hath [y] Amnun thy brother been with thee? and now, my ſiſter, be quiet; he *is* thy brother; regard not this thing. And Tamar abode, and was diſconſolate in her brother Abſalum's houſe.
21 And when king David heard all theſe
22 things, he was very angry. And Abſalum [z] ſpake neither good nor bad to Amnun; but Abſalum hated Amnun, becauſe he had forced his ſiſter Tamar.
23 And two years after, Abſalum had ſheep-ſhearers at Boal-hajur, which *is* by [a] Ephrim, and Abſalum invited all the
24 king's ſons. And Abſalum came to the king and ſaid, behold now, thy ſervant hath ſheep ſhearers; let the king, I pray, and his ſervants go with thy ſer-
25 vant. And the king ſaid to Abſalum, no, my ſon, let us not go all of us, leſt we be a burthen to thee: and he preſſed him, but he would not go; and he bleſ-
26 ſed him. Then Abſalum ſaid, ſhall not

[q] Heb. *the preparation*, or what ſhe had been buſy about.
[r] Lev. xviii. 9.
[s] Heb. *whither ſhall I cauſe my diſgrace to go.*
[t] This could be only for a preſent put off.
[u] Or rather "ſhe ſpake to him on account of this greater evil &c." *Editor.*
[w] Full of eyelet-holes, or ſtars irradiating light, as children of the ſun of righteouſneſs, and Royal Prieſt. Comp. Exod. xxviii. 39. Gen. xxxvii. 3. Jud. v. 30.
[x] In token of a capital injury, or diſgrace. See Jer. ii. 37.
[y] Here Abſalum plays upon Amnun's name, for with the *jod* inſerted it is *my mother's baby*. And now it is likely Abſalum might firſt conceive the hopes of ſucceeding to the crown, by killing his brother under the pretence of doing juſtice upon him, for he was next to him but one.
[z] Diſſembling his reſentment.
[a] 2 Chron. xiii. 19. and Joh. xi. 54.

then,

then, I pray, [b] Amnun my brother go with us? and the king ſaid, why ſhould
27 he go with thee? But Abſalum preſſed him; and he ſent Amnun with him, and all the king's ſons.
28 And Abſalum commanded his ſervants, ſaying, mark ye when Amnun's heart is merry with wine, and I ſay to you, ſmite Amnun, then kill him; fear not, for do not I command you? be courageous and
29 [c] brave men. And the ſervants of Abſalum did to Amnun as Abſalum commanded: and all the king's ſons aroſe, and got each of them upon his mule and fled.
30 And while they were on the road, tidings came to David, ſaying, Abſalum hath ſlain all the king's ſons, and there is
31 not one of them left. And the king aroſe and rent his garments, and lay on the earth; and all his ſervants ſtood by with
32 their clothes rent. And Junadab, the ſon of Shemoeh, David's brother, anſwered and ſaid, let not my lord think *that* they have ſlain all the young men, the king's ſons; for Amnun only is dead; for it was by Abſalum's command; it was reſolved from the day he forced his ſiſter
33 Tamar. And now let not my lord the king take it to his heart, ſaying, all the king's ſons are dead, for Amnun only is
34 dead. And Abſalum fled. And the young man that was looking out, lift up his eyes and ſaw that behold much people was coming in the road behind him on
35 the hill-ſide. And Junadab ſaid to the king, behold, the king's ſons are com-
36 ing; as thy ſervant ſaid, ſo it is. And as ſoon as he had done ſpeaking, behold the king's ſons came, and lift up their voice and wept: and the king alſo and all his ſervants made a very great weeping.

And Abſalum fled, and went to [d] Tal- 37
mi, the ſon of Omieud, king of Geſhur. And he mourned for his ſon [e] all the days.
And Abſalum fled, and went to Geſhur, 38
and was there three years. And king 39
David [f] pined with grief for Abſalum; for he was comforted for Amnun, becauſe he was dead.

AND Joab the ſon of Jeruieh per- XIV.
ceived that the king's heart *was* towards Abſalum. And Joab ſent to Tekoeh, 2
and fetched from thence a wiſe woman, and ſaid to her, feign thyſelf a mourner, I pray, and put on now mourning cloaths, and anoint not thyſelf with oil, and be as a woman that hath mourned theſe many days for the dead: and come to 3
the king, and ſpeak after this manner to him; and Joab put the words in her mouth.

And the woman of Tekoeh ſpake to 4
the king, and ſhe fell on her face to the ground, and bowed down herſelf, and ſaid, help, O king! And the king ſaid 5
to her, what aileth thee? And ſhe ſaid, alas! I *am* a widow-woman, and my huſband is dead: and thy handmaid 6
had two ſons; and they two had a quarrel in the field, and *there was* no one to part them; and one ſmote the other, and killed him. And behold the whole family 7
is riſen up againſt thy handmaid, and they ſay, deliver him who ſmote his brother, that we may put him to death for the life of his brother, whom he killed; and we will deſtroy even the heir: ſo they will quench my coal that is left,

[b] Who was next to the king in dignity.
[c] Heb. *ſons of valour.*
[d] See Ch. iii. 3.
[e] *i. e.* All the uſual time of mourning.
[f] The Hebrew is elliptical— "*It*, *i. e.* the ſoul, *waſted away*, or *was conſumed* לצאת *with ſinking*, as the heart and other vital parts do in ſurprize, grief and melancholy. See Gen. xlii. 28, and Cant. v. 6, *the breath goes out*, or *away*, " or perhaps *the animal frame ſinks* or *fails*." *Editor.*

that

that my huſband ſhall not have a name,
or remnant allowed him on the face of
8 the earth. And the king ſaid to the wo-
man, go to thy houſe, and I will give
9 orders concerning thee. And the wo-
man of Tekoeh ſaid to the king, [g]on me,
my lord, O king! *be* the iniquity, and
upon my father's houſe, and the king
10 and his throne be guiltleſs. And the
king ſaid, whoſoever ſaith *aught* to thee,
bring him to me, and he ſhall not med-
11 dle with thee any more. And ſhe ſaid,
let the king remember Jehovah thy
[h] Aleim, that the avenger [i] may ſhed no
more blood, and that they deſtroy not
my ſon. And he ſaid, *as* Jehovah liveth
there ſhall not a hair of his head fall to the
12 ground. And the woman ſaid, let thy hand-
maid, I pray, ſpeak a word to my lord the
13 king: and he ſaid, ſpeak. And the woman
ſaid, wherefore then haſt thou thought
ſuch a thing againſt the people of the
Aleim? for the king ſpeaketh this thing
as one that is guilty, in that the king
hath not fetched back his baniſhed *one*.
14 For we muſt needs die, and *be* as water
ſpilt on the ground, which [k] cannot be
gathered up; neither will the Aleim
ſpare *any* body: but [l] he hath deviſed
means, that the baniſhed be not driven
15 from him. And now therefore I came
to ſpeak to the king, my lord, this word,
for the people made me [m] afraid; and
thy handmaid ſaid, let me ſpeak, I pray,
to the king; perhaps the king will per-
form the requeſt of his handmaid; for 16
the king will hear to deliver his hand-
maid out of the hand of the man *who*
would deſtroy me and my ſon together
out of the inheritance of the Aleim.
And thy handmaid ſaid, the word of 17
my lord the king will make peace [n];
for as the angel of the Aleim, ſo is my
lord the king, to underſtand what *is* good
and what *is* bad; and Jehovah thy Aleim
will be with thee. And the king an- 18
ſwered and ſaid to the woman, hide not
from me, I pray, the thing that I ſhall
aſk thee: and the woman ſaid, let my
lord the king now ſpeak. And the king 19
ſaid, *is* the hand of Joab with thee in all
this? And the woman anſwered and ſaid,
as thy ſoul liveth, my lord, O king,
there [o] is no turning to the right or
to the left from any thing that my lord
the king ſpeaketh; for thy ſervant Joab
he commanded me, and put all theſe
words into the mouth of thy handmaid.
To ſet a face on this buſineſs did thy ſer- 20
vant Joab do this thing; and my lord *is*
wiſe, according to the wiſdom of the an-
gel of the Aleim, to know every *thing*
that *is* in the earth.

And the king ſaid to Joab, behold 21
now, I will do this thing: go there-
fore, *and* bring back the young man Ab-
ſalum. And Joab fell on his face to the 21
ground, and bowed down himſelf, and

[g] Mat. xxvii. 25. Gen. xxvii. 13.

[h] Who have *ſworn* to redeem men out of the hand of the accuſer.

[i] Heb. *may not multiply to corrupt*, or *ſpoil blood*.

[k] *i. e.* By human means; for God can and does gather up the water from the ground: yet all muſt die, as deſerving death; and ſo Amnun paid the debt of nature, but will live again, for God hath deviſed means, &c. &c.

[l] God hath deviſed means to recover and bring loſt man back to himſelf; and here is a beautiful application of the covenant of grace to Abſalum's caſe:

"All the ſouls, that were, were forfeit once:
And he, that might the 'vantage beſt have took,
Found out the remedy. How would you be,
If he, which is the top of judgement, ſhould
But judge you, as you are? Oh, think on that:
And mercy then will breathe within your lips,
Like man new made."

Shakeſpeare's Meaſure for Meaſure. Act II. Scene 2.

[m] *i. e.* To ſpeak directly.

[n] *i. e.* Between her adverſaries and herſelf; and by the ſame rule, between the king's anger and his own ſon.

[o] אין, as a noun from יש, the *jod* being dropt, as in many other words.

bleſſed

bleſſed the king; and Joab ſaid, to-day thy ſervant knoweth that I have found favour in thy ſight, my lord, O king, becauſe the king hath [q] granted the requeſt
23 of his ſervant. So Joab aroſe and went to Geſhur, and brought Abſalum to Je-
24 ruſalem. And the king ſaid, let him turn about to his own houſe, and not ſee my face; and Abſalum went to his own houſe, and ſaw not the king's face.
25 And there was not a man in all Iſral ſo beautiful as Abſalum, *who was* greatly to be praiſed; from the ſole of his foot to the crown of his head there was not
26 a blemiſh in him. And when he ſhaved his head, and it was at the end of every year that he ſhaved *it*, becauſe *it* was heavy; when he ſhaved, he weighed the hair of his head two hundred
27 ſhekels, by the king's [r] weight. And to Abſalum were born three ſons and one daughter, whoſe name *was* [s] Tamar; ſhe was a woman of a beautiful countenance.
28 When Abſalum had dwelt two years in Jeruſalem, and not ſeen the king's face,
29 Abſalum ſent for Joab, to ſend him to the king; but he would not come to him: and he ſent to him again a ſecond time;
30 but he would not come. And he ſaid to his ſervants, ſee [t] Joab's field next to mine, and he hath barley there, go and ſet it on fire; and Abſalum's ſervants ſet
31 the field on fire. Then Joab aroſe and came to Abſalum into the houſe, and ſaid to him, why have thy ſervants ſet my field on fire? And Abſalum ſaid to 32
Joab, behold, I ſent to thee, ſaying, come hither, that I may ſend thee to the king, ſaying, why was I brought from Geſhur? it *were* better for me *to be* there ſtill; and now let me ſee the king's face, and if there be *any* iniquity in me, let him kill me. And Joab went to the king 33
and told him; and the king called for Abſalum, and he came to the king and bowed down himſelf upon his face to the earth, before the king; and the king kiſſed Abſalum.

AFTER this Abſalum got him a cha- XV.
riot and horſes, and fifty men to run [u] be-
fore him. And Abſalum aroſe early and 2
ſtood by the way to the gate: and every one, who had any controverſy to come before the king for judgement, Abſalum called to him, and ſaid, of what city art thou? and when he ſaid, thy ſervant *is* of one of the tribes of Iſral: then Abſalum would ſay to him, ſee thy 3
matters *are* good and right; but thou canſt get no hearing from the king. And 4
Abſalum would ſay, oh that I were made judge in the land, that every man who had a ſuit or cauſe might come to me, that I might do him juſtice! And when 5
any man came near *to him*, to bow down to him, he would put forth his hand, and take hold of him, and kiſs him. And thus did Abſalum to all Iſral who 6
came for judgement to the king: and Abſalum ſtole the hearts of the men of Iſral.

[q] Heb. *done the word.*

[r] Heb. *ſtone.* If the *ſtone* here means the *ſtandard ſtone*, with the king's mark upon it, as ſuch, and the ſhekel be the ſame as that in ſilver, namely half an ounce, or nearly there abouts, Abſalum's hair would amount to about ſix pound of our common weight; a great quantity, but not very uncommon in the Eaſt at this day.

[s] *i. e. A palm-tree.* Abſalum's ſons died, ſee ch. xviii. 18; from the daughter was Abijam's mother, 1 K. xv. 2.

[t] A noble ſimplicity of manners, when the prince royal, and the king's uncle, and the generaliſſimo, were farmers.

[u] According to the Eaſtern parade, the attendants marching with great gravity and order before, and the maſter coming with ſolemn pace behind; a ſhew which hath great grandeur and ſtatelineſs in it. And Danial or Calab the ſon of Abigil, (ſee ch. iii. 3.) we may ſuppoſe, was dead, or for ſome reaſon not admitted as prince royal, becauſe after Abſalum's death Adonijeh took this royal pomp upon him as heir apparent, 1 Kings i. 5.

7 And at the end of [w] forty years Abſalum ſaid to the king, let me go, I pray, and pay my vow, which I vowed to Je-
8 hovah in Hebrun. For thy ſervant vowed a vow, while I dwelt at Geſhur in Syria, ſaying, if Jehovah will indeed bring me back to Jeruſalem, then I will
9 [x] ſerve Jehovah. And the king ſaid to him, go in peace: and he aroſe and went to Hebrun.

10 And Abſalum ſent ſpies throughout all the tribes of Iſral, ſaying, when ye hear the ſound of the trumpet, then ſay,
11 [y] Abſalum reigneth in Hebrun. And with Abſalum went two hundred men out of Jeruſalem, *who were* [z] invited, and went innocently and knew not any
12 thing. And Abſalum ſent for Ahitophel the Gilonite, the counſellor of David, from his city of Gileh, when he offered his ſacrifices: and the conſpiracy grew ſtrong; and the people increaſed continually with Abſalum.

13 And there came a meſſenger to David, ſaying, the hearts of the men of Iſral
14 are after Abſalum. And David ſaid to all his ſervants that *were* with him in Jeruſalem, ariſe, and let us flee, for we ſhall have no way to eſcape from Abſalum; haſten away, leſt he come ſuddenly upon us, and drive the miſchief upon us, and ſmite the city with the edge of
15 the ſword. And the king's ſervants ſaid to the king, whatſoever my lord the king ſhall chuſe, behold, thy ſervants *are ready*
16 *to do*. And the [a] king went forth and all his houſehold on [b] foot; and the king left ten women, *who were* concubines, to keep the houſe. And the king went 17
forth, and all the people on foot, and tarried at a great [c] diſtance. And all his 18
ſervants paſſed on beſide him; and all the [d] Cheretites, and all the Peletites, and all the Gatites, the ſix hundred men which came after him from Gath, paſſed on before the king.

And the king ſaid to Ati the Gatite, 19
wherefore ſhouldſt thou alſo go with us? return and abide with the king, for thou *art* a ſtranger; and go thou to thy place.
Yeſterday thou cameſt, and ſhall I to- 20
day make thee [e] wander about with us? and I am going wherever I can go; return, and take back thy brethren with
thee in [f] mercy and truth. And Ati an- 21
ſwered the king and ſaid, *as* Jehovah liveth, and *as* my lord the king liveth, in the place where my lord the king is, whether for death or for life, there will
thy ſervant be. And David ſaid to 22
Ati, go and paſs on; and Ati the Gatite paſſed on, and all his men, and all
the little ones that *were* with him. And 23
all the country wept with a loud voice; and all the people paſſed over, and the king paſſed over the brook Kedrun; and all the people paſſed on by the way to the wilderneſs.

And behold Jaduk alſo, and all the 24
Levites with him, bearing the ark of the purification of the Aleim; and they ſet down the ark of the Aleim; and Abia-

[w] "Viz. from David's anointing, 1 Sam. xvi. 13." ſays Mr. *Clark*. But ſuppoſing this to be the æra, we know not what age David was then of, nor in what year of his reign this rebellion happened; only that it was towards the latter end; Abſalum, who could not be born till David was above thirty, having had four children; and at thirty David came to the throne of Jeudeh, and reigned forty years.

[x] Gen. xxviii. 20.

[y] Ch. xix. 10.

[z] As if it were to the feaſt or entertainment that followed the payment of their vows and peace-offerings.

[a] See Pſalm iii. title.

[b] Heb. *on their feet*.

[c] Heb. *at a houſe afar off*, See LXX. *Editor*.

[d] See on ch. viii. 18.

[e] Heb. *wander in going*.

[f] As compaſſion and true and juſt dealing require towards ſtrangers, not to make them partake of our inteſtine broils.

ther

ther went [g] up until all the people had
25 done paſſing out of the city. And the
king ſaid to Jaduk, carry back the ark
of the Aleim to the city; if I find fa-
vour in the eyes of Jehovah then he will
bring me back, and let me ſee both it,
26 and his habitation: but if he ſay thus,
I have no delight in thee, *here* I *am*, let
him do with me as is good in his ſight.
27 And the king ſaid to Jaduk the prieſt,
the ſeer, return thou to the city in peace,
and Ahimoj thy ſon, and Jonathan the
ſon of Abiather, your two ſons with you.
28 See, I ſhall loiter in the [h] paſſages to the
wilderneſs, till there come word from
29 you to direct me. And Jaduk and Abia-
ther carried back the ark of the Aleim to
Jeruſalem, and they ſtayed there.
30 And David went up by the aſcent to
[hh] Olivet, weeping as he went up, and his
[i] head covered, and he went [k] barefoot;
and all the people that *were* with him
covered every one their head, and went
up, and wept as they went.
31 And it was told David, ſaying, Ahi-
tophel *is* among the conſpirators with
Abſalum; and David ſaid, defeat the
counſel of Ahitophel, Jehovah, I pray
thee.
32 And *when* David was got to the top
where he worſhipped the Aleim, behold,
Huſhi the Archite *came* to meet him
with his garments rent, and duſt upon
33 his head. And David ſaid to him, if
thou goeſt with me, thou wilt be a bur-
34 then to me; but if thou return to the
city, and ſay to Abſalum, I *am* thy ſer-
vant, O king; I *have been* the ſervant of
thy father, even I, for ſuch a time; but
now I *am* thy ſervant: and thou mayſt
defeat for me the counſel of Ahitophel.
And *are* there not with thee Jaduk and 35
Abiather the prieſt? And whatſoever
thou heareſt out of the king's houſe, tell
it to Jaduk and Abiather the prieſts;
behold *there are* there with them their 36
two ſons, Ahimoj Jaduk's, and Jona-
than Abiather's; and by them ye ſhall
ſend to me every thing that ye can hear.
And Huſhi, David's friend, went into 37
the city; and Abſalum came to Jeruſa-
lem.

XVI. AND when David was paſt a little way
from the top, behold, Jiba the ſervant
of Mephibeſhet met him with a couple
of aſſes loaded, and upon them two hun-
dred of bread, and a hundred of raiſins,
and a hundred of [l] ſummer-fruits, and a
bottle of wine. And the king ſaid to 2
Jiba, what are theſe things with thee
for? and Jiba ſaid, the aſſes *are* for the
king's houſehold to ride on, and for
bread; and the ſummer-fruits for the
young men to eat; and the wine for
ſuch as are faint in the wilderneſs to
drink. And the king ſaid, where *is* thy 3
maſter's ſon? and Jiba ſaid to the king,
behold, he ſtayeth at Jeruſalem, for he
[m] ſaith, this day will the houſe of Iſral
reſtore to me my father's kingdom. And 4
the king ſaid to Jiba, behold, all that
belonged to Mephibeſhet, ſhall be thine;
and Jiba ſaid, let me [n] moſt humbly find
favour in thy ſight.

[g] *i. e.* Into the city to haſten the people out.

[h] There were rocks, woods, and narrow defiles in the way to the wilderneſs.

[hh] Heb. *the Olives.*

[i] See ch. xix. 4. Jer xiv. 3, 4.

[k] Iſa. xx. 3, 4.

[l] The firſt ripe figs and grapes gathered before the ſummer is gone or the vintage come. See Iſa. xxviii. 4. Jer. xl. 10, 12, and xlviii. 32. Amos viii. 1. Mich. vii. 1. For ſome weeks at the end of the ſummer, a bit of bread and grapes, are the principal food of people in thoſe parts of Spain, Portugal, &c. where they make wine.

[m] This was a very plauſible ſtory, and, one would think, in part true, becauſe though Mephibeſhet denied the charge, Jiba, inſtead of being puniſhed, had the old grant, ch. ix. 9, 10. confirmed to him, ch. xix. 26—29.

[n] Here is the well known Hebraiſm, by which, when two verbs come together, one of them muſt be conſtrued adverbially.

5 And when king David came to Bahu-
rim, behold, there came out from thence
a man of the family of the houſe of Saul,
whoſe name *was* Shemoi, the ſon of Gera;
he came out and curſed ſtill as he came,
6 and ſtoned David with ſtones, and all the
ſervants of king David: and all the peo-
ple, and all the mighty men *were* on his
7 right hand and on his left; and thus ſaid
Shemoi when he curſed, be gone, be
gone, thou man of blood and man of
8 Beliol: Jehovah hath returned upon thee
all the blood of the houſe of Saul, in
whoſe ſtead thou haſt reigned; and Je-
hovah hath delivered the kingdom into
the hand of Abſalum thy ſon: and be-
hold, [o] thy wickedneſs is upon thee, be-
cauſe thou art a [p] man of blood.
9 Then ſaid Abiſhi, the ſon of Jeruieh,
to the king, why ſhould this dead dog
curſe my lord the king? let me paſs over,
10 I pray, and take off his head. And the
king ſaid, what have I to do with you,
ye ſons of Jeruieh? if he doth curſe,
and if Jehovah [q] hath ſaid to him, curſe
David, who then ſhall ſay, wherefore
11 doeſt thou do ſo? And David ſaid to Abi-
ſhi and to all his ſervants, behold, my
ſon who came out of my bowels is ſeek-
ing my life, and much more now may a
Benjamite: let him alone, and let him
12 curſe; for Jehovah hath bidden him. It
may be that Jehovah will look upon the
wrong done me, and that Jehovah [r] will
return me good, for the reviling of me
13 this day. And as David and his men went
by the way, Shemoi went on the ſide of
the hill over againſt him, and reviled
him as he went, and threw ſtones againſt
14 him, and made a duſt. And the king
came and all the people, that *were* with
him, weary and took breath [s] there.

15 And Abſalum and all the people of
the men of Iſral came to Jeruſalem, and
16 Ahitophel with them. And when Huſhi
the Archite, David's friend, came to
Abſalum, Huſhi ſaid, *long* live the
17 king! *long* live the king! And Abſa-
lum ſaid to Huſhi, *is* this thy kindneſs
for thy [t] friend? why didſt thou not go
18 with thy friend? And Huſhi ſaid to Ab-
ſalum, nay, but whom Jehovah hath
choſen and this people and all the men
of Iſral, ſhall I not be his, and abide
19 with him? and whom ſhould I ſerve
next? *ſhould* I not be before his ſon? as
I have ſerved before thy father, ſo will
I be before thee.

20 And Abſalum ſaid to Ahitophel, give
counſel among you what we ſhall do?
21 And Ahitophel ſaid to Abſalum, go in
unto thy father's concubines whom he
hath left to keep the houſe, and all Iſral
will hear that thou art abhorred of thy
father, and the hands of all that *are* with
22 thee will be ſtrengthened. And they ſpread
Abſalum a tent upon the [u] roof of the
houſe, and Abſalum went in unto his
father's concubines in the ſight of all
23 Iſral. And the counſel of Ahitophel
which he gave, *was* in thoſe days, as if
one had enquired at the word of the
Aleim; ſo *was* all the counſel of Ahito-
phel, both with David and with Abſa-
lum.

XVII. AND Ahitophel ſaid to Abſalum, let
me chuſe out, I pray thee, twelve thou-
ſand men, and I will ariſe and purſue af-
2 ter David this night, and will come upon
him while he *is* weary, and his hands are

[o] Heb. *thou art in thy wickedneſs, i. e.* puniſhed in kind.

[p] This was a moſt wicked and falſe charge, as to the houſe of Saul, though true as to Aurieh.

[q] "God by his Providence hath given him this opportunity to vent his malice. Pſalm xxxix. 9." *Clark.*

[r] Deut. xxiii. 5. 1 Pet. ii. 23.

[s] At Bahurim, ver. 5.

[t] Ch. xv. 37.

[u] The houſes in the Eaſt are to this day terraced and flat roofed, and they ſometimes ſleep upon them. See ch. xi. 2. and xii. 11, 12.

weak

weak; and I shall put him into a consternation, and all the people that *are* with him will flee; and I will smite the
3 king only, and bring back all the people to thee; [w] when all the men are returned whom thou seekest, all the peo-
4 ple will be at peace. And the counsel was right in the eyes of Absalum, and in the eyes of all the elders of Isral.
5 Then Absalum said, call now forth Hushi the Archite also, and let us hear
6 likewise [x] what he hath to say. And Hushi came to Absalum; and he spake to him, saying, Ahitophel hath spoken after this manner, shall we follow his counsel,
7 or not? speak thou. And Hushi said to
8 Absalum the counsel, which Ahitophel hath given at this time, *is* not good. And Hushi said, thou knowest thy father and his men, that they *are* mighty men and [y] chafed in mind as a bear, robbed of her whelps in the field, and thy father *is* a man of war, and he will not lodge with the
9 [z] people. Behold now, he will hide in some of the pits, or some of the places; and when some of them fall at first, and a report runs, and it shall be said, there is a slaughter among the people that fol-
10 low Absalum, even the men of valour, whose heart *is* as the heart of a lion, will surely melt; for all Isral knoweth that thy father *is* a mighty man, and *that they are* men of valour who are with him.
11 Therefore my counsel is, that all Isral be generally gathered to thee, from Dan even to Barshebo, as the sand which *is* by the sea for multitude, and that thy presence go [a] among *us*. And we will 12
come upon him in some place, where he shall be found; and we will encamp against him, as the dew falleth upon the ground, and there shall not be left with him, even one of all the men that *are* with [b] him. And if he get into a city, 13
then all Isral shall bring ropes against that city, and we will draw it into the valley, till there shall not be found there even a pebble-stone. And Absalum and 14
all the men of Isral said, the counsel of Hushi the Archite *is* better then the counsel of Ahitophel; for Jehovah directed *it*, to defeat the [c] good counsel of Ahitophel, that Jehovah might bring evil upon Absalum.

And Hushi said to Jaduk and to Abia- 15
ther the priests, thus and thus did Ahitophel advise Absalum and the elders of Isral, and thus and thus did I advise. And now send quickly and tell David, 16
saying, lodge not this night in the passages to the wilderness, but pass through, lest the king be swallowed up, and all the people that *are* with him. And Jo- 17
nathan and Ahimoj staid at Oin-rogel, and a servant-maid went and told them, and they went and told king David, for they might not be seen to come into the city. But a lad saw them, and told Ab- 18
salum, and they hastened both of them away, and came to the house of a man

[w] David had with him his six hundred old soldiers, and a few others of the officers of his court or household, whom Absalum was *seeking after*, as we say when one army goeth after another: and what resistance could such a handful of brave, but old worn-out men, have made to twelve thousand? The politic Ahitophel proposes to attack them by night, before his own party cooled, and David's gained strength, as it naturally would.—"I will smite the king only, and bring back all the men with him, and then, all opposition being crushed in the bud, the whole nation will be quiet." The LXX misled here both the Vulgate and English translators, though itself is, confessedly, no translation of the words.

[x] Heb. *what in his mouth.*

[y] Enraged and desperate, and no doubt they would have sold their lives dear.

[z] And therefore not to be surprised by night, and so he might escape Absalum, as he had Saul among the rocks; all this was very plausible.

[a] Heb. *in the midst.*

[b] When he hath raised a dread of David's desperate courage, from his well known character, he flatters their vanity in a most artful manner.

[c] *Good* in point of policy.

at

at Bahurim, who had a well in his court,
19 and they went down thither. And the
woman took and ſpread cloth over the
mouth of the well, and ſpread [d] dung
over it, and the matter was not diſcover-
20 ed. And Abſalum's ſervants came to
the woman to the houſe, and ſaid, where
are Ahimoj and Jonathan? and the wo-
man ſaid to them, they are gone over
the ſtream of water; and they ſought
but could not find *them*, and returned to
21 Jeruſalem. And when they were gone
they came out of the well, and went and
told king David; and they ſaid to Da-
vid, ariſe, and paſs quickly over the
water; for [e] thus hath Ahitophel coun-
22 ſelled againſt you. Then David aroſe,
and all the people that were with him,
and paſſed over Jordan; by the morning-
light there was not one wanting that had
not paſſed over Jordan.
23 And when Ahitophel ſaw that his
counſel was not followed, he ſaddled an
aſs, and aroſe, and went to his houſe at
his own city, and gave orders concern
ing his houſe, and [f] ſtrangled himſelf,
and died, and was buried in the ſepul-
24 chre of his father. And David came to
Mehanim, and Abſalum paſſed over Jor-
dan, he and all the men of Iſral with him.
25 And Abſalum ſet Omeſa, inſtead
of Joab, over the army: now Omeſa
was the ſon of a man, whoſe name *was*
[g] Ithra, an Iſralite, who went in unto
Abigil, the daughter of Nahaſh, the
ſiſter of Jeruieh, the mother of Joab.
26 And Iſral and Abſalum pitched in the
land of Gelod.

And when David came to Mehanim, 27
Shebi the ſon of Nabaſh of Rabeh of
the children of Amun, and Machir the
ſon of Omial of La-deber, and Barzili
the Gilodite of Rogelim, brought beds, 28
and baſons, and earthen veſſels, and
wheat, and barley, and flower, and par-
ched [h] *corn*, and beans, and peas, and
[i] parched *peas*, and honey, and butter, 29
and ſheep, and dreſt bullocks, for Da-
vid and for the people that *was* with him
to eat; for they ſaid, the people *are* hun-
gry, and weary, and thirſty, in the wil-
derneſs.

AND David muſtered the people that XVIII.
were with him, and ſet captains over
thouſands, and captains over hundreds.
And David ſent a third part of the peo- 2
ple by the hand of Joab, and a third part
by the hand of Abiſhi, the ſon of Je-
ruieh, the brother of Joab, and a third
part by the hand of Ati the Gatite.
And the king ſaid to the people, I will
go out with you myſelf alſo; but the 3
people ſaid, thou ſhalt not go out: for
if we ſhould run away, they would not
regard [k] it; and if half of us ſhould die,
they will not regard it; or if it *were* ten
thouſand ſuch as we: and now *it is* beſt
that thou ſhouldeſt be by the city [l] to
ſend ſuccours. And the king ſaid to 4
them, what ſeemeth good to you, I will
do. And the king ſtood by the gate ſide,
and all the people came out by hundreds
and by thouſands. And the king com- 5
manded Joab, and Abiſhi and Ati, ſay-
ing, *deal* gently with the young man,
with Abſalum, for my ſake: and all the

[d] Or *looſe rotten ſtraw*, from רפה, *to decay*.
[e] See Luk. xix. 14.
[f] So Judas, who betrayed his maſter, hanged himſelf. "A type of Judas, Mat xxvii. 5" ſays Mr. *Clark*.
[g] See 1 Chron. ii. 17. where he is called *Ither* an Iſhmolite; being an Iſhmolite by one, and an Iſralite by the other of his parents.

[h] *i. e.* Wheat and barley.
[i] *i. e.* Parched peas, or whatever other grain or ſeed עדש means; for ſome ſeed or grain it was. See Ezek. iv. 9.
[k] נו is I think a pronoun of the third perſon ſing. as well as of the firſt plur.
[l] Heb. *to cauſe help*.

people

people heard, that the king give all the captains charge concerning Abſalum.

6 And the people went out into the field againſt Iſral; and the battle was in the
7 [m] wood of Ephrim. And the people of Iſral were ſmitten before the ſervants of David; and there was a great ſlaughter
8 there that day of twenty thouſand. And the battle was ſcattered there over the face of the whole country: and the wood devoured more of the [n] people than the ſword devoured that day.

9 And Abſalum met the ſervants of David; and Abſalum was riding on a mule, and the mule came under the thick boughs of a great oak, and his head caught hold of the oak, and put him between the heavens and the earth; and the mule that *was* under him went on.
10 And a certain man ſaw *it*, and told Joab, and ſaid, behold, I ſaw Abſalum hang-
11 ing in an oak. And Joab ſaid to the man that told him, and behold, when thou ſaweſt *it*, why didſt thou not ſmite him there to the ground? and *it would have been incumbent* on me to give thee ten *ſhekels*
12 of ſilver, and a girdle. And the man ſaid to Joab, but I would not, were there weighed into my hand a thouſand *ſhekels* of ſilver, I would not ſtretch forth my hand againſt the king's ſon; for, in our hearing, the king commanded thee and Abiſhi and Ati, ſaying, be careful, for my ſake, of the young man, of Abſa-
13 lum. Nor would I play [o] falſe with his life; for nothing is hid from the king; and thou thyſelf wouldſt have ſtood forth
14 againſt *me*. And Joab ſaid, I will not ſtay thus with thee; and he took three darts in his hand, and thruſt them into the heart of Abſalum, whilſt he *was* yet alive in the [p] midſt of the oak. And ten 15
young men that bare Joab's armour came round and ſmote Abſalum and ſlew him.
And Joab blew the trumpet, and the 16
people returned from purſuing after Iſral; for Joab reſtrained the peop e. And 17
they took Abſalum, and caſt him into a great pit in the wood, and [q] raiſed up a very great heap of ſtones over him; and all Iſral fled every one to his tent.

Now Abſalum had taken and raiſed 18
for himſelf in his life-time a monument, which *is* in the [r] king's vale; for he ſaid, I have no ſon to keep my name in remembrance: and he called the name of the monument after his own name; and it is called Abſalum's [s] Hand to this day.

And Ahimoj the ſon of Jaduk ſaid, 19
let me run, I pray, and carry the king the tidings, that Jehovah hath avenged him from the hand of his enemies. And 20
Joab ſaid, thou art not the man for the tidings to day, but thou ſhalt carry tidings another day; and this day thou ſhalt not carry tidings, becauſe of the king's ſon being dead. Then ſaid Joab to Cu- 21
ſhi, go, tell the king what thou haſt ſeen; and Cuſhi bowed himſelf to Joab, and ran.
And Ahimoj the ſon of Jaduk ſaid yet 22
again to Joab, however it is, let me run alſo, I pray, after Cuſhi; and Joab ſaid, why ſhouldſt thou run, my ſon, when there is no news [t] proper for thee? How- 23
ever let me run; and he ſaid to him, run; and Ahimoj ran by the way

[m] A large piece of moraſſy ground, full of reeds and willows, near Jordan. Jud. xii. 5, 6. and ſee 2 Sam. xvii. 16, where the עברות *paſſages* mentioned, were perhaps the ſame as thoſe, Jud. xii. 6; though the tranſlators alter them into *plains*.

[n] They being loſt in the boggy places, as they attempted to make their eſcape, and by cold, hunger, &c.

[o] *i. e.* He would not deſtroy him privately, any more than he would openly.

[p] Heb. *heart*.

[q] See Joſh. vii. 26. viii. 29. Jer. xxii. 18.

[r] Or perhaps, the vale of Molech.

[s] The *hand* held the memorial, or trophy. Comp. 1 Sam. xv. 12.

[t] Heb. *found*,

of

24 of the plain, and paſſed by Cuſhi. And David ſat between the two gates: and a ſentinel went up to the roof of the gate to the wall, and he lift up his eyes and looked, and behold *there was* a man run-
25 ning alone. And the ſentinel cried and told the king. And the king ſaid, if *he be* by himſelf, *there are* tidings in his mouth. And he came on and drew near.
26 And the ſentinel ſpied another man running; and the ſentinel called [u] to the porter and ſaid, behold, there is a man running alone; and the king ſaid, he
27 alſo bringeth tidings. And the ſentinel ſaid, I ſee the running of the foremoſt to be like the running of Ahimoj the ſon of Jaduk. And the king ſaid, he *is* a good man, and cometh with good news.
28 And Ahimoj called and ſaid to the king, peace! and he bowed himſelf to the king with his face to the ground, and ſaid, bleſſed *be* Jehovah thy Aleim, who hath delivered up the men who lifted up their hand againſt my lord the king.
29 And the king ſaid, is it well with the young man, with Abſalum? and Ahimoj ſaid, I ſaw a great tumult when Joab ſent the [w] king's ſervant, and thy
30 ſervant, but I knew not what *it was*
And the king ſaid, turn aſide, and ſtand here; and he turned aſide and ſtood ſtill.
31 And behold, Cuſhi came; and Cuſhi ſaid, the tidings are, my lord, O king, that Jehovah hath avenged thee this day from the hand of all that roſe up againſt
32 thee. And the king ſaid, is it well with the young man, with Abſalum? and Cuſhi ſaid, let the enemies of my lord the king, and all that riſe up againſt thee for hurt, be as that young man *is*.
33 And the king ſhook and went up to the ſtairs of the gate and wept, and ſaid thus as he went, O my ſon Abſalum, my ſon, my ſon! O Abſalum, would I had died for thee, O Abſalum, my ſon, my ſon!

XIX. AND it was told Joab, behold, the king weepeth and mourneth for Abſalum. And the deliverance that day [x] was 2
turned into mourning to all the people; for the people heard that day, ſaying, the king is grieved for his ſon. And 3
the people gat them by ſtealth that day into the city, as people ſteal away when they are aſhamed of fleeing in battle.
And the king covered his face; and the 4
king cried with a loud voice, O my ſon Abſalum! O Abſalum my ſon, my ſon!
And Joab came into the houſe to the 5
king and ſaid, thou haſt ſhamed this day the face of all thy ſervants, who have ſaved thy life to-day, and the life of thy ſons, and of thy daughters, and the life of thy wives, and the life of thy concubines; by loving thy enemies and 6
hating thy friends: for thou haſt ſhewn this day, that princes and ſervants are nothing to thee; for I know this day, [y] that becauſe Abſalum is not alive, if
all we had died, that then it had pleaſed 7
thee well. And now ariſe, go forth and ſpeak kindly to thy ſervants; for I ſwear by Jehovah, that if thou go not forth, there will not continue one with thee this night; and that will be worſe to thee than all the evil that hath come upon
thee from thy youth until now. Then 8
the king aroſe, and ſat in the gate; and they told all the people, ſaying, behold, the king ſitteth in the gate; and all the people came before the king; but Iſral was fled every one to their tents.

[u] Rather, "towards the gate." Comp. ver. 24. *Editor.*

[w] Cuſhi, ver. 21.

[x] Heb. *became.*

[y] The ſpeech of Joab here in the *Hebrew* ſeems confuſed and not regularly connected, as of a perſon ſpeaking in a paſſion. Comp. Exod. xvi. 8. 1 Sam. xxv. 22. *Editor.*

And

9 And all the people were contending through all the tribes of Iſral, ſaying, the king ſaved us out of the hand of our enemies, and he delivered us out of the hand of the Philiſtines; and now he is
10 fled out of the land for Abſalum. And Abſalum, whom we anointed over us, is dead in battle: and now why are ye ſilent about bringing back the king?
11 And king David ſent to Jaduk and to Abiather the prieſts, ſaying, ſpeak to the elders of Jeudeh, ſaying, why are ye the laſt to bring back the king to his houſe? for the word of all Iſral is come
12 to the king at his houſe. Ye *are* my brethren, ye *are* my [z] bone and my fleſh: wherefore then are ye the laſt to bring
13 back the king? And ſay ye to Omeſa, *art* not thou my bone and my fleſh? The Aleim do ſo to me and more alſo, if thou be not captain of the army before me
14 continually in the room of [a] Joab. And he bowed the heart of all the men of Jeudeh as one man; and they ſent to the king, return thou and all thy ſer-
15 vants. So the king returned, and came to Jordan: and Jeudeh came to Gilgal to go meet the king, to bring the king over Jordan.
16 And [b] Shemoi the ſon of Gera, a Benjamite, who *was* of Bahurim, haſted and came down with the men of Jeudeh, to
17 meet king David, and a thouſand men of Benjamin with him, and Jiba, the ſervant of the houſe of Saul, and his fifteen ſons, and his twenty ſervants with him; and they came to Jordan [c] before
18 the king. And there went over a ferryboat to bring over the king's houſehold, and to do what he thought good. And Shemoi, the ſon of Gera, fell down before the king, when he was come over
19 Jordan. And he ſaid to the king, let not my lord impute the iniquity to me; neither do thou remember that which thy ſervant did perverſely in the day that my lord the king went out of Jeruſalem, that the king ſhould take it to his heart;
20 for thy ſervant doth acknowledge that I have ſinned; and behold, I came this day the firſt of all the houſe of Joſeph to go down to meet my lord the king.
21 And Abiſhi the ſon of Jeruieh anſwered and ſaid, ſhall not Shemoi be put to death for this, becauſe he curſed the
22 anointed of [d] Jehovah? And David ſaid, what have I to do with you, ye ſons of Jeruieh, that ye ſhould be adverſaries to me this day? [e] ſhall any man be put to death this day in Iſral? for do not I know that this day I *am* king over Iſral?
23 And the king ſaid to Shemoi, [f] thou ſhalt not die; and the king ſware to him.
24 And Mephibeſhet the ſon of Saul came down to meet the king, and he had not [g] anointed his feet, nor dreſſed his beard, nor waſhed his cloaths, from the day the king went away, to the day that he
25 came *again* in peace. And when he came to Jeruſalem to meet the king, the king ſaid to him, wherefore wenteſt thou
26 not with me, Mephibeſhet? And he ſaid, my lord, O king, my ſervant deceived me; for thy ſervant ſaid, I will ſaddle me an [h] aſs, and ride on it, and go with the king; for thy ſervant *is* lame. And
27 he hath ſlandered thy ſervant to my lord the king; and my lord the king *is* as the

[z] Ch. v. 1. Jud. ix. 2. Eph. v. 30.
[a] "Who had often affronted him, ver. 5, 6. ch. iii. 29." *Clark*, and particularly had killed Abſalum, ch. xviii. 14. of whom Joab ſeems to have been afraid if he had eſcaped.
[b] Ch. xvi. 5.
[c] And waited his coming over.
[d] Or the Lord's Chriſt. Comp. Luk. ix. 54. but he was to be puniſhed as well as Joab, when the ſon of David came to the throne, though not or that ſin.
[e] Comp. Luk. xxiii. 34.
[f] See Ezek. xxxiii. 11.
[g] Heb *done*.
[h] Was there but one ſervant, or one aſs in Jeruſalem?

i angel of the Aleim, do therefore what is
28 good in thy ſight; for all my father's houſe were but k dead men to my lord the king; and thou didſt ſet thy ſervant among thoſe that did eat at thy own table: and what right have I to cry any
29 more unto the king? And the king ſaid to him, why ſpeakeſt thou any more of thy affairs? I have ſaid, thou and Ji-
30 ba l divide the ground. And Mephibeſhet ſaid to the king, even let him take all, ſince my lord the king is come in peace to his own houſe.

31 And Barzilli the Gelodite came down from Rogelim, and paſſed over Jordan with the king, to conduct him over Jor-
32 dan. Now Barzilli was very aged, *being* fourſcore years old; and he had ſupported the king whilſt he lay at Maha-
33 nim; for he *was* a very great man. And the king ſaid to Barzilli, m come thou over with me, and I will n feed thee with
34 me at Jeruſalem. And Barzilli ſaid to the king, how many *will* the days of the years of my life *be*, that I ſhould go up
35 with the king to Jeruſalem? I *am* this day fourſcore years old: can I diſcern between good and bad? can thy ſervant taſte what I eat or what I drink? can I hear any more the voice of ſinging men and ſinging women? and why ſhould thy ſervant be yet a burthen to my lord
36 the king? Thy ſervant will go a little way over Jordan with the king: and why ſhould the king recompence me with
37 ſuch a reward? Let thy ſervant return, I pray, that I may die in my own city, by the grave of my father and of my mother. But behold thy ſervant Chimem let him go along with my lord the king, and do to him what ſhall be good in thy ſight.
38 And the king ſaid, Chimem ſhall go along with me; and I will do to him what ſhall be good in thy ſight, and whatſoever thou ſhalt deſire of me, I will do for thee. And all the people
39 went over Jordan, and the king paſſed over; and the king kiſſed Barzilli and bleſſed him; and he returned to his
40 place. And the king went on to o Gilgal, and p Chimen went on with him, and all the people of Jeudeh; and they conducted the king along, and half alſo of the people of Iſral.

41 And behold all the men of Iſral came to the king, and ſaid to the king, why have our brethren the men of Jeudeh ſtolen thee away, and brought the king and his houſehold over Jordan, and all
42 David's men with him? And all the men of Jeudeh anſwered the men of Iſral, becauſe the king *is* near of kin to us; and why is it that ye are angry for this matter? have we eaten at all at the king's *coſt?* or hath he given us any gift? And
43 the men of Iſral anſwered the men of Jeudeh, and ſaid, we have ten parts in the king, and we *have* alſo *more* in David than you: and why did ye deſpiſe us, that our word ſhould not be the firſt to bring back our king? But the words of the men of Jeudeh were

i "To diſtinguiſh between truth and falſehood." *Clark.*

k Dead in law, as guilty of treaſon againſt king David; for they had no right to the throne, or to oppoſe David.

l *i. e.* Share the crop, as ch. ix. 10. But this was fairly acquitting Jiba, and ſhews David's conviction of the truth of what Jiba told him, ch. xvi. 3. though he mercifully overlooked the ingratitude of Mephibeſhet; and indeed David was not exceeded, if equalled, by more than one perſon in holy writ, for a merciful and forgiving temper.

m "So Chriſt, Mat. xxv. 34, 35." *Clark.*

n David propoſes to recompenſe Barzilli in kind. *Editor.*

o Where, as upon other occaſions, ſolemn thankſgiving, ſacrifices, and offerings were made. The camp was fixed here during the conqueſt of Canon under Joſhua, and it retained it's honour afterwards. See Jud. ii. 1. 1 Sam xi. 15. Hoſ. xii. 11.

p Qu. Why is the name altered?

roughet

[q] rougher than the words of the men of [r] Iſral.

XX. AND there happened to be there a man of Beliol, whoſe name *was* Shebo, the ſon of Bichri, a Benjamite; and he blew a trumpet and ſaid, we *will* have no part in David, neither *will* we have any ſhare in the ſon of Jeſſi: every one 2 to their tents, O Iſral! And all the men of Iſral went away from David after Shebo the ſon of Bichri; but the men of Jeudeh adhered to their king, from Jordan even to Jeruſalem.

3 And David came to his houſe at Jeruſalem, and the king took the ten women, the concubines, whom he had left to keep the houſe, and put them in the ward-houſe, and fed them, but came not in unto them; and they were confined to the day of their death, living [s] widows.

4 And the king ſaid to [t] Omeſa, aſſemble me the men of Jeudeh in three days, and 5 be thou here preſent. And Omeſa went to aſſemble *the men of* Jeudeh; but he tarried longer than the ſet time which 6 had been appointed him. And David ſaid to Abiſhi, now will Shebo the ſon of Bichri, do us more harm then Abſalum; take thou thy maſter's ſervants and purſue after him, leſt he get him forti- 7 fied cities, and eſcape [u] us. And Joab's men went out after him, and the Cheretites, and the Peletites, and all the mighty men; and they went out of Jeruſalem to purſue after Shebo the ſon of Bichri. They *were* at the great ſtone, 8 which *is* by Geboun, when Omeſa went before them; and Joab was girded with his garments cloſe round him, and upon them was a ſword girded, hanging by his ſide in a ſheath; and it came out and fell down. And Joab ſaid to Omeſa, *art* 9 thou well, my brother; and Joab took Omeſa by the [w] beard with the right hand to kiſs him, and Omeſa was not 10 aware of the ſword which was in Joab's hand, and he ſmote him with it under the fifth *rib*, and ſhed out his bowels to the ground, and [x] ſtruck him not again, and he died. And Joab and Abiſhi his brother purſued after Shebo the ſon of Bichri. And one of Joab's young men 11 ſtood by him, and ſaid, he that favoureth Joab, and he that *is* for David, *let him go* after [y] Joab. And Omeſa wallowed in 12 blood in the midſt of the high way; and when the man ſaw that all the people ſtood ſtill, he removed Omeſa out of the high way into the field, and threw a cloth over him, when he ſaw that every one who came by him ſtood ſtill. When they had [z] mourned for him from 13 the high way, all the people went on after Joab to purſue after Shebo the ſon of Bichri.

[q] Heb *harder*.

[r] Pride raiſed the quarrel, as Jud. viii. 1, and xii. 1, in the ſame people. Whatever divided the ten tribes from the two, (the foundation of which ſeems to have been laid, Joſh. xviii. 5.) it produced at laſt an entire ſeparation of them into two kingdoms, and for many years kept them upon their guard againſt each other, fortifying their cities and diſciplining armies, which rendered them a much better match for their foreign enemies. The heart-burning and jealouſy of each againſt the other broke out on many occaſions, and on this quarrel, in an open rebellion againſt David, as being of Jeudeh.

[s] As being polluted, ch. xvi. 21. though not guilty of death, becauſe conſtrained.

[t] See ch. xix. 13.

[u] Heb *our eye*.

[w] "*Thevenot* ſays, that among the Turks it is a great affront to *take any one by the beard, unleſs it be to kiſs him*, in which caſe they often do it." *Obſervations on divers Paſſages of Scripture*, p. 260. where ſee more. *Editor*.

[x] Heb. *repeated it not to him*.

[y] This cruel piece of treachery is paſſed over, as the immediate ſervice of David required it, and the intereſt this great ſoldier had in the army, put it out of David's power to puniſh him for it; a ſoldier too often thinking all lawful, which what he calls *his honour* requires.

[z] So חגה is uſed. Jer. xlviii. 31.

14 And he went through all the tribes of Iſral to Abel and Bith-Mocheh and all Berim, and they [a] came with ſpeed after
15 him. And they came and beſieged him in Abeleh-Bith-Mocheh, and caſt up a bank againſt the city; and [b] they ſtood on the ramparts; and all the people that *were* with Joab battered the wall to throw it down.
16 And a wiſe woman called out of the city, hear ye, hear ye; ſay, I pray you, to Joab, come hither, and I will ſpeak with
17 thee. And he came near to her; and the woman ſaid, *art* thou Joab? and he ſaid I *am*; and ſhe ſaid, hear the word of thy handmaid; and he ſaid, I do
18 hear: and ſhe ſpake, ſaying, they uſed to ſpeak formerly, ſaying, let them make *enquiry* at Abel, and ſo [c] have
19 done. I *am of* the peaceable faithful ones in Iſral; thou art ſeeking to deſtroy a city, and a [d] mother in Iſral; why wilt thou ſwallow up the inheritance of
20 Jehovah. And Joab anſwered, and ſaid, far be it, far be it from me, that I ſhould
21 ſwallow up and deſtroy. The matter is not ſo; but a man from mount Ephrim, whoſe name is Shebo, the ſon of Bichri, hath lift up his hand againſt the king, *even* againſt David; deliver him only, and I will go from the city: and the woman ſaid, behold his head ſhall be thrown to thee over the wall. And the woman 22
went to all the people in her wiſdom; and they cut off the head of Shebo the ſon of Bichri, and threw *it* to Joab; and he blew the trumpet, and they diſperſed from the city, every one to their tents; and Joab returned to Jeruſalem to the [e] king.

And Joab *was* over all the army of Iſ- 23
ral, and Benieh the ſon of Jehuido *was* over the [f] guards and the Peltites: And 24
Aderam *was* over the [g] Levy, and Jehuſhaphet, the ſon of Ahilud *was* the
[h] recorder: And Shia *was* [i] ſcribe, and Ja- 25
duk and Abiather [k] *were* the prieſts: 26
And Oira alſo the Jarite was [l] miniſter to David.

AND there was a famine in the days XXI.
of David, three years, year after year; and David enquired of the [m] preſence of Jehovah; and Jehovah ſaid, *it is* for Saul and for *that* [n] bloody houſe, becauſe he ſlew the Gibonites. And the king called 2
the Gibonites, and ſpake to them: Now the Gibonites *were* not of the children of Iſral, but of the remnant of the Amorites, and the children of Iſral had ſworn to them; and Saul ſought to ſlay them,

[a] Heb. *were ſwift and came.*
[b] Heb. *it ſtood*, i. e. *the city*, or *people of the city.*
[c] *i. e.* Go no further, or appeal elſe where, as being ſatisfied with the authority and wiſdom of this city.
[d] A metropolis or chief city as this was, 1 Kings xiii. 20. 2 Kings xv. 29
[e] Whoſe neceſſities and Joab's ſervices, with the love of the ſoldiery to him, protected him from preſent puniſhment.
[f] See 2 Kings xi. 4. Ezek. iv. 2. and *Critica Hebræa* in כרי.
[g] Of men from the Canonites ſtill among them.
[h] Remembrancer, or Hiſtriographer.
[i] Overſeer of the copies of the ſacred Scripture. See Ezr. vii. 6.
[k] Chief prieſts.
[l] Or conſtant attendant.
[m] *i. e.* At the ark and cherubim where that preſence was, and anſwers were given.

[n] Providence viſited ſins upon private perſons under the church of Iſral; and ſacrifices were appointed, when their conſciences were awakened by the hand of God upon them, and if they confeſſed their ſins, and made reſtitution or ſatisfaction, they were pardoned. See Lev. v. and vi. &c. Here the ſin of Saul and his family, in ſhedding the innocent blood of the Gibonites, is viſited by Providence on the whole nation. The oracle hath ceaſed, but Providence hath not, and does ſtill puniſh a nation for ſhedding innocent blood, and more eſpecially thoſe who are particularly concerned in it. Providence may forbear for a time, but will certainly viſit for public enormities, which are connived at, or not ſufficiently puniſhed by thoſe whoſe buſineſs it is to vindicate the honour of God and his laws; and it muſt fall heavily on that government, who for wicked ends of policy or intereſt, wink at ſuch enormities in others.

in

in his zeal to the children of Iſral and
3 Jeudeh. And David ſaid to the Gibo-
nites, what ſhall I do for you, and with
what ſhall I make *you* an [o] atonement,
that ye may bleſs the inheritance of Jeho-
4 vah? And the Gibonites ſaid, it is not
ſilver and gold [p] between us and Saul
and his houſe; nor is any man to be put
to death for us in Iſral. And he ſaid,
5 what ye ſay, I will do for you. And
they ſaid to the king, the man that con-
ſumed us, and who deviſed againſt us
that we ſhould be deſtroyed from re-
6 maining in any of the coaſts of Iſral, let
ſeven men of his ſons be delivered to us,
that we may hang them up to Jehovah
in Giboeh of Saul, the choſen of Jeho-
vah. And the king ſaid, I will give *them.*
7 And the king ſpared Mephibeſhet, the
ſon of Jonathan, the ſon of Saul, be-
cauſe of the [q] oath by Jehovah that *was*
between them, between David and Jo-
8 nathan the ſon of Saul. But the king
took the two ſons of Rijpeh, the daugh-
ter of Aieh, whom ſhe bare to Saul,
Armoni and Mephibeſhet; and the five
ſons of [r] Michal, the daughter of Saul,
whom ſhe bare to Odrial, the ſon of Bar-
9 zilli, the Meholotite; and he gave them
into the hand of the Gibonites, and they
[s] hanged them in the hill before Jehovah;
and the ſeven of them fell together, and
were put to death in the days of harveſt,
in the firſt *days*, the beginning of barley-
harveſt.
10 And Rijpeh the daughter of Aieh took
ſackcloth, and ſpread it for her on the
rock, from the beginning of harveſt, till
the water was poured upon them from
the heavens; and ſhe ſuffered neither the
birds of the air to reſt upon them by
day, nor the beaſts of the field by night [t].
11 And it was told David what Rijpeh,
the daughter of Aieh, the concubine of
Saul, had done.
12 And David went and took the bones
of Saul and the bones of Jonathan his
ſon from the men of Jabeſh-gelod, who
ſtole them from the [u] court of the temple
of Shan, where the Philiſtines had hang-
ed them, when the Philiſtines ſlew Saul
13 on Gilbo. And he brought up from
thence the bones of Saul and the bones
of Jonathan his ſon, and they gathered
the bones of them that were hanged.
14 And they buried the bones of Saul and
of Jonathan his ſon, in the land of Benja-
min, at Jelo, in the ſepulchre of Kiſh
his father; and they did all that the king
commanded. And after this the Aleim
was intreated for the land.
15 And the Philiſtines had war again
with Iſral; and David went down and
his ſervants with him, and fought with
the Philiſtines: and David was wearied
16 out. And Iſhbu-benob, who *was* of the
ſons of Rapheh, the weight of whoſe
ſpear *was* three hundred *ſhekels* weight
in braſs, even he being newly [w] armed
17 thought to ſlay David. But Abiſhi the
ſon of Jeruieh aſſiſted him, and ſmote
the Philiſtine and killed him. Then Da-

[o] It was not in their power to forgive the blood Saul had ſhed; ſome atonement muſt be made to them; and nought but the blood of the guilty can atone in the ſight of God, for the blood of the innocent ſhed by them. The public ſafety requires the vengeance to deter others;—a moſt important and dreadful truth, which they who ſhed innocent blood, in the proſecution of any of their deſigns, or who pardon the guilty, or procure their pardon, would do well to conſider.

[p] Heb. *to me with Saul*, i. e. it is no money-matter between us, but blood; and the law is, *blood for blood.*

[q] See 1 Sam. xviii. 3. xx. 8.

[r] Merab. See 1 Sam. xviii. 19.

[s] Heb. *diſlocated*, or *broke their neck*, whether by a halter or bowſtring.

[t] They were expoſed when dead, as Jehoiakim, Jer. xxii. 18, 19, without funeral honours, or even a grave, till the *coming of rain* ſhewed that God was appeaſed.

[u] Or area before the temple. Comp. 1 Sam. xxxi. 10.

[w] Heb. *girdle.*

vid's

vid's men ſware to him, ſaying, thou ſhalt go no more out with us to war, that thou quench not[x] the lamp of Iſral.
18 And after this there was again a battle with the Philiſtines at Gub, when Sebchi an Huſhtite ſlew Saph, who *was* of
19 the[y] ſons of Rapheh. And there was again a battle at Gub with the Philiſtines, and Alhanan, the ſon of a Jorite of[z] Argim, a Bith-lehemite, ſlew [a] Golith a Gatite, the wood of whoſe ſpear
20 *was* like a weaver's beam. And there was another battle in Gath, where there was a man of ſtature, the fingers of whoſe hands were ſix, and the toes of whoſe feet were ſix, four and twenty in number; and he alſo was born to Rapheh.
21 And he[b] defied Iſral; and Jonathan, the ſon of Shemoi, the brother of David,
22 ſlew him. Theſe four were born to Rapheh in Gath, and they fell by the[c] hand of David, and by the hand of his ſervants.

XXII. AND David ſpake to Jehovah the words of this[d] ſong, in the day Jehovah delivered him out of the hand of all his enemies, and out of the hand of Saul.
2 And he ſaid, Jehovah *is* my[e] rock, and my fortreſs, and[f] my deliverance, my 3
Aleim, my rock in whom I can truſt; my ſhield, and the horn of my ſalvation; my defence, my refuge, my[g] confidence which ſaveth me from violence. I will 4
call upon Jehovah, *who is* worthy to be praiſed; and I ſhall be ſaved from mine enemies. When the waves of death[h] rage 5
againſt me, and the torrents of wickedneſs make me afraid; the bonds of the 6
grave compaſs me about, and the ſnares of death[i] prevent me; when I am in 7
diſtreſs, I will call upon Jehovah, and cry unto my Aleim; and he will hear my voice out of his temple, and my cry *ſhall enter* into his ears. And the earth ſhall 8
ſhake and quake from the foundations: the heavens ſhall tremble and ſhake, when he is[k] angry. A ſmoke ſhall go up out 9
of his noſtrils, and a[l] devouring fire from his mouth; and[m] coals ſhall burn before him. And he ſhall bow the heavens 10
and come down; and *there ſhall be* darkneſs under his feet[n]. And he ſhall ride 11
upon a cherub and fly, and be ſeen upon the wings of the[o] ſpirit. And he ſhall 12
put darkneſs round about him; a maſs of waters *with* thick clouds of the ſkies

[x] See ch. xiv. 7. Pſalm cxxxii. 17.
[y] 1 Chron. xx. 4.
[z] *The weavers.* There was a linen manufacture here, (See 1 Chron. iv. 21,) and ſo, no doubt, *weavers*, if this text had not told us ſo. There was a diſtrict of Bith-lehem, called *Jor*, and Alhanan was the ſon of *Jori* or a *Jorite*, belonging to Bith-lehem, and to that part of *Jor*, which was named from *the weavers*, as we ſhould ſay, of *Weaver-ſtreet* in Jor-Bith-lehem. Comp. 1 Chron. xx. 5.
[a] Another of the ſame name with him whom David ſlew.
[b] Comp. 1 Sam. xvii. 10.
[c] Iſhbu-henob was killed by David with the aſſiſtance of Abiſhi; but Golith the ſecond, and Saph, and the other giant, by David's ſervants alone; as the firſt Golith, to whom this ſecond was brother, was killed by David alone, forty years before perhaps, and of whom nothing is ſaid here.
[d] There are two copies of this ſublime ſong, one here, the other in the eighteenth Pſalm, which differ in many parts as to the expreſſion, though the ſenſe comes to the ſame.
[e] See Deut. xxxii. 4. Pſalm xviii. 2. and cxliv. 2.
[f] Heb *my deliverance to me*
[g] What one *looks to* with confidence.
[h] Or *are hot.*
[i] *i. e.* From eſcaping.
[k] Iſa. ii. 19—21. xiii. 13. xxiv. 18. Heb. xii. 17. 2 Pet. iii. 12, 13.
[l] Heb. that *devoureth.*
[m] Such as appear in lightning; balls of fire, ver. 13.
[n] As in ſtorms of thunder and lightning, and which are attended alſo with terrible whirl winds, as it follows.
[o] That moiety of the heavens, called by this name, Gen. i. 2, the firſt movement of the machine, and by which we live and breath; on this *cherub*, or inveſted with this power, Jehovah preſides over the earth; ſo the *Olympian Jupiter* rode upon a *flying eagle* with thunder and lightning in his hand.

for

13 *for* a [p] pavilion. From the brightneſs
before him ſhall balls of fire be kindled.
14 Jehovah ſhall thunder from the heavens,
and the Moſt High ſhall utter his voice;
15 and he ſhall ſend forth his arrows, and
ſcatter them; lightning, and confound
16 them. And the channels of the ſea ſhall
be ſeen, the [q] foundations of the world
bediſcovered, at the rebuke of Jehovah,
at the blaſt of the [r] breath of his noſtrils
17 He ſhall ſend from on high, he ſhall
take me; he ſhall draw me out of the
18 great waters; he ſhall deliver me from
my ſtrong enemies, from them that hate
me, when they are too ſtrong for me.
19 They will prevent me in the day of my
trouble; and Jehovah will be my ſup-
20 port. And he ſhall bring me forth into
a large room; he ſhall deliver me, be-
21 cauſe he hath a delight in me. Jeho-
vah ſhall recompenſe me according to
my righteouſneſs; according to the
cleanneſs of my hands ſhall he reward
22 me; becauſe I keep the ways of Jeho-
vah, and do not depart wickedly from
23 my Aleim. For [s] all his judgements *are*
before me; and his ſtatutes, I will not
24 depart from them. And I will be perfect
with him, and keep myſelf from iniquity.
25 Therefore will Jehovah reward me ac-
cording to my righteouſneſs; according
26 to my cleanneſs in his ſight. With the
merciful wilt thou ſhew thyſelf merci-
ful; with the upright man, thou wilt
ſhew thyſelf upright; with the pure 27
thou wilt ſhew thyſelf pure; and with
the froward wilt [t] thou ſhew thyſelf per-
verſe. But the meek people wilt thou 28
ſave, and thine eyes *are* againſt the lofty
[u] to humble *them*. For thou *art* my lamp, 29
O Jehovah, and Jehovah will lighten my
darkneſs. For through thee ſhall I break 30
the enemy; through my Aleim will I
[w] leap the wall. The Lord, his way *is* 31
perfect; the [x] word of Jehovah *is* pure;
he *is* a ſhield to all them that truſt in
him. For who *is* Lord beſide Jehovah? 32
and who *is* a rock ſave our Aleim? The 33
Lord ſtrengthened me with power; his
way is exceeding [y] perfect. [z] He maketh 34
[a] my feet like the hind's *feet*; and ſet-
teth me upon the high places. He in- 35
ſtructeth my hands in war; and a bow
of braſs is drawn down *by* [b] my arm.
And thou wilt give me the ſhield of thy 36
ſalvation; and thy condeſcenſion ſhall be
great towards me. Thou wilt make 37
room for my ſteps under me, and my
ankles ſhall not totter. I ſhall purſue 38
my enemies and deſtroy them; nor will
I return till I have conſumed them. I 39
will conſume them, and beat them down,
that they ſhall not riſe up; and they
ſhall fall under my feet. And thou 40

[p] They who have ſeen a water-ſpout, or that black-neſs of darkneſs, which often preceeds a ſtorm of thunder and lightning, and ſome times an earthquake, will conceive this ſublime deſcription of the terrors of the appearance of Jehovah in anger, at the deſtruction of his enemies on earth, which is a ſpecimen of his wrath at the laſt day. See Mat. xxiv. 30. Mark xiii. 24—26, & *al.*

[q] *i. e.* The mountains, *the ſtrong foundations of the* earth ſhall be overturned.

[r] In anger, the breath blows quick and ſtrong through the noſe.

[s] See Joh. iv. 34. Heb. x. 7.

[t] Lev. xxvi. 24. & ſeq.

[u] Or *that thou mayſt humble.*

[w] Or perhaps, "out-leap the bull," which no obſtacle hardly, ditch, hedge, river, or common fence can ſtop.

[x] Pſalm xii. 6. Prov. xxx. 5.

[y] Ver. 31.

[z] Heb. iii. 19.

[a] Heb. *his feet*, perhaps meaning *his anointed's*, or *his king's*, and we find *king* and *ſervant* frequently underſtood, and yet the verb is in the third perſon, as if it had been expreſſed. See Jud. xvi. 18. 2 Sam. i. 8.

[b] The arm pulls down the bow which ſtands upright againſt the foot; by which the whole ſtrength and weight of the body joins with the arm in *pulling down* the bow; and they had a method then of hardning braſs or copper, as we do iron now; and their bows when they ſtood upright, were as tall, as the out-ſtretched arm could reach to take hold of them.

ſhalt

ſhalt gird me with ſtrength for the battle; thou ſhalt bring them under me that riſe
41 up againſt me. And my enemies thou ſhalt [c] make to turn their back to me, *even* thoſe that hate me, and I will deſtroy
42 them. They ſhall look about, but *there ſhall be* none to ſave; to Jehovah, but
43 he will not anſwer them. And I will beat them ſmall as the duſt of the earth; as the mire of the ſtreet I will ſtamp
44 them [d] abroad. And thou ſhalt deliver me from the contentions of my people; thou ſhalt keep me *to be* head of the heathen: a people *that* I knew not
45 ſhall ſerve me. Strangers ſhall fall before me; [e] on the hearing of their ear
46 ſhall they be obedient to me. Strangers ſhall fade away, and ſhall be girded
47 about with their [f] diſtreſs. Jehovah live, and bleſſed *be* my rock; and let my Aleim, the rock of my ſalvation, be
48 exalted. It *is* the Lord that giveth me my revenge, and bringeth down the people under me, and delivereth me
49 from mine enemies. And thou wilt exalt me above them that riſe up againſt me; from violent men wilt thou deliver me.
Therefore [g] I will give thanks to thee, 50
O Jehovah, among the heathen, and will ſing of thy name: who [h] delighteth in 51
the ſalvation of his king, and ſheweth mercy to his [i] anointed, to David and his ſeed for ever.

NOW theſe *are* the laſt words of Da- XXIII.
vid. David the ſon of Jeſſi ſaid, and the man ſaid, who *was* raiſed on high, the
[k] anointed of the Aleim of Jacob, and the ſweet Pſalmiſt of Iſral, The ſpirit 2
of Jehovah ſpake by me; [l] and his word *was* upon my tongue. The Aleim of 3
Iſral ſaith, the rock of Iſral ſpeaketh by me; there *ſhall be* the [m] ruler over men, juſt, ruling *in* the fear of the Aleim;
And he ſhall ariſe as the morning light, 4
the [n] ſun *in* a morning without clouds, ſhining, raining down upon the produce of the ground. For *is* not my 5
houſe eſtabliſhed [o] before the Lord? for he hath given me an everlaſting purification, firm in all *reſpects*, and ſure; on *which is* [p] all my dependance; but no [q] imagination ſhall proſper. And wicked

[c] Heb. *give me the neck.*
[d] Heb. *I will ſpread them about.*
[e] *i. e.* On report of his power and greatneſs, being afraid to reſiſt, Deut. xxxiii. 29. Iſa. ii. 2.
[f] Heb. *incloſures.* See Job xii. 14. Ezek. xxvi. 16. *be clothed with trembling.*
[g] Rom. xv. 9.
[h] Heb. *maketh much of.*
[i] Ch. vii. 12. Acts viii. 34, and ii. 30.
[k] Luk. ix. 20.
[l] Then ſurely this laſt divine ode was a propheſy, not of private interpretation. See 2 Pet. i. 20, 21.
[m] Jer. xxx. 21.
[n] The ſun looks moſt beautiful in a clear morning, and diffuſes the utmoſt chearfulneſs and beauty on all nature; and in ſuch a country as Judea, where the ſummer heats ſcorch, and burn up every thing, ſo that ſcarce a blade of graſs appears upon the earth, the change after the former rains, is ſo ſudden and ſurpriſing, that we may ſay, in a natural ſenſe, *the ſun of righteouſneſs ariſeth with healing in his wings*; and this is given as a picture of his riſing in glory, and *reſtoring all things*. See Iſa. lxvi. 14. "Your heart ſhall rejoice, and your bones flouriſh like an herb." Iſai. iv. 2. Hoſ. xiv. 5. And the ſun *raining down* it's kindly and genial influence is well expreſſed by *Virgil*, Georgic 2. lin. 325.

Pater omnipotens fœcundis imbribus Æther
Conjugis in gremium lætæ deſcendit, & omnes
Magnus alit, magno commixtus corpore, fœtus.

And it is worth obſerving that this *Æther* or *Light* the God of the Heathen, is but the ſhadow of the God of the Sacred Poet. I need make no apology, for diſregarding the LXX. and Vulgate in the verſion of this beautiful Paſſage of Scripture.
[o] Ch. vii. 15, 16. "My mercy ſhall not depart from thee;—thy houſe and thy kingdom ſhall be eſtabliſhed for ever, thy throne נכון *ſhall be eſtabliſhed* for ever." Which David exults in here. And theſe are *the ſure mercies of David*, the everlaſting promiſes made to the Fathers, and fulfilled in the Meſſiah or anointed one.
[p] Or, *all that I look for*. "This that God hath promiſed concerning the everlaſting kingdom of the Meſſiah, and his ſpringing out of my houſe, is all the ground that I have to hope for ſalvation, either temporal or eternal." *Clark*.
[q] So 1 Sam. ii 3. "Imaginations ſhall not ſtand." and David ſays, the counſel and promiſe of God, as to the redemption, on reſtoring of all things, by the Meſſiah, ſhall certainly ſucceed, but no imagination, or fanſy

wicked men *are* like [r] refuſe thorns [s] all together, which cannot be taken
7 hold of by the hand; but he that would meddle with them muſt fill *it* with an [t] iron and the handle of a [u] fork; and they muſt be burnt with fire [w] to put a ſtop *to them.*

8 Theſe *are* the names of the mighty men whom David had when he [x] ſat a reſt; The [y] Tacmunite, a [z] chief captain, the ſame *was* Odinu of Ojin, becauſe of eight hundred ſlain at one
9 time. And after him *was* Alozer the ſon of Dudi an Ahohite, *one* of the [a] three mighty men with David, when they [b] defied the Philiſtines where they were gathered together to battle, and the
10 men of Iſral were gone away. He aroſe and ſmote the Philiſtines till his hand was weary, and his hand ſtuck to the ſword; and Jehovah wrought a great deliverance that day; and the people returned after him only to take
11 the ſpoil. And after him *was* Shameh the ſon of Aga an Erarite: and the Philiſtines were gathered together to Lehi, and there was there a piece of ground full of [c] lentiles, and the people were flying from the Philiſtines. And he ſet 12
himſelf in the midſt of the piece, and recovered it, and ſlew the Philiſtines; and Jehovah wrought a great deliverance. [d] And thirty of the chief 13
[e] officers went down and came to David in the harveſt, to the cave of Odulam, [f] and a body of the Philiſtines was pitched in the valley of Repaim. And David 14
was then in the [g] ſtrong-hold, and the ſtation of the Philiſtines *was* then at Bith-lehem. And David longed, and 15
ſaid, Oh that one would give me water to drink, out of the well of Bith-lehem which *is* in the gate! And three of the 16
mighty men broke through the camp of the Philiſtines and drew water out of the well of Bith-lehem, which *is* in the gate, and brought *it* to David; and he would not drink *it*, but [h] poured it out to Jehovah. And he ſaid, far 17
be it from me, O Jehovah, to do

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fanſy of men ſhall proſper, but come to nought. And this is the conſtant leſſon of the Scriptures, and a warning, againſt *our own fancies*, with whatever title we may dignify them. See Pſal. cxxviii. 2, יגיע־כי for a ſimilar conſtruction to חפץ כי.

[r] "That which beareth thorns and briars is *rejected*." Heb. vi. 8. Comp. Ezek. ii. 6.

[s] כלהם *all of them*, toti illi, *all together*, or *all over*, like thorns.

[t] An iron, *i. e.* to cut them down.

[u] Heb. an inſtrument that is *pitched down*, whether *ſpear* or any thing elſe that is ſo pitched, and which in ſuch uſes as that in the text we call a *pitch-fork* or *prong*, to throw away the briars with.

[w] Which fire will, but mere cutting down will not do. This propheſy of David's, though it points out the one perfect ruler of his own family, and predicts his glory, muſt be true of every one that rules in the fear of God, proportionably; as the latter part is of every thorn in the field of God, which the ſword of vengeance and fire await.

[x] 2 Sam. vii. 1. when his troubles were over. See another catalogue, 1 Chron. xi. 11. differing in many particulars from this and the ſame perſons going by ſeveral names, as many others do in Sacred Scripture.

[y] An Hacmunite, 1 Chron. xi. 11; *Acmun* being a family name, for ת is a ſervile.

[z] *Tertiarius*, or commander of a third part, poſſibly, of the army; and made ſo for attacking 800 of the enemy; 300 of whom he ſlew with his own ſpear. 1 Chron. xi. 11.

[a] David being one of the three himſelf.

[b] *i. e.* Challenged and attacked them.

[c] עדש was ſome grain, I ſuppoſe *peas*, and often ſowed with barley, in the ſame ground, about the ſame time; and *parched* as barley was, ſee ch. xvii. 20; and *parched peas* are much eaten in thoſe countries to this day. Comp. 1 Chron. xi. 13.

[d] Alozer mentioned ver. 9, was the other mighty man, with David at Paſdamim, which was in the diſtrict of Lehi, in this noble exploit. See 1 Chron. xi. 12, 13.

[e] שלש *Tertiarius*, was a term of honour among the ſoldiery of Iſral, as it was among the Romans; and there were two orders of *three*, a firſt and ſecond; I render it *officer*, or *captain*, or *commander* for want of more preciſe terms.

[f] Ch. v. 17, 18. and 1 Sam. xxii. 1.

[g] *i. e.* The cave of Odulam.

[h] As a drink-offering of blood, by which the *water of life* was to be purchaſed, and the fountain of which water ſprung from this place, even Bith-lehem.

this: *it is* the blood of the men, who went at the hazard of their lives; and he would not drink it. Theſe things
18 did three of the mighty men. And Abiſhi the brother of Joab the ſon of Jeruieh, he *was* a chief captain, and he exerted his ſpear againſt three hundred *whom* he ſlew, and had a name over a
19 three; he was honoured above a [i] three, and was their captain; but attained not
20 to the [i] three. And Benieu the ſon of Jeuido, the ſon of a man of activity, mighty in deeds, of Kabejal, he ſlew the two Arals of Moab; and he went down and ſlew a lion in the midſt of a
21 pit in a time of ſnow. And he ſlew an Egyptian, who was a monſter, and the Egyptian had a ſpear in his hand, and he went down to him with a ſtaff, and ſnatched the ſpear out of the Egyptian's hand and killed him with his own ſpear.
22 Theſe *things* did Benieu the ſon of Jeuido, and had a name among three
23 mighty men. He was honoured above the officers, but he attained not to the three. And David ſet him over his
24 [k] muſter-roll. Oſeal the brother of Joab *was* among the officers; Alhanan the
25 ſon of Dudu of Bithlehem, Shemeh the Haradite, Alika the Haradite, Halej the Peltite, Oira the ſon of 26
Okeſh the Tekoite, Abiozer the Onat- 27
tite, Mebeni the Huſhatite, Jalmun the 28
Ahohite, Meri the Nathepatite, Haleb 29
the ſon of Boneh a Nathepatite, Ati the ſon of Ribi of Giboeh of the children of Benjamin, Benieu a Perotite, Edi of 30
the brooks of Goaſh, Abi-Olbun the 31
Orabite, Ozmuth the Barhamite, Ali- 32
heba the Sholbunite, Beni-Iſhen, Jeunathan, Shemeh the Erarite, Ahiam 33
the ſon of Sharar the Ararite, Alipelet 34
the ſon of Ahaſhbi a Mocatite, Aliam the ſon of Ahitophel the Gilonite, Heiru the Carmelite, Porii the Arabite, 35
Igal the ſon of Nathan of Jubeth, Beni 36
the Gadite, Jelak the Amunite, Nehan 37
the Bartite, Armour-bearers to Joab the ſon of Jeruieh, Oira the Jetherite, 38
Gerab a Jetherite, Aurieh the Hetite: 39
thirty and ſeven in all.

XXIV. AND the anger of Jehovah was kindled [l] again againſt Iſral, and he ſtirred up David againſt them; ſaying, go
2 [m] number Iſral and Jeudeh. And the king ſaid to Joab, the captain of the army, which *was* with him, go about, now, through all the tribes of Iſral from Dan even to Bar-ſebo, and take account of the people, that I may know

[i] 1 Chron. xi. 21, diſtinguiſhed by the *firſt* and *ſecond* three.

[k] He was to ſummon and muſter the people, when they were to go to war, ſee Ch. xx. 4; and he ranked above all the officers next to the two threes, over all whom was Joab, the general.

[l] During the three years famine, ſee on ver. 13. and there muſt be ſome cauſe in the people for this anger. Ch. xxi. 1. By 1 Chron. xxi. 1. *an adverſary* ſtood up; comp. Num. xxii. 22. God is not angry for nothing; and mercifully ſo times his judgements and directs the manner of them, that his juſtice may appear, and the benefit be as extenſive as poſſible, in the *warning* they give.

[m] The only hint we have of the cauſe of this anger of God againſt Iſral, is in the occaſion taken to puniſh them. By Exod. xxx. 12, a ranſom was to be paid for their ſouls, that there might be no plague upon them; but if they were corrupted in their faith, or had not *cleanſed themſelves* for the expiatory ſacrifices that followed ſuch a *luſtrum*; or if, through unbelief, they neglected to pay the half-ſhekel, and to attend at the ſacrifices, their ſin would be open and viſible, and the puniſhment appear to be juſt, and the warning to others effectual. Idolatry, and all its diabolical rites, its various kinds of cruelty and luſts, were always creeping in upon them; there were more than an hundred and fifty thouſand of the remains of the ſeven nations among them, 2 Chr. ii. 17, who were, in the general, the forwardeſt in all ſuch apoſtaſies from the true faith; and the example of the bordering nations, and their neceſſary communication with them, would ſpread the infection among them. The rod was often inflicted in order to amendment; and very often they were puniſhed by thoſe very *heathens*, whoſe wickedneſs they imitated, that like the eaſtern chriſtian churches, they might read their crime in their puniſhment.

the

3 the number of the people [n]. And Joab ſaid to the king, now Jehovah thy Aleim add to the people an hundred times as many as there are of them, and *make* the eyes of my Lord the king ſee *it*, but [o] why doth my Lord the
4 king delight in this thing? But the king's word prevailed againſt Joab and againſt the captains of the army, and Joab went out and the captains of the army from the preſence of the king to take account of the people of Iſral.
5 And they paſſed over Jordan, and pitched in Oruor on the right of the city which *is* in the midſt of the valley
6 of Gad, and by Jozer. And they came to Gilod and to the land of Tahtim-Hadſhi, and came to Dan-Jon and round
7 about to Zidon. And they came to the ſtrong hold of Tyre, and all the cities of the Hivites and of the Canonites [p]; and they ended at the ſouth of Jeudeh
8 at Bar-ſebo. And they went through all the land, and came, at the end of nine months and twenty days, to Jeru-
9 ſalem. And Joab gave up the ſum of the number of the people to the king; and Iſral was eight hundred thouſand men of valour that drew the ſword, and the men of Jeudeh five hundred thouſand.

And David's heart [q] ſmote him after 10
that he had numbered the people; and David ſaid to Jehovah, I have ſinned [r] greatly in what I have done, and now, Jehovah, put away, I beſeech thee, the iniquity of thy ſervant, for I have done very fooliſhly. And David aroſe in the 11
[s] morning, and the word of Jehovah came to Gad the prophet, David's ſeer ſaying, Go and ſay to David, thus 12
ſaith Jehovah, I offer thee three *things*, chuſe thee one of them, that I may *do it* to thee [t]. And Gad came to David, 13
and told him, and ſaid to him, ſhall ſeven years of famine [u] come upon thee, in thy land? or wilt thou flee three months before thine enemies, while they perſue thee? or ſhall there be three days peſtilence in thy land? Now conſider and ſee what anſwer I ſhall return to him that ſent me? And David ſaid to 14
Gad, I am in a great ſtrait: let us fall now into the hand of Jehovah, for his mercies *are* great; and let me not fall into the hand of man. And Jehovah 15
ſent a peſtilence on Iſral from the morning to the time *of the evening ſacrifice*, and there died of the people from Dan to Bar-ſebo, [w] ſeventy thouſand perſons.

[n] Providence works by means, but we know not by what means it ſtirred up David in this caſe; and it might neither be curioſity, pride, nor a vain confidence in the ſtrength of his people, but more pious motives, ſuch as induced Hezekieh, 2 Chron xxx. to call the people to the paſſover; which however gave occaſion for the wrath of God to fall upon many of them, who becoming ſenſible of their ſin were pardoned on Hezekieh's prayer, as Jeruſalem was on David's.

[o] Had pride and vanity been at the bottom of this command, Joab was not likely to have been the man that would have objected much on thoſe ſcores; he ſeems to have feared the leſſening of the number rather than any thing elſe, and foreſaw that a curſe muſt follow.

[p] Who were tributaries or ſubject to a levy of men. 2 Chron. ii. 18.

[q] As when he had cut Saul's ſkirt.

[r] Speaking in the name of the people, or as taking their ſin upon him, (See 1 King xv. 5.) or, in pity and concern.

[s] Qu. If as going to the morning ſervice at the tabernacle to offer for the people?

[t] Not perſonally to David but to his people.

[u] 1 Chron. xxi. 12, *three years* famine; but this might immediately ſucceed the other famine for Saul and his bloody houſe, which laſted into the fourth year till the rain came. Ch. xxi. 10,—14.

[w] No one can think that David's *perſonal* ſin could bring a curſe upon ſo many *innocent* perſons, or that they were put to death without cauſe. Whatever was David's motive, he brought the whole nation, as well, as the *ſtrangers*, before the oracle of God, to teſtify to his face the ſincerity of their faith and repentance, and ſome dreadful ſtroke became neceſſary to raiſe a due ſenſe of religion in the minds of the reſt. Joab, by 1 Chron. xxi. 3, ſeems to have no other concern than that they ſhould be *ſervants* to David, but David had higher views.

16 And the [x] angel ſtretched forth his hand againſt Jeruſalem to deſtroy it, but Jehovah repented of the evil and ſaid to the angel that deſtroyed the people, it is enough; now ſtop thy hand. And the angel of Jehovah was by the threſhing
17 floor of Aruneh [y] the Jebuſite. And David ſpake to Jehovah, when he ſaw the angel that ſmote the people, and ſaid, behold I have ſinned, and I have done wrong; but theſe [z] ſheep what have they done? let thine hand I pray thee be on [a] me and on my father's houſe.
18 And Gad came that day to David, and ſaid to him go up, erect an altar to Jehovah in the threſhing floor of [b] Arnieh
19 the Jebuſite. And David went up, according to the word of Gad, as
20 Jehovah commanded. And Aruneh looked out and ſaw the king and his ſervants coming on towards him; and Aruneh went out and bowed himſelf to the king with his face to the ground.
21 And Aruneh ſaid, wherefore is my lord the king come to his ſervant? and David ſaid, to buy the threſhing floor of thee, to build an altar to Jehovah, that the plague may be ſtayed from the
22 people. And Aruneh ſaid to David, let my lord the king, take and offer up what *is* good in his ſight; behold the oxen for burnt ſacrifice, and the threſhing inſtruments, and the ox [c] ſtalls
23 for wood. All theſe did Aruneh [d] the king give to the king; and Aruneh ſaid to the king, Jehovah thy Aleim accept
24 thee. And the king ſaid to Aruneh, nay but I will buy *it* of thee for *their* value; for I will not offer burnt-offerings to Jehovah my Aleim at no expence. So David bought the [e] threſhing-floor and the oxen for fifty ſhekels of
25 ſilver. And David built an altar there to Jehovah, and offered up burnt-offerings and peace-offerings: and Jehovah [f] was entreated for the land, and the plague was ſtayed from Iſral.

[x] "Who appeared in human ſhape with a drawn ſword in his hand (1 Chr. xxi. 16.) to convince them more fully that this was no natural or common plague, but inflicted immediately by the hand of God." *Clark.*

[y] Called alſo *Arnieh*, ver. 18. *Aruneh*, ver. 20. and *Arnan*. 1 Chr. xxi. 18. &c.

[z] *Sheep* in compariſon with the people in remoter parts of the kingdom, at a diſtance from the courts of religion and juſtice, which were kept here in ſight of the ark of God. But can any one think there was a better man in Jeruſalem than David? or that they were *ſheep* in compariſon with him? Pſal. lxxviii. 34. Hab. iii. 4, 5.

[a] "He offered himſelf to lay down his life for his people; herein a type of Chriſt. Joh. x. 11." *Clark.*

[b] See Gen. xxii. 2.

[c] Or their yokes, mangers, cribs, &c.

[d] Qu. Why called *king*? "Was he deſcended from the ancient kings of Jebuſi, or Jeruſalem? If ſo his ſubmiſſion to king David, and exemplary obedience to Jehovah is the more remarkable." *Editor.*

[e] He bought the *place*, not the bare threſhing floor, for ſix hundred ſhekels of *gold*. 1 Chron. xxi. 25. And there were two purchaſes, at different times, as ſeems plain, by 1 Chron. xxi. 28; one now, before the plague was ſtaid, of the threſhing floor and oxen for the preſent occaſion, and the other, after he ſaw that God anſwered him here by fire.

[f] And the fire from heaven, or wrath of God, took vengeance on the ſacrifice. 1 Chr. xxi. 26.

The

The FIRST BOOK

OF THE

KINGS,

OTHERWISE CALLED

The THIRD Book of the KINGS.

David cherished by Abishag. CHAP. I. *Adonijeh usurpeth the kingdom.*

1 AND king David was old, being [a] advanced in years; and they covered him with cloaths, but he gat no
2 warmth. And his servants said to him, let them seek out for my lord the king a young virgin, and let her stand before the king, and be always about him, and lie in thy bosom, that my lord the king
3 may get warmth. And they sought for a fair young woman through all the coast of Isral, and found Abishag the Shunamite, and they brought her to the
4 king. And the young woman *was* very fair, and she became a constant attendant on the king, and ministered to him; but the king [b] knew her not.

5 Then Adonijeh the son of Hagith exalted himself, saying, I will be king; and he provided him chariots, and horses, and fifty men to run before him. [c]
6 And his father did not check him at any time, saying, why doest thou do so? And he also *was* a very handsome *man*, and [d] she bore him after Absalum.
7 And [e] he consulted with Joab the son of Jeruieh, and with Abiather the priest, and they helped [f] Adonijeh. But Jaduk
8 the priest, and Benieu the son of Jeuido, and Nathan the prophet, and Shemoi, and Roi, and David's mighty men were not with Adonijeh. And Adonijeh
9 killed sheep, and oxen, and fatlings at the stone of Zehelet, which *is* by the fountain of Rogel; and he invited all his brethren the king's sons, and all the
10 men of Jeudeh the king's servants. But Nathan the prophet, and Benieu, and the mighty men, and Solomon his brother he did not invite.

11 And Nathan the prophet spake to Bath-shebo, the mother of Solomon, saying, hast thou not heard that Adonijeh the son of Hagith doth reign, and
12 David our lord knoweth *it* not? And

[a] He was seventy at his death. 2 Sam. v. 4.

[b] And yet she was either wife or concubine; in either case Adonijeh was guilty of death by the law, in taking his father's wife; on which account, I suppose this peice of history is recorded.

[c] As Absalum had done 2 Sam. xv. 1; and both in opposition to Solomon.

[d] *i. e.* His mother. See 2 Sam. iii. 3, 4. 1 Chr. iii. 2.

[e] *His words were.*

[f] Heb. *helped after.*

now,

now, let me, I pray, adviſe thee; and
ſave thine own life, and the life of thy
13 ſon Solomon. Come, and go to king
David, and ſay to him, didſt not thou
my lord, O king, ſwear to thy hand-
maid, ſaying, that Solomon thy ſon
ſhall reign after me, and he ſhall ſit
upon my throne? Why then doth
14 Adonijeh reign? And behold, whilſt
thou art yet ſpeaking there with the
king, I will come in after thee, and
compleat thy words.
15 And Bath-ſhebo came to the king,
into the chamber; and the king was
[g] very old, and Abiſhag the Shunamite
16 waited on the king. And Bath-ſhebo
ſtooped, and bowed down herſelf to the
king; and the king ſaid, what wouldſt
17 thou? And ſhe ſaid to him, my lord
thou didſt ſwear by Jehovah thy Aleim
to thy hand-maid, aſſuredly Solomon
thy ſon ſhall reign after me, and he
18 ſhall ſit on my throne. And now, be-
hold, Adonijeh reigneth; and now, my
19 lord, O king, thou knoweſt *it* not. And
he hath killed oxen, and fatlings, and
ſheep in abundance, and hath invited
all the king's ſons, and Abiather the
prieſt, and Joab the captain of the
army; but Solomon thy ſervant he hath
20 not invited. And thou, my lord, O
king, the eyes of all Iſral *are* upon thee,
to tell them who ſhall ſit on the throne
21 of my lord the king after him. And
when my lord the king ſhall ſleep with
his fathers, I and my ſon Solomon ſhall
be offenders.

22 And behold, while ſhe was yet
ſpeaking with the king, Nathan the
prophet came in. And they told the 23
king, ſaying, behold Nathan the pro-
phet. And he came into the king's pre-
ſence; and he bowed down himſelf to
the king [h] with his face to the ground.
24 And Nathan ſaid, my lord, O king,
haſt thou ſaid Adonijeh ſhall reign after
25 me, and he ſhall ſit on my throne? For
he is gone down this day, and hath
killed oxen, and fatlings, and ſheep in
abundance, and hath invited all the
king's ſons, and the captains of the
army, and Abiather; and behold, they
are eating and drinking before him, and
26 they ſay, *long* live king Adonijeh. But
me thy ſervant, and Jaduk the prieſt,
and Benieu, the ſon of Jeuido, and
Solomon thy ſervant he hath not invited.
27 Is this thing of my lord the king, and thou
haſt not made *it* known to thy ſervants,
who ſhall ſit on the throne of my lord
the king after him? [i]
28 And king David anſwered and ſaid,
call Bath-ſhebo to me, and ſhe came
before the king, and ſtood before the
29 king. And the king ſware, and ſaid,
as Jehovah liveth who redeemed my
30 ſoul out of every trouble, Even as I
[k] ſware to thee by Jehovah the Aleim
of Iſral, ſaying, aſſuredly Solomon ſhall
reign after me, and he ſhall ſit upon my
throne, in my ſtead; ſo I will do
31 this day. And Bath-ſhebo ſtooped
with *her* face to the ground, and
bowed down herſelf to the king, and

[g] Such a life as David's, by keeping the faculties of body and mind on the ſtretch continually, wears out the ſtrength and heat of the body, and the vigour of the underſtanding much ſooner then a leſs active life.

[h] Heb. *upon his noſe to the ground.*

[i] If Nathan had not ſeconded Bath-ſhebo, the king might have thought it was only a woman's fright about her ſon. Nathan knew that God had appointed Solomon to ſucceed; and no doubt Joab knew what orders David had given Solomon about himſelf, or what David's intentions were; and Abiather might want to get the precedence again of Jaduk; and ſo both Joab and Abiather were deſirous to ſecure themſelves by ſetting up another of the king's ſons, who ſhould owe his crown to them.

[k] This oath to Bath-ſhebo is not mentioned elſe where; but ſee 2 Sam. vii. 12. xii. 24. and 1 Chr. xxii. 9, 10. that Solomon was to ſucceed.

ſaid, let my lord, the king David, [l] live for ever.

32 And king David ſaid, call Jaduk the prieſt to me, and Nathan the prophet, and Benieu the ſon of Jeuido; and they
33 came before the king. And the king ſaid to them, take with you your maſter's ſervants, and [m] ſet Solomon upon my own mule, and bring him down to
34 Gihun; and let Jaduk the prieſt, and Nathan the prophet [n] anoint him there king over Iſral; and blow ye the trumpet
35 and ſay, *long* live king Solomon. And go ye up after him, and let him come and ſit upon my throne; for he ſhall reign in my ſtead; and I appoint him to be
36 ruler over Iſral, and over Jeudeh. And Benieu the ſon of Jeuido anſwered the king and ſaid, Amen; ſo let Jehovah
37 the Aleim of my lord the king ſay: as Jehovah hath been with my lord the king, ſo may he be with Solomon, and [o] make his throne greater than the
38 throne of my lord king David. And Jaduk the prieſt went down, and Nathan the prophet, and Benieu the ſon of Jeuido, and the Cheretites, and Peletites, and they ſet Solomon upon king David's mule, and brought
39 him to Gihun. And Jaduk the prieſt took the horn of [p] oil from the tabernacle and anointed Solomon, and they blew the trumpet, and all the people
40 ſaid, *long* live king Solomon. And all the people went up after him, and the people played on pipes, and made great rejoycings, ſo that the earth was rent with their voices.

41 And Adonijeh heard *it*, and all the gueſts that *were* with him; and they had done eating: and Joab heard the ſound of the trumpet and ſaid, wherefore *is* this noiſe of the city *being* in an uproar?
42 While he was yet ſpeaking, behold Jonathan the ſon of Abiather the prieſt, came; and Adonijeh ſaid, come in, for thou *art* a [q] worthy man and wilt bring
43 good tidings. And Jonathan anſwered and ſaid, to Adonijeh, Alas, our lord king David hath made Solomon king:
44 and the king ſent with him Jaduk the prieſt, and Nathan the prophet, and Benieu the ſon of Jeuido, and the Cheretites, and the Peletites, and they
45 ſet him upon the king's mule; and Jaduk the prieſt, and Nathan the prophet have anointed him king in Gihun; and they came up from thence rejoycing; and the city was in an uproar;
46 that *is* the noiſe which ye heard: and moreover Solomon ſitteth in the royal
47 throne: and the king's ſervants alſo have been to bleſs our lord king David, ſaying, the Aleim make the name of Solomon better than thy name, and his throne greater than thy throne: and the king bowed himſelf upon the
48 bed: and thus alſo ſaid the king, bleſſed *be* Jehovah the Aleim of Iſral, who hath given *one* to ſit on my throne this day, and that my eyes ſhould ſee *it*.
49 And all the gueſts that *were* with Adonijeh trembled, and roſe up, and went every man his way.

50 And Adonijeh was afraid of Solomon, and aroſe, and went, and caught hold
51 on the horns of the altar. And it was told Solomon, ſaying, behold Adonijeh

[l] *Live* or proſper, *i. e.* be happy, *for ever*.
[m] Eſth. vi. 8.
[n] Prophet, prieſt and king were anointed with oil, as emblematical of the unction from Jehovah which was to be on the Meſſiah in thoſe ſeveral capacities; and here the *law* and *prophet* proclaim Solomon a figure of the Meſſiah. Pſalm. ii. 6.
[o] See Pſalm. lxxii.
[p] Exod. xxx. 23—33.
[q] Heb. *a man of virtue*. It is a general term, for any good quality.

feareth

feareth king Solomon, and lo, he hath caught hold on the [r] horns of the altar, ſaying, let king Solomon ſwear to me to day that he will not kill his ſervant
52 with the ſword. And Solomon ſaid, if he will he a good man, [s] there ſhall not a hair of his head fall to the ground; but if evil be found in him, then he
53 ſhall die. And king Solomon ſent, and they brought him down from the altar; and he came and bowed down himſelf to king Solomon; and Solomon ſaid to him, [t] go to thy houſe.

II. AND the days of David drew near to death; and he charged Solomon his
2 ſon, ſaying, I am going the way of all the earth, but be thou ſtrong, and be
3 a [u] man: and keep the charge of Jehovah, to walk in his ways, to keep his ſtatutes, and his commandments, and his judgements, and his teſtimonies, as it is written in the law of Moſes, that thou mayeſt [w] proſper in all thou doeſt, and whitherſoever thou turneſt
4 thyſelf; that Jehovah may confirm his word, which he ſpake, concerning me, ſaying, if thy children take heed to their way, to walk before me in truth, with all their heart, and with all their ſoul,—even ſaying, [x] there ſhall never be wanting to thee one to ſit on the throne of Iſral. And thou alſo 5
knoweſt what Joab the ſon of Jeruieh did to me, what he did to the two captains of the armies of Iſral, to Abner the ſon of Neri, and to Omeſa the ſon of Jether, that he ſlew them, and ſhed the blood of war in peace, and put the blood of war upon his girdle that *was* upon his loins, and into the ſhoes that
were upon his feet. Do therefore ac- 6
cording to thy wiſdom, and [y] let not his hoar head go down to the grave in peace. But ſhew kindneſs to the ſons 7
of Barzilli the Gilodite, and let them be of thoſe that [z] eat at thy table; becauſe they came to me when I fled from Abſalum thy brother. And behold *there* 8
is with thee, Shemoi the ſon of Gera, a Benjamite of Bahurim, who curſed me with a violent curſe, at the time I was going to Mehanim; but he came down to meet me at Jordan, and I ſware to him by Jehovah, ſaying, I will not put thee to death with the ſword [a]. And 9
now let him not [b] eſcape, for thou *art* a wiſe man, and knoweſt what to do with him; and bring down his hoar head with blood to the grave. So Da- 10

[r] It is plain that the altar was not a defence againſt high treaſon, nor ſuch repeated crimes as Joab's; but laying hold on the *horns of the altar*, or pleading mercy for Chriſt's ſake at the altar, was a ſanctuary under limitations by cuſtom, not by any written law.

[s] So thoſe who oppoſed Chriſt were pardoned on repentance.

[t] As in peace and ſafety. Joh. v. 14.

[u] See 1 Tim. iv. 12.

[w] "Religion is the trueſt reaſon of ſtate, piety the beſt policy." *Clark.*

[x] Heb. *there ſhall not be cut off from thee, a man from the throne.* See 2 Sam. vii. 12, 15.

[y] David ſpared Joab, becauſe ſuch were the circumſtances of the time that policy and prudence required it; ſo providence now winks at ſinners, but the ſon of David, when he comes to the throne, will puniſh all impenitent ſinners ſuch as Joab was, for then plain juſtice, and not over-ruling wiſdom will take place.

[z] Luk. xxii. 28,—30.

[a] But let thee eſcape, if thy own wickedneſs doth not catch thee. And ſo Chriſt ſpared the city of Jeruſalem and prayed for it, that it might not be deſtroyed for it's wickedneſs to him, but as the ſame wicked heart and principles drew down it's own deſtruction upon it. Thoſe that curſed their Meſſiah, at his death had their puniſhment ſuſpended, and died not ſo much *for* their ſin, as *in* their ſin or *by* it: the notion of a temporal Meſſiah which crucified Chriſt, occaſioned their rebellion againſt the Romans, and all thoſe unparalled horrors that attended their final deſtruction.

[b] Heb. *go off clear.* See Pſal. lxviii. 21. Both the juſtice and wiſdom of the ſon of David, as judge, are marked out here.

vid

vid [c] ſlept with his fathers, and was
11 buried in the city of David. And [d] the
days that David reigned over Iſral *were*
forty years; in Hebrun he reigned ſeven
years; and in Jeruſalem he reigned
thirty and three years.
12 And Solomon ſat on the throne of
David his father, and his kingdom was
[e] eſtabliſhed greatly.
13 And Adonijeh the ſon of Hagith
came to Bath-ſhebo, the mother of Solo-
mon, and ſhe ſaid, is thy coming peace-
14 able? And he ſaid, peaceable. And he
ſaid, let me ſpeak with thee. And ſhe
15 ſaid, ſpeak. And he ſaid, thou knoweſt
that the kingdom was mine, and all
Iſral ſet their faces on me, that I ſhould
reign; but the kingdom was turned
about, and became my brother's; becauſe
16 it was his from [f] Jehovah. And now,
I aſk one requeſt of thee, turn not
away my face. And ſhe ſaid to him,
17 ſpeak. And he ſaid, ſpeak, I pray, to
Solomon the king, for he will not turn
away thy face, that he would give me
18 [g] Abiſhag the Shunamite to wife. And
Bath-ſhebo ſaid, well, I will ſpeak for
thee to the king.
19 And Bath-ſhebo went to king Solo-
mon to ſpeak to him for Adonijeh, and
the king roſe up to meet her, and bow-
ed himſelf down to her, and ſat down
on his [h] throne; and a throne was ſet
for the king's mother, and ſhe ſat on his
right hand. And ſhe ſaid, I have one 20
ſmall requeſt to aſk of thee, turn not
away my face. And the king ſaid to
her aſk it, my mother; for I will not
turn away thy face. And ſhe ſaid, let 21
Abiſhag the Shunamite be given to
Adonijeh thy brother to wife. And 22
king Solomon anſwered and ſaid to his
mother, and why doſt thou aſk Abiſhag
the Shunamite for Adonijeh? aſk for
him the kingdom alſo; for he *is* my
elder brother; even for him, and for
Abiather the prieſt, and for Joab the
ſon of Jeruieh. And king Solomon 23
ſware by Jehovah, ſaying, ſo let the
Aleim do to me, and more, if Adonijeh
have not ſpoken this thing againſt his
own life. And now, *as* Jehovah liveth, 24
who hath eſtabliſhed me, and ſet me on
the throne of David my father, and
who hath made me an houſe, as he pro-
miſed, Adonijeh ſhall be put to death
this day. [i] And king Solomon ſent by 25
the hand of Benieu the ſon of Jeuido,
and he fell upon him, and he died.
And to Abiather the prieſt the king 26
ſaid, go to Onatat to thy fields; for
thou [k] deſerveſt death; but I will not put

[c] A. M. 2969. *Clark* ſays, A. M. 2990. But Abram was born A. M. 2008, and the promiſe was made him at Aur of the Chaldees in his 55th year, ſo that 2008 + 55 + 430 + 476 = 2969. N. B. from the Exodus to the 4th year of Solomon, was 480 years, Ch. vi. 1.

[d] 1 Chron. xxix. 27.

[e] Comp. ver. 46.

[f] 1 Chron. xxii. 10.

[g] See Lev. xx. 11.

[h] Eſth. v. 1. In order to do buſineſs, hear cauſes, petitions, &c. and Bath-ſhebo came at this time and to this place of Audience.

[i] Adonijeh was guilty of death by the law: but what had Abiather and Joab done in this affair? why likely nothing; at leaſt nothing freſh is charged upon them; but Solomon had not ſworn to them as he had to Adonijeh; he only forbore them, and might puniſh them for their treaſon againſt himſelf when he pleaſed. They very well knew that Jehovah had appointed Solomon the ſucceſſor, and ſo ſtood guilty of high treaſon. That Joab thought himſelf juſtly in danger, appears by his not pleading any thing when at the altar, and we may naturally ſuppoſe that Solomon had juſt reaſon, after what had happened, to keep a watchful eye on theſe great and eminent men, who had profeſſed themſelves his enemies; the high prieſt and the military power oppoſing Solomon, as they did Chriſt.

[k] Not for the requeſt about Abiſhag, but for conſpiring to ſet Solomon aſide; at leaſt this was a ſufficient reaſon for ſending him from the court, and preventing all further caballing between Joab and him, to reinſtate themſelves.

thee to death this day, becauſe thou bareſt the ark of the Lord Jehovah before David my father, and becauſe thou waſt afflicted in all wherein my
27 father was afflicted. Thus Solomon thruſt out Abiather from being prieſt to Jehovah, to fulfil, the word of Jehovah which he [l] ſpake againſt the houſe of Oli at Shileh.
28 And when the report came to Joab; for Joab had turned aſide after Adonijeh, though he did not turn aſide after Abſalum; Joab fled to the tent of Jehovah, and caught hold on the horns of the
29 altar. And it was told king Solomon that Joab was fled to the tent of Jehovah; and behold, he is by the altar; and Solomon ſent Benieu the ſon of Jeuido,
30 ſaying, go, fall on him. And Benieu came to the tent of Jehovah, and ſaid to him thus ſaith the king, come forth; And he ſaid, nay, but I will die here. And Benieu brought the king word, ſaying, thus ſaid Joab, and thus he anſwered me.
31 And the king ſaid to him, do as he hath ſaid, and fall upon him, and [m] bury him; and take away the innocent blood, which Joab ſhed, from me and from my
32 father's houſe: and Jehovah ſhall turn his blood upon his own head, becauſe he fell upon two men, [n] righteous, and better than himſelf, and ſlew them with the ſword, and my father David knew not *of it*, namely Abner the ſon of Ner, captain of the army of Iſral, and Omeſa the ſon of Jether, captain of the army of Jeudeh: and their blood ſhall [nn] return upon the head of Joab, and upon the head of his ſeed for ever; but to David and to his ſeed, and to his houſe and to his throne ſhall be peace for ever from Jehovah. So Benieu the ſon of Jeuido went up and fell upon him and ſlew him; and buried *him* in his own houſe in the wilderneſs.

And the king ſet Benieu the ſon of Jeuido in his ſtead over the army; and [o] Jaduk the prieſt did the king appoint in the place of Abiather.

And the king ſent and called for [p] Shemoi, and ſaid to him, build thee an houſe in Jeruſalem, and dwell there, and depart not from thence any whither. For on the day that thou goeſt forth, and paſſeſt the brook Kedrun, know for certain that thou ſhalt ſurely die; thy blood ſhall be upon thy own head. [q] And Shemoi ſaid to the king, the word *is* [r] good; as my lord the king hath ſaid, ſo will thy ſervant do: and Shemoi dwelt in Jeruſalem many days. But at the end of three years two of Shemoi's ſervants ran away to Achiſh, the ſon of Mocheh king of Gath, and ſome told Shemoi, ſaying, behold, thy ſervants *are* at Gath. And Shemoi aroſe and ſaddled his aſs, and went to Gath to Achiſh to ſeek his ſervants; and She-

33 34 35 36 37 38 39 40

[l] Above 80 years before, 1 Sam. ii. 31, 35. And Jaduk, in whom the prieſthood continued, as the kingdom did in David, is made a figure of the perpetual prieſt, as David of the perpetual king.

[m] As one who might have obtained pardon from God by his repentance, and was not an outcaſt or criminal to whom burial was denied; but yet the *blood* he had ſhed demanded vengeance and laid as a debt on the king and his family, which nothing but the blood of the criminal could diſcharge. Kings would do well to conſider this, when for political ends, or meerly to humour any about them, they pardon *blood*, for they may ſee here, that God will require it of them and of their children. See Num. xxxv. 33.

[n] *Righteous* as to him or what he ſlew them for, or as to any authority he had to do it; and *better* men in themſelves.

[nn] Comp. 2 Sam. iii. 29.

[o] 1 Chron. vi. 53.

[p] See 2 Sam. xvi. 5.

[q] And not on his ſlayer's.

[r] Merciful and juſt, for David had only promiſed, *not to put him to death*. And ſubjects may ſee that not only treaſonable and rebellious doings but that abuſing and calumniating their governors will by providence be turned upon their own heads, and that theſe latter alſo are great ſins in the ſight of God.

moi went and brought his ſervants from
41 Gath. And it was told Solomon that
Shemoi had gone from Jeruſalem to
42 Gath, and was returned. And the king
ſent and called for Shemoi, and ſaid to
him, did I not ſwear thee by Jehovah,
and teſtify to thee, ſaying, on the day that
goeſt out and goeſt away any whither,
know for a certainty that thou ſhalt ſure-
ly die? and thou ſaidſt to me, the word
43 *is* good, I hear. Why then haſt thou
not kept the oath of Jehovah, and the
commandment which I charged thee
44 with? And the king ſaid to Shemoi,
thou knoweſt all the wickedneſs which
thy heart is privy to, which thou didſt
to David my father; and Jehovah hath
turned thy wickedneſs on thy own head.
45 And king Solomon *ſhall be* bleſſed and
the throne of David *ſhall be* eſtabliſhed
46 before Jehovah for ever. And the king
commanded Benieu the ſon of Jeuido,
and he went out[s] and fell upon him; and
he died[t]. And the kingdom was
eſtabliſhed in the hand of Solomon.

III. AND Solomon contracted affinity
with Pharoeh king of Egypt, and took
the daughter of Pharoeh, and brought
her into the city of David, till he had
finiſhed building his own houſe, and the
houſe of Jehovah, and the wall of Jeru-
2 ſalem round about. But the people ſa-
crificed on the high places, for there
was no[u] houſe built to the[w] name of
3 Jehovah in thoſe days. And Solomon
loved Jehovah, to walk in the ſtatutes of
David his father; but he ſacrificed and
burnt incenſe on the high places. And 4
the king went to Giboun to ſacrifice
there, for that *was* the[x] great high place;
a thouſand burnt ſacrifices did Solomon
offer upon that altar.

At Giboun Jehovah appeared to Solo- 5
mon in a dream by night, and the Aleim
ſaid, aſk what I ſhall give thee And 6
Solomon ſaid, thou haſt ſhewn great
kindneſs to thy ſervant David my father,
according as he walked before thee in
truth, and in righteouſneſs, and in up-
rightneſs of heart towards thee; and thou
haſt kept for him[y] this great mer-
cy, and haſt given him a ſon to ſit on
his throne, as at this day. And now, 7
Jehovah Aleim, thou haſt made thy
ſervant king inſtead of David my father;
and I *am* a little child; I underſtand
not[z] going out and coming in. And thy 8
ſervant *is* in the midſt of thy people,
whom thou haſt choſen, a great people
that cannot be numbered nor counted
for multitude[a]. Give, therefore, to 9
thy ſervant an underſtanding heart to
judge thy people, to diſcern between
good and bad: for who is able to judge
this thy ſo great a people? And the thing 10
pleaſed the lord, that Solomon had aſked
this thing. And the Aleim ſaid to him, 11
becauſe thou haſt aſked this thing, and
haſt not aſked for thyſelf[b] a long life,
nor haſt aſked for thyſelf riches, nor haſt
aſked the life of thine enemies, but haſt
aſked for thyſelf underſtanding to hear
judgement; behold, I will do according 12
to thy word; behold, I give thee a

[s] *i. e.* from Solomon's preſence, to which Shemoi was not admitted, but ſpoken to by an officer that went to and fro.

[t] Such ſins as murder, blaſpheming and curſing the king, being heavy weights on a kingdom, till they are puniſhed.

[u] Deut. xii. 5.

[w] Chriſt is that *name*, power or ruling one, of whoſe body the temple was a type.

[x] See 1 Chron. xxi. 29.

[y] The earneſt of which God now gave in placing a ſon of David on the throne. Act. ii. 30. Luke i. 32. Iſai. ix. 7. Solomon could never ſpeak of his own ſitting upon the throne as the *ſure mercy* promiſed to David, nor think it of any benefit to his father's aſhes.

[z] Policy and counſel. See Num. xxvii. 17.

[a] A figure therefore, or earneſt of that multitude as the land on the ſea ſhore or ſtars of heaven for number, promiſed to the father of the faithful, Gen. xv. 5.

[b] Heb. *many days*.

wiſe and underſtanding heart, ſo that like thee [c] there hath not been before thee, nor after thee ſhall ariſe *any* like
13 unto thee. And alſo what thou haſt not aſked I give to thee, both riches and honour; ſo that there ſhall be none like thee among the kings all thy days.
14 And if thou walkeſt in my ways, to keep my ſtatutes, and my commandments, as David thy father walked,
15 then I will lengthen thy days [d]. And Solomon awoke, and behold, *it was* a dream; and he came to Jeruſalem, and ſtood before the ark of the purification of Jehovah, and offered burnt-offerings, and made peace-offerings, and made a feaſt for all his ſervants [e].
16 Then came there two women *that were* harlots to the king, and ſtood be-
17 fore him. And one woman ſaid, Oh my lord, I and this woman dwell in the ſame houſe, and I bare a child with her
18 in the houſe; and the third day after I bare him, that woman alſo had a child: and we *were* together; *there was* no ſtranger with us in the houſe, only
19 we two in the houſe: and this woman's ſon died in the night, whom ſhe over-
20 laid: and ſhe aroſe in the middle of the night, and took my ſon from my ſide, when thy hand-maid was aſleep, and laid him in her boſom, and her
21 dead ſon ſhe laid in my boſom. And when I aroſe in the morning to give my child ſuck, behold he was dead; but when I had conſidered him in the morning, behold it was not my ſon, whom
22 I did bear. And the other woman ſaid, nay, but *it is* my ſon that *is* living, and thy ſon that *is* dead. And this ſaid, no, but *it is* thy ſon that *is* dead, and my ſon that *is* alive. Thus they parlied before the king. And the king ſaid, this 23
ſaith, this *is* my ſon that *is* living, and thy ſon that *is* dead; and that ſaith, nay, but *it is* thy ſon that *is* dead, and my ſon that *is* living. And the king 24
ſaid, bring me a ſword, and they brought a ſword before the king. And 25
the king ſaid, divide the living child in two, and give half to the one, and half to the other. And the woman, whoſe 26
the living child *was*, ſpake to the king, for her bowels did yearn on her ſon, and ſhe ſaid, Oh my lord, give her the living child, and do not kill it. But the other ſaid, let it be neither mine nor thine; cut *it* aſunder. And the king 27
anſwered and ſaid, give her the living child, and do not kill it; ſhe *is* the [f] mother of it. And all Iſral heard of the 28
judgement which the king had given; and they feared the king, when they ſaw that the wiſdom of the Aleim *was* in him, to [g] execute judgement.

AND king Solomon was king over IV.
all Iſral. And theſe *were* his chief offi- 2
cers which he had, Ozerieu the ſon of Jaduk the prieſt; Aliherep and Ahieh 3
the ſons of Shiſha, ſcribes; Jehuſhaphat the ſon of Ahilud, hiſtriographer. And 4
Benieu the ſon of Jeuido *was* over the army; and Jaduk and Abiather *were* the prieſts. And Ozerieu the ſon of Nathan 5
was over the officers; and Zabud the ſon of Nathan, a prieſt, *was* the king's friend. And Ahiſher *was* over the 6
houſe; and Adoniram the ſon of Obda *was* over the Levy.

And Solomon had twelve officers over 7

[c] "A type of Chriſt, Col. ii. 3." *Clark.*

[d] Here Solomon failed, and became not a figure of the ſon of David for *length of days*, though he was of his wiſdom, peace and glory.

[e] As David did when he brought up the ark, and as was uſual when they offered the peace-or reconciliation-offerings to God.

[f] Iſa. xlix. 15. See *Hutchinſon*'s Eſſay towards a natural hiſtory of the Bible, pag. 121.

[g] See Pſal. xcvi. 13. Act. xvii. 31. Iſa. xi. 1—9.

all

all Isral, and they provided for the king and his household; [h] each man his month
8 in a year made provision. And these *are* their names, Ben-hur was over mount
9 Ephrim: Ben-Daker over Mekej and over Sholbim, and Bith-semes and Oilun-
10 Bith-hanan: Ben-Hesed *was* over Arabut; to him *belonged* Shecheh and all the land
11 of Heper; Ben-Abinadab, *over* all the district of Dar; Thapet the daughter of
12 Solomon was wife to him: Bona the son of Ahilud *over* Tonac and Megidu, and all Bith-shan, which *is* by Jartenah below Jezroal, from Bith-shan to Abel-Mehu-
13 leh, to beyond Ikmom: Ben-Geber *over* Ramut-gelod; to him *belonged* Hut of Jair the son of Menaseh, which *are* in Gelod; he had the region of Argab which is in Bashan, sixty great cities with walls
14 and brasen bars: Ahinadab the son of
15 Odua *was* at Mehanim: Ahimaj *was* over Nepthali; he also took Besemet the
16 daughter of Solomon to wife: Bona the son of Hushi *was* over Asher and over
17 Olut: Jehusaphat the son of Peruh
18 over Issacher: Shemoi the son of Ala
19 over Benjamin: Geber the son of Ari, *was* over the country of Gelod, *in* the land of Sihun king of the Amorites, and of Og king of Bashan; and the only officer that *was* in the country.

20 Jeudeh and Isral *were* many, as the sand which *is* by the sea for multitude, eating, and drinking, and making
21 merry [i]. And Solomon was [k] ruler over all the kingdoms from the river to the land of the Philistines, and to the border of Egypt; they brought presents and served Solomon all the days of his life.

22 And Solomon's provision for one day were thirty [l] cor of fine flower, and
23 sixty cor of meal; ten fat oxen, and twenty oxen from the pasture, and an hundred sheep; beside harts and roe-bucks and antelopes, and what were
24 corn-fed in stalls. For he had dominion over all on this side the river, from Tapsah even to Gazah, over all the kings on this side the river; and he had peace on all sides round about him.
25 And Jeudeh and Isral dwelt in [m] security, every man under his vine, and under his fig-tree, from Dan even to Bar-sheba, all the days of Solomon.

26 And Solomon had [n] forty thousand stalls for the horses of his chariots and
27 *of* his twelve thousand horsemen. And those officers provided for king Solomon, and for all that came to king Solomon's table, every man his month; they
28 wanted nothing: and Barley, and straw for the horses, and for the working cattle, they brought to the place where they were, every one according to his charge.

29 And the Aleim gave Solomon wisdom, and understanding, exceeding much, and largeness of heart, as the
30 sand which *is* on the sea shore. And the wisdom of Solomon exceeded the wisdom of all the children of the [o] east,
31 and all the wisdom of [p] Egypt. And he was wiser then all men, than [q] Aitan the Azrahite, and [qq] Eiman, and Calcal, and

[h] Heb. *a month in the year it was upon each one to make provision.*

[i] "A type of Christ's kingdom, Rom. xiv. 17." *Clark.*

[k] Not king, but they were tributaries to him, though governed by their own princes. And here was the accomplishment of what was promised, Gen. xv. 18. Deut. xi. 24; and a figure of what is predicted, Psal. lxxii. 8—10.

[l] *Clark* says a cor was somewhat above a quarter or eight bushels; but I rather think it was about a bushel or eight gallons, if an Aipheh or Epha was so. See Ezek. xlv. 14.

[m] See Jer. xxiii. 6. Isa. lx. 18. Mich. iv. 4. Zech. iii. 1. Joh. i. 48.

[n] 2 Chron. ix. 25. "Solomon had four thousand stalls of horses; and chariots, and twelve thousand horsemen." 1 Kings x. 26. "a thousand and four hundred רכב chariots, and twelve thousand horsemen."

[o] See Mat. ii. 1.

[p] See Isai. xix. 11. 12. Act. vii. 22.

[q] 1 Chron. ii. 6. Psal. lxxxix. title.

[qq] Psal. lxxxviii. title.

Dardo,

Dardo, the ſons of Mehul; and his name was among all nations round
32 about. And he ſpake three thouſand proverbs; and his ſongs were a thouſand
33 and five. And he ſpake of trees from the Cedar which *is* in Lebanun, even to the Hyſſop which ſpringeth up [r] by the wall: and he ſpake alſo of beaſts, and of birds, and of creeping things,
34 and of fiſhes. And there came of all people to hear the wiſdom of Solomon, from all the kings of the earth who heard of his wiſdom [s].

V. AND Hiram king of Tyre ſent his ſervants to Solomon; for he had heard that they had anointed him king in the room of his father; for Hiram had
2 been a friend to David always. And
3 Solomon ſent to Hiram, ſaying, Thou knoweſt that David my father could not build a houſe for the name of Jehovah his Aleim, for the wars that were about him on every ſide, till Jehovah put them under the ſoles of his feet.
4 And now Jehovah my Aleim hath given me reſt round about; *there is* no adver-
5 ſary, nor enemy that oppoſeth. And behold, I propoſe to build an houſe for the name of Jehovah my Aleim, as Jehovah ſpake to David my father, ſaying, thy ſon whom I will ſet on thy throne in thy room, he ſhall build a
6 houſe for my name [t]. And now command them to cut me down cedars from Lebanun; and my ſervants ſhall be with thy ſervants; and I will give to thy ſervants the wages, according to all that thou ſhalt ſay; for thou knoweſt that *there is* none among us that underſtandeth the cutting of trees like the [u] Sidonians.

And when Hiram heard the words 7
of Solomon, he rejoyced greatly, and ſaid, bleſſed *be* Jehovah this day, who hath given to David a wiſe ſon, to *be* over this great people. And Hiram 8
ſent to Solomon, ſaying, I conſent to all which thou haſt ſent to me about; I will do all thou deſireſt for [w] cedar-trees and fir-trees. My ſervants ſhall 9
bring them down from Lebanun to the ſea, and I will convey them by ſea, by [x] rates, to the place which thou ſhalt appoint to me; and I will diſcharge them there; and thou ſhalt take *them*; and thou ſhalt ſatisfy me in giving [y] food for my houſehold. And Hiram gave to 10
Solomon cedar-trees and fir-trees, whatever he deſired. And Solomon gave 11
Hiram [z] twenty thouſand cor of wheat *for* the ſupport of his houſe, and twenty cor of pure oil; thus gave Solomon to Hiram year by year. And Jehovah 12
gave Solomon wiſdom, as he promiſed him: and there was peace between Hiram and Solomon; and they two cut a purification together.

And king Solomon raiſed a levy out 13
of all Iſral, and the levy was thirty thouſand men. And he ſent them to 14
Lebanun, ten thouſand a month by turns; a month they were at Lebanun, two months at home; and Adoniram *was* over the levy. And Solomon had 15
[a] ſeventy thouſand that bare burthens, and eighty thouſand hewers, in the mountain; beſides the overſeers of 16
Solomon's officers, that *were* over the

[r] Not *out of*, but *by* or *againſt* the wall; Heb בקיר.
[s] After this epitome of Solomon's hiſtory, as in David's, the ſacred writer returns and enlarges on ſome particulars.
[t] *i. e.* to dwell in; Chriſt is that *name*, and the temple is his body. The divinity in him raiſed his dead body, and built up the church his myſtical body.

[u] Ezra iii. 7.
[w] Ch. vi. 15, 34. 2 Chron. iii. 5.
[x] Proper quantities and ſorts of timber. 2 Chron. ii. 16.
[y] See Act. xii. 20.
[z] Beſides what he gave the workmen. 2 Chron. ii. 10.
[a] Who were ſtrangers. 2 Chron. ii. 16, 17.

work,

work, three thouſand and three hundred [b], who preſided over the people
17 that did the work. And the king commanded, and they brought great ſtones, [c] extraordinary ſtones, for the foundation of the houſe, ſtones that were [d] ready
18 cut. For Solomon's builders, and Hiram's builders, and the Giblites, [e] cut and prepared the timber and the ſtones to build the houſe.

VI. AND in the four hundred and eightieth year of the coming of the children of Iſral out of the land of Egypt, in the fourth year, in the month Zu, which *is* the ſecond month, of Solomon's reigning over Iſral, he [f] built the
2 houſe of Jehovah. And the houſe which Solomon built for Jehovah, ſixty cubits *was* it's length, and twenty it's breadth, and thirty cubits it's height [g].
3 And the porch before the temple of the houſe, twenty cubits *was* it's length, upon the front of the breadth of the houſe [h], ten cubits it's breadth before
4 the houſe. And he made [i] windows to the houſe that ſhut to [k].
5 And he built [l] chambers againſt the wall of the houſe, round the walls of the houſe, round the temple, and the oracle; and he made [m] rooms round about.
6 The lower chamber *was* five cubits broad, and the middle one ſix cubits broad, and the third ſeven cubits broad, for he made rebatements [n] to the houſe round about on the outſide, that they might not take hold of the walls of the houſe. And the houſe, in it's building, 7
was built of ſtone, made ready when it was brought; and no hammers or ax, *or* any tool of iron was heard in the houſe, while it was building [o]. The 8
door of the middle room *was* at the right [p] corner of the houſe; and they went up by ſtairs to the middle one, and from the middle one to the third. So he built 9
the houſe, and finiſhed it; and he lined the houſe, the vault-beams and the [q] pillars, with cedars. And he built 10
chambers againſt all the houſe, five cubits their heighth; and they took hold of the houſe by beams of cedar.

And the word of Jehovah came to 11
Solomon, ſaying, *As for* this houſe 12
which thou art building, if thou wilt walk in my ſtatutes, and execute my judgements, and wilt keep all my commandments to walk in them; then will I perform my word with thee, which
I ſpake to David thy father. And I 13
will dwell among the children of Iſral, and will not forſake my people Iſral. And Solomon built the houſe and

[b] And thoſe 3300 had their officers over them, in number 300. Comp. Ch. ix 23. and 2 Chron. ii. 2.

[c] For ſize.

[d] Heb. *of the cutter.*

[e] Ch. vi 7. No tool was uſed in the houſe, it being typically the houſe made without hands, Joh. ii. 21, and built up of Jew and Gentile; Heb. ix. 11. 1 Cor. iii. 10. So the altar was built of ready hewn ſtones.

[f] i. e. *Began to build it.* A. M. 2973.

[g] The proportions here, no doubt, have a propriety in them, beſides what the rules of architecture may require. Qu. What that is?

[h] Being juſt as long as the houſe was broad. 2 Chron. iii. 4

[i] Heb *openings to look out at.*

[k] Qu.? What they were made of, that was tranſparent? However they were made to ſee through, and could be ſhut to. See Ezek. xi. 16. and xli. 26. The Godman is the light of the houſe which is his family, Joh. i. 4—14, Rev. 21. 23; and ſo theſe windows had the *double cherub* and *palm-trees* upon them.

[l] Bed-places.

[m] Side-places. The porters of the temple, and other daily atttendants lodged here. 1 Chron ix. 27.

[n] *i. e.* in the thickneſs of the wall, for the beams of the chambers to reſt upon.

[o] The myſtery of which is very plain from Heb. ix. 11. 1 Pet. ii. 5. &c. already referred to. The *ſpiritual body* is not the work of periſhable tools. And ſee Pſal. xxx. title, *For the dedication of the temple.*

[p] Heb *ſhoulder.*

[q] Rows of pillars.

15 finiſhed it. And he built the walls of the houſe within, with [r] boards of cedar, from the floor of the houſe to the walls of the ceiling, covering *them* with wood, withinſide; and he covered the floor of the houſe with boards of fir.
16 And he built twenty cubits from the ſides of the houſe, with boards of cedar, from the floor to the walls [s], and built it within for an oracle, for a holy of
17 holies. And the houſe, that *is*, the tem-
18 ple before it, was forty cubits [t]. And the cedar of the inner houſe *was* carved with [u] gourds and their flowers blown, all *was* cedar; there was no ſtone ſeen.
19 And the oracle he prepared in the inner part of the houſe, to ſet there the ark of
20 the [w] purification of Jehovah. And the oracle *was* in the forepart, twenty cubits long, and twenty cubits broad and twenty cubits it's height; and he overlaid it with [x] cloſe gold; and he over-
21 laid the [y] altar of cedar. And Solomon overlaid the inner houſe with cloſe gold; and did the forepart of the oracle over with [z] plates of gold, and overlaid it with gold. And he overlaid the whole 22
houſe with gold till he had finiſhed all the houſe; and the whole [a] altar which *was* by the oracle he overlaid with gold.
And he made in the oracle, two 23
[b] cherubs of the oil-wood, ten cubits was their height. And the wing of one che- 24
rub *was* five cubits; and the wing of the other cherub *was* five cubits; ten cubits from one extremity of their wings to the other extremity of their wings. And 25
the other cherub *was* ten cubits; both the cherubs *were* of one meaſure and one ſize. The height of one cherub *was* 26
ten cubits, and ſo *was it* of the [c] other cherub. And he ſet the cherubs in the 27
middle of the inner houſe; and the wings of the cherubs were ſtretched out ſo that the wing of one touched the wall, and the wing of the other cherub touched the other wall; and their wings in the middle of the houſe touched, wing to wing [d]. And he [e] overlaid the cherubs 28
with gold. And all the walls of the 29
houſe round about he carved with engraved carvings of [f] cherubs, and palm-

[r] So the houſe was wainſcotted from top to bottom with cedar, and then covered with ſheet gold, as we do rooms with paper.

[s] *i. e.* of the ceiling. He took a room out of the temple, twenty cubits long, which was the breadth of the temple, and twenty cubits high; and it was all of cedar.

[t] So the *whole* ſeventy cubits long; the *porch* being ten.

[u] Of the coloquintida, an extremely hot poiſonous plant (See 2 Kings iv. 39.) and it's flowers of a deep flame colour: ſo it was a proper hieroglyphic of *fire*, as *fire* is of *glory*; this inner houſe being *heaven*. See Heb ix. 24.

[w] *i. e.* of the terms and means of God's cleanſing mankind: or of his promiſes, which we improperly call a *covenant*.

[x] I know not the term of art; but the word means here, ſays *Clark*, gold "*beaten into plates*," or ſheet-gold, not gold-waſh, or gold-leaf.

[y] *i. e.* the altar of incenſe, at which our bleſſed redeemer is now interceding for his church on earth.

[z] Sheets or ſwathes.

[a] Gold is the royal metal, and this the altar of the royal prieſt.

[b] Statues to repreſent the *Majeſty on high*. Each Cherub had the faces of a bull, of a lion-man, and of an eagle; their bodies were covered with wings, and theſe were four times as big as thoſe in the tabernacle, Exod. xxv.

[c] The two ſtatues were the ſame in every reſpect, and had the ſame deſign, being doubled only to make that deſign more apparent, as the lion-man Cherub was multiplied for the ſame purpoſe.

[d] Thus filling the houſe with their power, and forming the *canopy of heaven* and protection over the ark, and ſo over what was repreſented there.

[e] Maſſy gold would have been too heavy and inconvenient; oil wood or olive-tree wood, covered with gold, anſwered the ſame hieroglyhical deſign, as ſolid gold. By Heb ix. 24, the holy of holies was the *figure* of heaven itſelf, and the *glory* of the Cherubs, of that light which no creature, but the man Chriſt Jeſus, can approach unto. See alſo Heb. viii. 1—5.

[f] A lion rampant and a man back to back, covered as to their bodies with wings, then a palm-tree in bloom, and then another double cherub and ſo on—theſe were on the walls of the holy place.

trees,

trees, and the flowers blown, within
30 and without [g]. And the floor of the
house he overlaid with gold, *both* of the
[h] inner and outer part.
31 And the [i] door of the oracle he made
with leaves *of* oil-wood, the lintel of
32 the door posts *was* five square; the two
doors also *were of* olive-wood. And he
carved upon [k] them carvings of cherubs,
and palm-trees, and the flowers blown,
and run the gold down into the che-
33 rubs and into the [l] palm-trees. And so
he made for the door of the temple, the
posts were *of* oil-wood [m] four square.
34 And the two leaves *were of* fir-tree, the
two folds of one leaf *were* folding, and
the two folds of the other leaf *were*
35 [n] folding. And he carved [o] cherubs, and
[o] palm-trees, and the flowers blown,
and overlaid *them* with gold, made
[p] even upon the engraved work.
36 And he built the [q] inner court with
three rows of hewn stones, and a row
of cedar beams.
37 In the [r] fourth year he laid the foun-
dation of the house of Jehovah, in the
38 month Zu; and in the eleventh
year, in the month Bul, which *is*
the eighth month, he finished the house
according to all it's matters, and ac-
cording to all its form: and he was seven
years in building it.

VII. AND Solomon [s] was thirteen years
in building his own house; and he
finished all his house.

2 And he built the house of the grove
of [t] Lebanun; a hundred cubits *was*
the length of it, and fifty cubits it's
breadth, and thirty cubits it's height,
upon four rows of cedar pillars, and
3 cedar beams upon the pillars. And he
cieled with cedar above, against the
planks which *were* upon the pillars,
4 *being* forty-five, fifteen in a row. And
the windows *were* in three rows; and light
5 against light, three times. And all the
openings, and the door-posts *were*
square, fronting and opposite, window
against window, three times.

6 And he made a porch of pillars, fifty
cubits *was* it's length, and thirty cubits
it's breadth; and a porch before them,
and pillars and a beam before them [u].

7 And he made the porch of the throne

[g] Being carved through the cedar, and the engraving filled up with gold, so that the figure was all gold, the better to represent the king of righteousness and of glory. The notion of created guardian angels, which Mr. *Clark* adopts here, is an unfortunate mistake, because leading men, in every party, are infallible, and scarcely to be convinced of ignorance or error. Comp. Exod. xxvi. 31. and Ezek. xli. 18, &c.

[h] *i. e.* Both of the Holy of Holies, and of the Holy place; Christ being the only foundation and the way, See 1 Cor. iii. 11. John xiv. 6. And the floor was carved with cherubs and palm-trees, likely, as the walls were.

N. B. The palm-tree ascribes *the victory* to the same God-man, Comp. 1 Sam. xv. 29. Marg. 1 Cor. xv. 47. Psal. xcviii. 1.

[i] A folding door with two leaves, and each leaf double, so that one leaf opened forward, whilst the other shut behind upon the person going in or coming out; that nobody could see into the house when any one went in or came out: thus heaven is impervious to the eye of man, though persons have come out and gone into it, as Christ did while the disciples looked on.

[k] *i. e.* On every part of the gate or door of the holy of holies; Christ being the door into heaven; and hence the double-faced *Janus* on the doors of the heathen temples. These cherubs were of what we call *inlaid work*.

[l] The flowers are included in the mention of the trees; and so were flowers of the palm-tree, and *on* them. Comp. ver. 29.

[m] Qu? If this did not refer to the four winds or four quarters of heaven?

[n] Moved either way. See on ver. 31.

[o] What words can say more plainly that the *God-man* is the *door* of the church and of heaven; and that He should *go forth conquering* and *to conquer*.

[p] The gold, as ver. 33, being run down into the figures, and the surface even and smooth, as *inlaid work* is.

[q] See 2 Chron. iv. 9. Exod. xxvii. 9.

[r] A. M. 2973.

[s] See ch. ix. 10.

[t] Possibly named so from it's being a grove of *frankincense*-trees, near the palace. See ch. x. 17.

[u] A single row of pillars, every two of which were capped with a beam upon them.

where he gave judgement, *even* the judgement-porch; and he covered *it* with cedar, both the floor and cieling.

8 And at his houſe where he dwelt, *was* another court within the porch, of the like work. And he made a houſe for Pharoeh's daughter, whom Solomon
9 had taken, like this porch. All theſe *were* of extraordinary ſtones, hewed according to the meaſures, ſawed with the ſaw, within and without, even from the foundation to the coping; and
10 without, to the great court. And the foundation *was of* extraordinary ſtones, great ſtones, ſtones of [w] ten cubits and
11 eight cubits. And above *were* extraordinary ſtones, according to the [x] meaſures and cedar, hewn. And the great
12 court round about *had* three rows of hewn ſtone, and a row of cedar beams; even for the [y] inner court of the houſe of Jehovah, and for the porch of the houſe.

13 And king Solomon ſent, and fetched
14 [z] Hiram from Tyre. He *was* a widow's ſon of the tribe of Nepthali, and his father a Tyrian, a worker in braſs; and he was [a] filled with wiſdom, and underſtanding, and knowledge, to do any work in braſs, and he came to king Solomon, and did all his work. And 15
he caſt two pillars of braſs, eighteen cubits *was* the height of one pillar [b], and a line of twelve cubits encompaſſed both [c] pillars. And he made 16
two chapiters to put upon the heads of the pillars, of molten [d] braſs; five cubits *was* the height of one chapiter, and five cubits the height of the other chapiter; *and* nets of chequer-work, *and* flowers 17
[e] of a conic ſhape, for the chapiters which *were* upon the top of the pillars; ſeven for one chapiter, and ſeven for the other chapiter. And he made the 18
[f] pillars, and two rows round about upon one net, to cover the chapiter which *was* upon the top, of pomegranates; and ſo he made for the other chapiter. And the chapiter, which 19
was upon the top of the pillars was made like a lily, in [g] a porch of four cubits. And the chapiters upon the 20
two pillars *were* alſo above, in a line with the [h] belly, which *went* through the net; and there *were* [i] two hundred pomegranates in rows round about, upon the other chapiter. And he ſet up the 21
pillars in the porch of the temple: and he ſet up the right hand [k] pillar, and

[w] Such as thoſe at *Stonehenge* on *Saliſbury Plain*.

[x] *i. e.* According to the meaſures required, and covered with cedar.

[y] See ch. vi. 36.

[z] 2 Chron. iv. 11.

[a] Comp. Exod. xxxi. 3. 2 Chron. iii. 14.

[b] *i. e* When meaſured by itſelf, but being ſloping at top, theſe two together were but thirty-five cubits, 2 Chron. iii. 15.

[c] They had a fillet of braſs round each of them.

[d] The chapiter or crown was the ſection of a lily, and four cubits wide, ſee ver. 19. "in a porch of four cubits," which was the diameter of the columns or pillars on which the two crowns reſted; and the crown or hoop was three cubits high, 2 King. xxv. 17. and the croſs-bars or top of the crown, which was covered with a net, made the whole crown five cubits high; the croſs bars being two cubits high, and the hoop-part three; and I am miſtaken, I believe, under כתר in *Crit. Heb.*

[e] In the ſhape of a cone, ſuch as the flowers of the palm-tree and of our horſe-cheſtnut.

[f] *i. e.* The two braſs pillars, repeating, as uſually, what had been ſaid before; and the latter part of the verſe, I apprehend, relates to *the rows of pomegranates*, and *the top of the pillars*.

[g] This ſection or part of the lily-flower was four cubits wide, being it's longeſt way, but three cubits high. See note on ver. 16. and 2 King. xxv. 17. *Porch*, as applied here, muſt mean it's diameter within.

[h] The hollow of the hemiſphere or chapiter coincided with that of the net, or one line paſſed through the centre of both.

[i] See 2 Chron. iii. 16. iv. 13. Jer. lii. 23.

[k] The two names *Ichin* and *Boz* taken together expreſs that God made all things in wiſdom, and by his ſtrength and power—"*He eſtabliſhed them in ſtrength*," Pſal. lxviii. 33—38. and Pſal. viii. 4. lxxxix. 1—3. cl. 1. They call the heavens the throne of God, as Pſal. ciii. 19. Prov. iii. 19.

called

called it's name Ichin; and he ſet up the left hand pillar, and called it's name
22 Boz. And the lily work *was* upon the top of the pillars: and the work of the pillars was [l] finiſhed.
23 And he made a molten ſea, ten cubits from brim to brim round, all about; and it's height *was* five cubits, and a line of thirty cubits compaſſed it
24 about [m] about. And [n] gourds under it's brim compaſſed it round, ten in a cubit, ſurrounding the ſea all about; there *were* two rows of the gourds caſt in
25 it at it's caſting. It ſtood upon [o] twelve oxen, three looking towards the north, and three looking towards the weſt, and three looking towards the ſouth, and three looking towards the eaſt; and the [p] ſea *was* upon them, above; and all their hinder parts *were* inward.
26 And it's thickneſs *was* an hand's breadth; and it's brim was made like the brim of the cup of the flower of a lily; it held [q] two thouſand bath.
27 And he made ten frames of braſs, four cubits *was* the length of one frame, and four cubits it's breadth, and three
28 cubits it's height. And this was the make of the frame; they had borders, and the borders *were* between the legs.
29 And upon the borders, that *were* between the legs, *were* lions, bulls, and cherubs; and upon the legs a ſettle above; and beneath the lions and the bulls *were* the [r] coupled figures of inlaid work. And every frame had four 30
braſen wheels, and axle-trees of braſs; and it's four corners had ſhoulders to them under the laver; the ſhoulders were caſt with it, at the ſide of the coupled figures. And [s] it's mouth was 31
within a ring, and a cubit above; and it's mouth was round, made like the [t] ſettle, a cubit and half a cubit; and upon it's mouth alſo *were* engraved figures; and their borders were ſquare, not round. And the four wheels *were* 32
below the borders, and the [u] axle-trees of the wheels *were* in the frame; and the height of one wheel *was* a cubit and half a cubit. And the make of the 33
wheels *was* like the make of a chariot-wheel; their [u] axles, and their rings, and their ſpokes, and their naves, *were* all molten. And *there* 34
were four ſhoulders at the four corners of one frame; the ſhoulders *were* out of the frame itſelf. And at the top of 35
the frame *was* a ring round about, riſing up half a cubit, and at the top of the frame, it's handles and it's borders *were* out of it. And he engraved 36
upon the plates of the handles, and upon the borders, [w] cherubs, lions, and

[l] This is repeating what is ſaid in the preceding verſe, viz. that putting the two hemiſpheres on the top of the columns or pillars, was erecting the pillars, and ſaying, as 1 Sam. ii. 8, (and above) *The pillars of the earth are Jehovah's, and he hath ſet the world upon them*; that the heavens therefore are his throne, and that he governs all things by his wiſdom and power, by which alſo he made the world.

[m] 2 Chron. iv. 2. Exod. xxx. 18—21. As the fillet or line of braſs did the braſen pillar. The fillet here muſt be under the lip or brim a little, becauſe the diameter of a circle to it's circumference is leſs than one to three.

[n] See on 1 King. vi. 18. the gourds of the fiery coloquintida; and there were two rows of bulls alſo caſt in it, 2 Chron. iv. 3, with the ſame hieroglyphical reference to *wrath*.

[o] Jer. lii. 20.

[p] Rev. xv. 2. Mat. xx. 22.

[q] So much and no more it commonly had in it, that the water might not run over when they waſhed in it; but it *was able*, or *ſufficient to hold* מחוק יכיל *three thouſand bath*, 2 Chron. iv. 5.

[r] Called *Cherubs* juſt above; each of which was the lion-man. See on ch. vi. 29.

[s] *i. e.* The laver's.

[t] Which was the ring ſupported by the four ſhoulders from the four corners of the frame; which ring was ſhaped like the mouth or brim of the laver, and both like the brim of the lily-flower.

[u] Heb. *hands* or *handles*.

[w] *i. e.* Bulls. Comp. ver. 29. where the lions are firſt mentioned, and the coupled figures called *cherubs*, as the bulls are here. In ver. 29. it is "lions, bulls, and cherubs;"

and palm-trees, each in their full [x] diſplay; and the coupled figures round
37 about. After this *manner* he made the ten frames; they had all of them one caſting, one meaſure, *and* one ſize.
38 And he made ten lavers of braſs; one laver contained forty bath; one laver was four cubits; one laver was upon
39 every one of the ten frames. And he put five frames on the right ſhoulder of the houſe, and five on the left ſhoulder of the houſe; and the braſen ſea he put on the right ſhoulder of the houſe, eaſt by [y] ſouth.
40 And Hiram made the lavers, and the ſhovels, and the baſons. And Hiram made an end of doing all the work which he did for king Solomon in the houſe of Jehovah;
41 Two pillars, and the [z] croſs-bars of the chapiters, which *were* upon the top of the pillars; and the two net works to cover the two croſs-bars of the chapiters which
42 were upon the top of the pillars; and the four hundred pomegranates for the two net-works; two [a] rows of pomegranates for one net-work, to cover the two croſs bars of the chapiters, which *were* on the face of the pillars; and the 43
ten frames, and the ten lavers on the frames; and the one ſea, and the twelve 44
oxen under the ſea; and the pots, and 45
the ſhovels, and the baſons, and all the veſſels of the [b] tabernacle, which Hiram made for king Solomon, for the houſe of Jehovah, *were of* burniſhed braſs.
In the plain of Jordan did the king caſt 46
them; in [c] condenſed ground, between Succut and Jartan. And Solomon put 47
in [d] all the veſſels, being exceeding many; the weight of the braſs was not enquired into.
And Solomon made all the veſſels which 48
belonged to the houſe of Jehovah, [e] the altar of gold, and the table of gold, on which
was the preſence-bread, and the candle- 49
ſticks of cloſe gold, [f] five on the right *hand*, and five on the left, before the oracle; and the flowers, and the lamps, and the
[g] tongs of gold, and the bowls, and the 50
ſnuffers, and the baſons, and the ſpoons, and the [h] cenſers of cloſe gold, and the hinges of gold for the doors of the inner

and "lions, bulls, and coupled figures:" here, "cherubs, lions, and coupled figures," for the coupled figure was a cherub as well as the bull: and if you begin with a lion firſt, a bull will be laſt; for they ſtood in a row round the frame.

[x] *i. e.* The bull, as roaring, the lion rampant, and the palm-tree in bloom, and the lion-man below them, Comp. ver. 29.

[y] I muſt refer to *The Enquiry into the ſimilitudes of the Lord God*, and to *Parkhurſt*'s and *Bate*'s *Hebrew Dictionaries*, under the ſeveral words, for a more particular explanation of the cherubs and theſe frames: only I ſhall obſerve that the lavers were to waſh the ſacrifices in, and relate to that baptiſm which no mortal, but Chriſt himſelf, was or could be baptiſed with; that the *bull* or fire here took vengeance; that the lion triumphed, and the palm-tree bloomed, or victory decided in favour of the *propitiator*; and all turned, as the wheels did, upon the coupled perſon, the lion-man, God-incarnate: every particular, no doubt, had a meaning, for Jehovah inſpired David with the model of the temple, and it's veſſels, 1 Chron. xxviii. 19. "*all the works of this pattern.*" *The legs* were upright pillars, and four, alluding to the four quarters of heaven; and *the borders* denoted what holds, binds, or ſupports, as the expanſion does all things; and the cherubical figures on the ſeveral parts, refer to the ſeveral parts which thoſe perſons whom the cherubs repreſent, have in purifying our corrupt nature, and in demanding, receiving, and making ſatisfaction for ſin

[z] The chapiters, or hemiſpheres had, as crowns commonly have, croſs bars at their upper or further ends which were covered with a braſs net.

[a] A hundred in each row, and two rows on each net, 2 Chron. iii. 16.

[b] Is not this calling the temple *a tabernacle* or *tent*, and ſaying, it was to be taken down?

[c] I ſuppoſe it means clay, made artificially fitter for the purpoſe.

[d] *i. e.* Into the temple, without weighing them.

[e] 1 Chron. xxviii. 18.

[f] Every thing that would admit of it, with conveniency and propriety, was *ten times* more than in the tabernacle; one candleſtick with ſeven lamps or nozzles, ſerved in that unfixed, moveable, temporary lodging of a tent; but this was a more *ſure houſe*, a higher and more perfect figure, and ſo had *ſeventy lamps* or lights in it.

[g] To manage the wicks of the lamps with.

[h] To burn incenſe on at dreſſing the lamps.

houſe,

houſe, the holy of holies, and for the doors of the houſe, *even* of the temple[i].
51 And all the work was [k] finiſhed which king Solomon did for the houſe of Jehovah; and Solomon brought-in the things dedicated by David his father; the ſilver, the gold, and the veſſels he put into the treaſuries of the houſe of Jehovah.

VIII. THEN Solomon aſſembled the elders, and all the heads of the tribes, the [l] chiefs of the fathers of the children of Iſral, to king Solomon at Jeruſalem, to bring up the ark of the purification of Jehovah, from the city of David,
2 which *is* Zion [m]. And all the men of Iſral aſſembled themſelves unto king Solomon at the [n] feſtival, in the month of Atenim, which *is* the ſeventh
3 month. And all the elders of Iſral came, and [o] the prieſts took up the
4 ark. And they brought up the ark of Jehovah, and the tent of the congregation, and all the holy veſſels which *were* in the tent; even the prieſts and
5 the Levites brought them up. And king Solomon, and all the congregation of Iſral that were aſſembled to him, were with him before the ark, ſacrificing ſheep and oxen which could not be told nor numbered for multitude.
6 And the prieſts brought-in the ark of the purification of Jehovah into it's place, into the [p] oracle of the houſe, into the holy of holies, under the wings
7 of the [q] cherubs. For the cherubs ſpread out *their* wings over the place of the ark; and the cherubs [r] covered the
8 ark, and it's poles above. And the poles were drawn forth, and the ends of the poles were ſeen from the holy [s] *place*, before the oracle, but were not ſeen without, and they are there at this
9 day. *There was* nothing in the ark but the two tables of ſtone which Moſes put there at Horeb, of what Jehovah [t] cut with the children of Iſral when they came out of the land of Egypt.
10 And when the prieſts came [u] out of the holy *place*, the cloud filled the houſe
11 of Jehovah. And the prieſts were not able to ſtay to miniſter, becauſe of the

[i] The whole was but one houſe, divided into three parts, viz. the porch or this world, the holy place or body of Chriſt, and the holy of holies or heaven, and all is ſtill one houſehold, Eph. ii. 9. And this verſe diſtinguiſhes the houſe part of the holy of holies, and the houſe part of the temple or palace as the reſidence of the king.

[k] A. M. 2980.

[l] There were twelve of theſe chiefs, and as many *fathers* or houſes of a father, as Jacob had ſons and grandſons in Egypt.

[m] 2 Chron. v. 11.

[n] *i. e. Of tabernacles*, Lev. xxiii. 34. This being a dedicating of that tabernacle they were all to dwell in. By ch. vi. 38. it was the eighth month in which the houſe was finiſhed, *through all the parts*; the out-buildings, courts, &c. not being finiſhed entirely till ſome time after the houſe itſelf was. But the houſe was dedicated now, as ſoon as *it* was finiſhed. Comp. ch. vii. 15, and viii. 1.

[o] 2 Chron. vi. 41. and 1 Chron. xv. 7—14

[p] Qu? Whether דביר rendered *oracle*, ſignifies any more than what the holy of holies is often called, *the inner* or *moſt retired part*, and ſo the moſt *ſounding*?

[q] The ark made by Moſes ſtood by the ark made by Solomon, and under the wings of the cherubs on that ark; ſhewing that it was the ſame covenant of grace or purification to which both the arks were conſecrated, and that there was *a higher preſence* than that to which the levitical prieſts miniſtered, for they ſtill miniſtered before the cherubs, or to the preſence on the Moſaic ark, *ſeeing* the other at the ſame time overlooking them, Comp. Exod. xxvi. 33, 34.

[r] Looking on, as approving what was done there, and protecting all that had any hand in carrying on that great buſineſs.

[s] See 2 Chron. v. 9. The poles were ſeen from the ark by one that ſtood before it, but did not jut out beyond it, being fluſh with the fore ſide of the ark, Comp. Exod. xxv. 15.

[t] See ver. 21. and Exod. xxxiv. 27.

[u] *i. e.* From carrying in the ark and the other veſſels into the houſe; the cloud, in which was the divine glory the eternal light, filled the houſe, as *the fulneſs* of the God-head did the humanity *bodily*, or eſſentially, 2 Chron. v. 11—14. Lev. xvi. 2. Col. ii. 9. Num. ix. 15. And this was a direct promiſe of his coming in the fleſh, or as John i. 14, of his *tabernacling* among us on earth.

cloud;

cloud; for the [w] glory of Jehovah filled the houſe of Jehovah.

12 Then ſaid Solomon, Jehovah ſaid
13 that he dwelt in thick [x] darkneſs. I have built an houſe for thy habitation, a [y] ſettled place for thee to dwell in for
14 ever. And the king turned about his face, and bleſſed all the congregation of Iſral; and all the congregation of Iſral
15 was preſent. And he ſaid, bleſſed *is* Jehovah the Aleim of Iſral, who ſpake with his mouth to David my father, and hath with his hand fulfilled *it*, ſaying,
16 ſince the day that I brought forth my people Iſral out of Egypt, I choſe no city out of all the tribes of Iſral to build an houſe for my name to be there, but I choſe David to be over my people
17 Iſral. And it was in the heart of David my father to build an houſe for the name of Jehovah the Aleim of Iſral.
18 And Jehovah ſaid to David my father, becauſe it was in thine heart to build an houſe for my name, thou didſt well
19 that it was in thine heart. But thou ſhalt not build the houſe, but thy [z] ſon that ſhall come out of thy loins, he ſhall
20 build the houſe for my [a] name. And Jehovah hath [b] eſtabliſhed his word which he ſpake, and I am riſen up in ſtead of David my father, and am ſeated on the throne of Iſral, as Jehovah promiſed, and have built an houſe for the name of Jehovah the Aleim of Iſral.

21 And I have made there a place for the ark, wherein *is* the purification of Jehovah, which he cut with our fathers, when he brought them out of the land of Egypt.

22 And Solomon [c] ſtood before the altar of Jehovah, in the preſence of all the congregation of Iſral, and he ſpread forth his hands towards the heavens,
23 and he ſaid, Jehovah, Aleim of Iſral, *there is* no Aleim like thee in the heavens above, or in the earth beneath, who obſerveſt *the terms of* purification and mercy with thy ſervants who walk before thee with all their heart;
24 who haſt kept with thy ſervant David my father what thou didſt promiſe him; and as thou ſpakeſt with thy mouth haſt fulfilled with thy hand, as this day.
25 And now, Jehovah, Aleim of Iſral, keep with thy ſervant David my father what thou haſt ſpoken to him, ſaying, there ſhall not be wanting one from thee before me to ſit upon the throne of Iſral; only, if thy children will take heed to their way to walk before me as thou haſt walked before me.
26 And now, Aleim of Iſral, let thy words, I pray thee, be verified, which thou ſpakeſt to thy ſervant David my father.
27 But ſhall the Aleim indeed dwell on earth? behold, the heavens, and the heaven of heavens cannot [d] contain thee; how then can this houſe which I have built?
28 And have

[w] Whoſe preſence in the fleſh ſuperſeded the levitical miniſtry, and excluded it from the church of God. Comp. Exod. xl. 35.

[x] Exod. xxiv. 16, 18. Iſa xlv. 15.

[y] A figure or type (but not as to *form* or *ſhape*) of the tabernacle God had promiſed to pitch among men, and in which he will dwell literally for ever. Solomon's temple did not ſtand five hundred years.

[z] 1 Chron. xxviii. 5.

[a] Hence Chriſt was called *the ſon of David*; and *his body* the temple.

[b] As all the *ſecondary* prophecies were, by real facts, ſuch as bore ſome reſemblance to, or ſecured the fulfilling of the promiſes themſelves; thus it was neceſſary for David to have a ſon, and that ſon another, and ſo on, till the fulneſs of time.

[c] But kneeled down when he prayed. See ver. 54. 2 Chron. vi. 13. And *ſtood* doth not mean *ſtanding on* his feet upright, but that he was there *preſent* before them, or he *preſented* himſelf as *ſto* ſignifies, in *Latin*.

[d] This hath no relation to that idle notion of *infinite extenſion*, nor to any *extenſion*, which is an attribute of *matter*; but to the *glory*, *dignity*, and *power* of God; as a houſe may be too little for a king, though his *body* or ſubſtance may not fill the door. Comp. 2 Chron. ii. 6. Iſa lxiv. 1. Jer. xxiii. 24. Deut. x. 14. Act. vii. 47—49. and xvii. 24. So Solomon knew, and expreſſes here his hopes of the incarnation; and the temple is through all the prayer, conſidered as the body of Chriſt.

thou

thou reſpect to the prayer of thy ſervant, and to his ſupplication, O Jehovah, my Aleim, to hearken to the cry and the prayer which thy ſervant maketh before
29 thee to-day: that thine eyes may be open upon this houſe night and day, upon the place of which thou haſt ſaid my name ſhall be there, that thou mayeſt hearken to the prayer which thy ſervant
30 ſhall make [e] in this place. And hearken thou to the ſupplication of thy ſervant, and of thy people Iſral, which they ſhall make in this place, and hear thou it in the place of thy [f] habitation, in the heavens, and when thou heareſt, forgive.
31 If a man ſin againſt his neighbour, and the [g] curſe be pronounced upon him for an adjuration of him, and the curſe come before thine altar in this houſe;
32 then hear thou in the heavens, and do and judge thy ſervants, to condemn the wicked, to bring his way upon his own head, and to juſtify the righteous, to give him according to his righteouſneſs.
33 When thy people Iſral are ſmitten before the enemy, becauſe they have ſinned againſt thee, and they ſhall return to thee, and confeſs thy name, and pray, and make ſupplication to thee in
34 this houſe; then hear thou in the heavens, and forgive the ſin of thy people Iſral, and bring them again into the land which thou gaveſt to their fathers.
35 When the heavens are ſhut up, and there is no rain, becauſe they have ſinned againſt thee, if they pray in this place, and confeſs thy name, and turn from their ſin, becauſe thou haſt afflicted them; then hear thou in the hea- 36
vens, and forgive the ſin of thy ſervants, and of thy people Iſral, and [h] teach them the good way which they ſhould walk in, and give rain upon thy land, which thou gaveſt to thy people for an inheritance.

If there be famine in the land; if 37
there be peſtilence, blaſting, mildew, locuſt, caterpillar; if their enemy beſiege them in the land at their gates; whatſoever ſtroke, whatſoever grief
there be; every prayer, every ſuppli- 38
cation, which ſhall be *made* by any man among all thy people Iſral, when any one feeleth the [i] reproach of his heart, and he ſpreadeth forth his hands in this houſe, then hear thou in the heavens thy 39
dwelling place, and forgive, and do, and give to every man according to all his ways, whoſe heart thou knoweſt, for thou only knoweſt the hearts of all the children of men; that they may 40
fear thee all the days that they live in the land which thou gaveſt to our fathers.
And to the ſtranger alſo, who is not of 41
thy people Iſral, but cometh from a far country for thy name's ſake, when 42
they hear of thy great name, and of thy mighty hand, and thine out-ſtretched arm, and they come, and pray in this houſe, hearken thou in the heavens thy 43
dwelling place, and do according to all that the ſtranger ſhall call upon thee for, that [k] all the peoples of the earth may know thy name, to fear thee, as *doth* thy people Iſral; and that they may know that thy name [kk] is given to this houſe which I have builded.

[e] As we ſay, *in Chriſt*, or *in his name*; "to note that our prayers are acccepted only through and in Chriſt, John xiv. 13, 14." *Clark*.
[f] Pſal. cxiii. 5. Mat. vi. 9.
[g] Lev. v. 1, &c. Exod. xxii. 9. Jud. xvii. 2.
[h] Iſa. xxvi. 9.
[i] Heb. *ſtroke*.

[k] "Pſal. lxviii. 2. The antient godly Jews deſired the converſion of the Gentiles," *(Clark)* and predicted it too, and that Chriſt ſhould be for ſalvation to the ends of the earth; that all nations ſhould know that the name Jehovah was in that houſe.
[kk] Heb. *is called upon*.

If

44 If the people go out to battle againſt
their enemy, whatſoever way thou ſhalt
ſend them, and ſhall pray to Jehovah,
towards the city which thou haſt choſen,
and the houſe which I have built for
45 thy name; then hear thou in the heavens
their prayer and their ſupplication, and
46 undertake their cauſe. If they ſin againſt
thee, for *there is* no man that ſinneth
not, and thou be angry with them, and
give them up to the enemy, and they
carry them away captive into the land
47 of the enemy, far off or near; and they ſhall
take it to heart in the land where they
are captives, and ſhall turn and make
ſupplication to thee in the land of thoſe
that have them in captivity, ſaying,
[l] we have ſinned, and have done per-
48 verſely, we have been wicked; and
they turn unto thee with all their heart
and with all their ſoul in the land of their
enemies who have them in captivity,
and they pray to thee towards their land
which thou gaveſt to their fathers, [m] the
city which thou haſt choſen, and the houſe
49 which I have built for thy name; then
hear thou in the heavens thy dwelling
place their prayer and their ſupplica-
50 tion, and undertake their cauſe, and
forgive thy people who have ſinned
againſt thee, and all their tranſgreſſions
which they have commited againſt thee,
and give them mercy before thoſe who
have them in captivity, that they may
51 have compaſſion on them: for they *are*
thy people and thine inheritance, whom
thou broughteſt out of Egypt from the
52 midſt of [n] the iron furnace: that thine
eyes may be open to the ſupplication of
thy ſervant, and to the ſupplication of
thy people Iſral, to hearken to them in
53 all they call unto thee for: for thou haſt
haſt ſeparated them to thee for an inhe-
ritance from all the peoples of the earth,
as thou ſpakeſt by the hand of Moſes
thy ſervant, when thou broughteſt our
fathers out of Egypt, *O* [o] Lord Jehovah.

54 And when Solomon had made an end
of praying all this prayer and ſupplica-
tion to Jehovah, he aroſe from before
the altar of Jehovah, from kneeling on
his knees, with his hands ſpread towards
55 the heavens. And he ſtood up and
bleſſed all the congregation of Iſral with
56 a loud voice, ſaying, bleſſed *is* Jehovah,
who hath given reſt to his people Iſral,
according to all that he promiſed; there
hath not failed one thing of all his good
word which he ſpake by the hand of
57 Moſes his ſervant. Jehovah our Aleim
be with us, as he was with our fathers;
let him not leave us nor forſake us:
58 that he may incline our hearts unto him,
to walk in all his ways, and to keep his
commandments, and his ſtatutes, and
his judgements, which he commanded
59 our fathers. And let theſe, my words,
in which I have made ſupplication be-
fore Jehovah, be nigh to Jehovah our
Aleim day and night, that he may un-
dertake the cauſe of his ſervant, and the
cauſe of his people Iſral, [p] as every day
60 ſhall require: that all the peoples
of the earth may know that Jehovah *is*
the Aleim, *that there is* no other. And
61 let your heart be perfect with Jehovah
our Aleim, to walk in his ſtatutes, and
to keep his commandments, as at this
day.

62 And the king, and all Iſral with him,
63 offered ſacrifices before Jehovah. And
Solomon offered *for* the ſacrifice of
peace-offerings, which he offered unto
Jehovah, twenty and two thouſand

[l] Dan. ix. 5.
[m] Dan. vi. 10.
[n] See on Deut. iv. 20.

[o] The Lord Jeſus. Comp. Dan. ix. 17.
[p] Heb. *the buſineſs of a day in its day.*

oxen,

oxen, and a hundred and twenty thouſand ſheep; and they dedicated the houſe of Jehovah, the king and all the
64 children of Iſral. On that day the king ſanctified the middle of the court that *was* before the houſe of Jehovah; for he offered there the burnt-offering and the bread-offering, and the fat of the peace-offerings: for the braſen [q] altar, which *was* before Jehovah, *was* too little to hold the burnt-offering, and the bread-offering, and the fat of the peace-offer-
65 ings. And at that time Solomon kept the feaſt, and all Iſral with him, a great aſſembly, from the going in to Hamath unto the valley of Egypt, before Jehovah our Aleim, ſeven days and ſeven days, *even* [r] fourteen days.
66 On the eighth day he ſent the people away; and they bleſſed the king, and went to their tents joyful and glad of heart, for all the goodneſs that Jehovah had ſhewn to David his ſervant, and to his people Iſral.

IX. AND when Solomon had finiſhed building the houſe of Jehovah, and the king's houſe, and all Solomon's deſire
2 which he was pleaſed to do, Jehovah appeared to Solomon a ſecond time, as
3 he had appeared to him at [s] Giboun. And Jehovah ſaid to him, I have heard thy prayer and thy ſupplication which thou haſt made before me; I will ſanctify this houſe which thou haſt built, to put my name there for ever; and my eyes and my heart ſhall be there continually.
4 And if thou wilt walk before me, as David thy father walked, with a [t] perfect heart, and in uprightneſs, to do according to all that I have commanded thee, *and* wilt keep my ſtatutes and my judgements, then I will eſtabliſh 5 the throne of thy kingdom over Iſral for ever, [u] as I promiſed to David thy father, ſaying, there ſhall not be one wanting to thee [w] upon the throne of Iſral. If ye ſhall turn away, ye and 6 your children from following me, and will not keep my commandments, my ſtatutes which I have ſet before you, but go and ſerve other Aleim, and worſhip them; then will I cut Iſral off from 7 the face of the land which I have given them; and this houſe which I have ſanctified for my name will I caſt out of my ſight; and Iſral ſhall become a [x] proverb and a by-word among all nations: and *at* [y] this houſe, *which* is 8 high, every one that paſſeth by ſhall be aſtoniſhed, and hiſs; and they ſhall ſay, [z] why hath Jehovah done thus to this land and to this houſe? And they 9 ſhall anſwer, becauſe they forſook Jehovah their Aleim, who brought forth their fathers out of the land of Egypt, and held faſt to other Aleim, and worſhipped, and ſerved them; therefore hath Jehovah brought upon them all this evil.

And at the end of twenty years, that 10 Solomon was building the two houſes, the houſe of Jehovah and the king's houſe, Hiram king of Tyre having 11 furniſhed Solomon with cedar-trees,

[q] 2 Chron. vii. 7. The atonement to be made by the ſon of David was too great and precious to be confined within the pale of the Jewiſh temple.

[r] The feaſt of the ſeventh month, ver. 2; and of the dedication, 2 Chron. vii. 8, 9; each ſeven days.

[s] Ch. iii. 5.

[t] Had Chriſt committed one ſin, he could not have atoned for others, or inherited the throne here promiſed him.

[u] Ch. ii. 4.

[w] Heb. *from upon the throne.*

[x] As they are at this day, and have been ever ſince their temple was deſtroyed by the *Romans*, as a juſt vengeance of heaven for their deſtroying the myſtical temple of their Meſſiah, and oppoſing by force at firſt, and by lies ſince, the truth as it is in Jeſus.

[y] See 2 Chron. vii. 21.

[z] Jer. xxii. 8.

and fir-trees, and with gold, according to all his deſire; then king Solomon gave to Hiram twenty cities in the land of
12 [a] Galilee. And Hiram came out of Tyre to ſee the cities which Solomon had given him, and they did not pleaſe
13 him. And he ſaid, what cities are theſe which thou haſt given me, my brother? And he called them the land
14 of [b] Cabul to this day. And Hiram ſent to the king [c] an hundred and twenty talents of gold.
15 And this *was* the reaſon of the levy which king Solomon raiſed to build the houſe of Jehovah and his own houſe, and Melua, and the walls of Jeruſalem, and Hajer, and Megidu, and
16 Gezer. Pharoeh king of Egypt came up, and took [d] Gezer, and burnt it with fire, and ſlew the Canonites that dwelt in the city, and gave it *for* a preſent to
17 his daughter, Solomon's wife. And Solomon built Gezer, and Bith-haran
18 the lower, and Bolet, and [e] Tamer by
19 the wilderneſs, in the land, and all the ſtore-cities which Solomon had, and the cities for the chariot-men, and the cities for the horſemen; and whatever Solomon deſired to build in Jeruſalem, and in [f] Lebanun, and in all the land
20 under his dominion. All the people *that were* left of the Amorites, the Hetites, the Perizites, the Hivites, and the Jebuſites, who *were* not of the
21 children of Iſral, their children which were left after them in the land, whom the children of Iſral [g] could not utterly deſtroy, upon them did Solomon [h] raiſe a levy of ſervants to this [h] day. But
22 of the children of Iſral did Solomon make no ſervants; for they *were* men of war, and his own ſervants, and his captains, and his [i] guards, and captains of his chariot-men and of his horſe-
23 men. Theſe *are* the chiefs over thoſe that *were* ſet over Solomon's work, [k] five hundred and fifty who commanded the people that wrought in the work.
24 And Pharoeh's daughter came up from the city of David to her houſe which *he* had built for her; then he built Melua.
25 And Solomon offered up [m] three times in a year burnt-offerings and peace-offerings upon the altar which he built to Jehovah, and burnt incenſe upon that which *is* before Jehovah; and he finiſhed the houſe.
26 And king Solomon built a ſhip at Ojiun-geber, which *is* by Ailut, on the ſhore of the Red ſea, in the land of
27 Edom. And Hiram ſent his ſervants in the ſhip, ſhip-men that had knowledge of the ſea, with the ſervants of
28 Solomon. And they went to [n] Auphir, and fetched from thence four hundred

[a] Inhabited by Canonites, 2 Chron. viii. 2.

[b] *i. e. Worthleſs*; of כ *as like*, and בול *not, nothing*; and he reſtored them to Solomon, 2 Chron. ii. 8.

[c] Mr. *Clark* ſays, 65705*2£*. but Qu?

[d] Joſh. xvi. 3. xxi. 21.

[e] Ezek. xlvii. 19.

[f] Ch. vii. 2.

[g] *Could not*, as in the caſe of Giboun, Joſh. ix. on their entire ſubmiſſion; or for ſome other religious or political reaſon, rather than for inability.

[h] Subject them to it at that time.

[i] Heb. *triarii*, who were uſed for guards, or veteran ſoldiers.

[k] Who commanded the three thouſand ſix hundred overſeers; mentioned 2 Chron. ii. 2; and the thirty thouſand Iſralites, mentioned 1 King. v. 13; being three hundred over the firſt party, and two hundred and fifty over the latter, 2 Chron. viii. 10. See *Integrity of the printed Hebrew Text*, by *J. B.* againſt Mr. *Kennicot*. p. 169.

[m] See Deut. xvi. 16. 2 Chron. viii. 13.

[n] This place is mentioned Job xxii. 24. and xxviii. 16. Pſal. xlv. 9. Iſa. xiii. 12. none of which paſſages give the leaſt hint of it's ſituation; Aupher was one of the ſons of Joctan, Gen. x. 29, who dwelt in the Eaſt, ver. 30, *i. e.* they went eaſtward, and ſpread poſſibly down into *Arabia*, and thence into *Africa*, and Auphir may mean the *Gold coaſt* there. Comp. on Ch. x. 22.

and

and twenty talents of gold, and brought to king Solomon.

X. AND the queen of Sheba heard of the fame of Solomon, for the [p] name of Jehovah, and ſhe came to try him with 2 [q] riddles. [r] And ſhe came to Jeruſalem with a very great train of camels that bare ſpices and [s] gold, a great quantity, and precious ſtones; and ſhe came to Solomon, and ſpake to him all that was in her 3 heart. And Solomon told her all her queſtions; there was not *any* thing hidden from the king, which he told her not. And when 4 the queen of Sheba ſaw all the wiſdom of Solomon, and the houſe which he had 5 built, and the proviſions for his table, and the ſitting of his [t] ſervants, and the attendance of his waiting-men, and their cloathing, and his [u] ſtewards, and his burnt-offerings which he offered at the houſe of Jehovah, there was [w] no 6 more breath in her. And ſhe ſaid to the king, the thing was truth which I heard in my own country of thy affairs 7 and of thy wiſdom; but I believed not the things till I came, and my eyes ſaw *them:* and behold, the half was not told me: thy [x] wiſdom and proſperity exceed 8 the fame which I heard. Happy *are* thy men; happy *are* theſe thy ſervants, who ſtand before thee continually, hearing 9 thy wiſdom. Bleſſed be Jehovah thy Aleim who delighted in thee, to ſet thee on the throne of Iſral; becauſe Jehovah loveth Iſral, therefore he made thee king, to do judgement and juſtice. And ſhe gave the king an hundred and 10 twenty talents of gold, and ſpices in great abundance, and precious ſtones: there came no more ſuch ſpice in any quantity, as that which the queen of Sheba gave to king Solomon. And 11 Hiram's ſhip alſo which brought gold from Auphir, brought from Auphir a great plenty of [y] almeg-trees and precious ſtones. And the king made of the al- 12 meg-trees ſtair-caſes for [z] the houſe of Jehovah, and for the king's houſe, and harps, and pſalteries for the ſingers; there came no more ſuch almeg-wood, nor hath been ſeen to this day. And 13 king Solomon gave the queen of Sheba all that ſhe was pleaſed to aſk, beſide *what* he gave her [a] according to the hand of king Solomon. And ſhe turned and went to her own country, ſhe and her ſervants.

And the weight of the gold that came 14 to Solomon in one year was [b] ſix hundred and ſixty ſix talents of gold, beſide 15 *what came* by the merchant men, and the traffic of travellers, and from all the kings of Arabia, and the governors of the country.

And king Solomon made two hun- 16 dred ſhields *with* golden pointed [c] boſſes, ſix hundred *ſhekels* of gold he put upon one ſhield; and three hundred ſhields 17

[p] 2 Chron. viii. 18, *four hundred and fifty talents*; no doubt they made more voyages than one, and brought now one quantity, and now another.

[p] What Jehovah had done for him in wiſdom and riches, and he in the ſervice of God.

[q] Such as Samſun's, Jud. xiv. Comp. Prov. i. 2—6.

[r] 2 Chron. ix. 1. Mat. xii. 42.

[s] Pſal. lxxii. 15.

[t] Who ſat in the ſeveral gates that led into the courts before the houſe, where buſineſs public and private was tranſacted, and petitions and cauſes heard.

[u] The twelve that provided for the houſe, ch. iv. 7, —23.

[w] For ſurprize.

[x] Heb. *thou haſt added wiſdom, &c.*

[y] Called, 2 Chron. ix. 10, *Algum.*

[z] מסלות are mentioned 2 Chron. ix. 11, which are any *raiſed ways* or *paths*, and ſo might be the *ſtair-caſes* to the chambers and treaſure rooms.

[a] Or according to his magnificence.

[b] Mr. *Clark* ſays, 3,647,850*l* ſterling; but Qu?

[c] *Vaſtos* umbo *vomit* aureus *ignes.* Virg. Æn. X. lin. 271.

with golden pointed boſſes, three [d] manehs of gold he put upon one ſhield; and the king put them in the houſe of the grove of Lebanun.

18 And the king made a great throne of ivory, and overlaid it with [e] ſolid gold.
19 Six ſteps *went up* to the [f] canopy; and the top of the canopy was round behind it; and [g] arms on either ſide of the place of the ſeat; and two lions ſtanding by the
20 arms: and twelve [h] lions ſtanding there upon the ſix ſteps on this ſide and on that ſide; there was none made [i] ſo in any kingdom.
21 And all king Solomon's drinking veſſels *were* gold; and all the utenſils at the houſe of the grove of Lebanun *were* [k] cloſe gold, no ſilver; it was not any thing eſteemed in the days of Solomon.
22 For the king had a ſhip of Tarſhiſh in the [l] ſea, with Hiram's ſhip, once in three years the ſhip of Tarſhiſh came, bringing gold, and ſilver, [m] teeth, ebony,
23 and [n] cimeters, and [o] pyropuſes. And king Solomon exceeded all the kings of the earth for riches and for [p] wiſdom.

24 And all the earth [q] ſought to come before Solomon, to hear his wiſdom which the Aleim had put into his [r] heart.
25 And they brought every one his preſent, veſſels of ſilver, and veſſels of gold, and garments, and [s] armour, and ſpices, horſes, and mules, ſome every year.
26 And Solomon gathered together chariotteers and horſemen; and he had a thouſand and four hundred who rode in chariots, and twelve thouſand horſemen, whom he put in the cities for the chariotteers, and with the king at Jeruſalem.
27 And the king made ſilver in Jeruſalem as ſtones; and he made cedars as the ſycamores which *are* in the valley for abundance.
28 And the [t] horſes which Solomon uſed were brought out of Egypt, and the [t] linen; the king's merchants got the linen by exchange.
29 And a chariot came up, and was brought out of

[d] Theſe ſhields were leſs than the other, having but three hundred ſhekels of gold upon each, 2 Chron. ix. 16. and from hence it appears that an hundred ſhekels of gold made one maneh; but how the מנה and the מגן differed in make or ſize I know not, nor what name to diſtinguiſh them by. Comp. ch. xiv. 26.

[e] Or *firm*, as-ſheet gold is, not leaf-gold or a waſh.

[f] The *covering* over head.

[g] So we call the *hands* of an *arm-chair*.

[h] It was *the lion of the tribe of Jeudeh*, the king of righteouſneſs, who was referred to, and the *twelve* tribes had an equal ſhare in him. See 2 Chron ix. 17, &c.

[i] Or *in that manner*; none at that time claiming the honour of the birth of *the king* of all the earth; for it was then generally known that he was to be of Iſral. See Num. xxiii. 21.

[k] Theſe veſſels were not ſilver caſed over, much leſs only waſhed with gold, but *cloſe*, entire, ſolid gold; *cloſe*, as having nothing in it, or between, as what we call *plated* gold or ſilver hath.

[l] What *ſea*? It ſhould mean the *Mediterranean*; but 2 Chron. xx. 36, king Jehoſhaphat's ſhips were *to go to Tarſhiſh*, and they made the ſhips at Oziun-geber on the Red ſea, ch. ix. 20. Did they not then ſail all round *Africa* from the Red ſea, and come home through the *Streights*, and ſo make a coaſting voyage? And if ſo the *Gold coaſt* was in all probability the Auphir ſpoken of; this voyage might take up three years, or once in three years be thought often enough to ſend them out.

[m] Comp. Ezek. xxvii. 15. *teeth and ebony*. See *Crit. Heb.* in שן.

[n] The faulchion or ſabre of the *Perſians* was called *Copis*, which is nearly the ſound of the *Hebrew* קף uſed here, which ſeems a very proper name for ſuch *hooked* ſwords, from the verb נקף, *to go round*; but what uſe or want could there be of *apes* and *peacocks*?

[o] תכיים from כהה *to burn* might be the Tarſus ſtone mentioned Ezek. x. 9, and mean *pyropuſes*, a name derived from πυρ *fire* and ωψ *appearance*, according to that of *Ovid*,

——— Flammas *imitante* pyropo,
Pyropus flame-like—

In ſhort, if we may rely upon the etymology of the words, they were *ſabres*, and *precious ſtones*, (for the cieling of the temple I ſuppoſe.) and not *apes* and *peacocks* which Solomon fetched from Tarſus.

[p] But would Solomon's dealing in ſuch commodities as *apes* and *peacocks*, have been any proof of his wiſdom?

[q] Heb. *ſought the face of*. Comp. 2 Chron. ix. 23.

[s] And, among the reſt, *ſabres*, as above, ver. 22.

[t] Egypt was always famous for it's horſes and it's linen. See 2 Chron. i. 16. and ix. 28. Deut. xvii. 16. Iſa. xxxi. 1. Gen. xli. 42. Iſa. xix. 9. Prov. vii. 16.

Egypt

Egypt for ſix hundred of ſilver, and a horſe for an hundred and fifty; and ſo *was it* for all the kings of the Hetites, and for the kings of Syria, who brought *them* out by their [u] means.

XI. AND king Solomon loved many foreign women, as well as Pharoeh's daughter, women of the Moabites, Amunites, Edo- 2 mites, Sidonians, and Hetites; of the nations concerning whom Jehovah ſaid to the children of Iſral, [w] ye ſhall not go in unto them, neither ſhall they come in unto you; they will ſurely turn away your hearts after their own Aleim; to theſe Solo- 3 mon clave in love. And he had ſeven hundred princeſſes for wives, and three hundred concubines; and his wives 4 turned away his heart; for in Solomon's old age his wives turned away his [x] heart after other Aleim; and his heart was not perfect with Jehovah his Aleim, as *was* the heart of 5 David his father. And Solomon went after Oſteret the Aleim of the Sidonians, and after Melchem, the abomination of 6 the [y] Amunites. And Solomon did evil in the ſight of Jehovah, and went not wholly after Jehovah, *like* David his 7 father. Then Solomon built an high place for Chemoſh the abomination of Moab, in the [z] mount which *is* before Jeruſalem, and for Molech the abomi- 8 nation of the children of Amun. And thus he did for all his foreign wives who burnt incenſe, and offered ſacrifice to their Aleim.

And Jehovah was angry with Solomon, 9 becauſe his heart was turned away from Jehovah the Aleim of Iſral, who had appeared to him [a] twice, and had com- 10 manded him concerning this very thing, that he ſhould not go after other Aleim; but he kept not that which Jehovah commanded. And Jehovah ſaid to So- 11 lomon, ſince it is thus with thee, and thou obſerveſt not my purification and my ſtatutes which I commanded thee, [b] I will ſurely rend thy kingdom aſunder, and give it to thy ſervant. But I will 12 not do it in thy days for David thy father's ſake; I will rent it out of the hand of thy ſon. Yet I will not rend away 13 all the kingdom; [c] I will give one tribe to thy ſon, for David my ſervant's ſake, and for the ſake of Jeruſalem which I have choſen.

And Jehovah raiſed up an adverſary 14 to Solomon, Edad the Edomite, he *was* of the ſeed royal in Edom; for when 15 [d] David was in Edom, when Joab the captain of the army went up to bury the ſlain, he [dd] ſmote all the males in Edom; for Joab remained there ſix 16 months with all Iſral, till he had cut off every male in Edom. But Adad 17 fled, he and ſome Edomite men of his father's ſervants with him together into Egypt, and Edad *was* a very young man. And they aroſe at Midin, and came to 18 Paran, and took men with them from Paran, and came into Egypt to Pharoeh the king of Egypt; and he gave

[u] By Solomon's intereſt in Egypt, it being a difficult matter to get the Egyptian horſes.

[w] Exod. xxxiv. 16. Deut. vii. 3.

[x] It was his *heart* or affections not his *head* or underſtanding that were perverted, ſo as to *permit* idolatry, tho' he did not *believe* the heavens to be Aleim or Gods.

[y] Who burnt their children in braſen lions. The lion accompanied the image of the man in this idol, but the manners of combining the ſeveral parts of the creatures together were ſo various, that one would think the moſt luxuriant imagination could not have multiplied one image into ſo many; but ſeeing is believing, and the Reader may ſee it in *Montfaucon De Diis Syris*.

[z] *i. e.* The mount of Olives, hence, perhaps, called the mount המשחית *of corrruption*, 2 King. xxiii. 13; but if the מ be *radical*, it is the mount *of anointing*.

[a] Ch. iii. 5. and ix. 2.

[b] Comp. ch. xii. 24.

[c] Ver. 36.

[d] 2 Sam. viii. 14. 1 Chron. xviii. 13, 13.

[dd] According to the prophecy of Balom, Num. xxiv. 18, 19.

him

him a houſe, and appointed him bread,
19 and gave him land. And Edad found
great favour in the ſight of Pharoeh,
and he gave him for a wife the ſiſter of
his own wife, the ſiſter of Tahpenis the
20 queen. And the ſiſter of Tahpenis bare
him [e] Genebet his ſon; and Tahpenis
weaned him in Pharoeh's houſe; and
Genebet was in Pharoeh's houſe among
21 the ſon's of Pharoeh. And when [f] Edad
heard in Egypt that David ſlept with
his fathers, and that Joab the captain of
the army was dead, Edad ſaid to Pha-
roeh, [g] give me leave that I may go into
22 my own country. And Pharoeh ſaid to
him, why, what doſt thou want with
me that thou ſeekeſt to go into thine
own country? and he ſaid, nay, but
give me leave to go by all means.
23 And the Aleim raiſed him up an ad-
verſary, Rezun the ſon of Alido, who
fled from Edadozer the king of Jubeh
24 his maſter. And he gathered men to
him, and became captain of a band,
[h] when David ſlew them; and [i] they
went to Damaſcus, and dwelt in it, and
25 made him king in Damaſcus. And he
was an [k] adverſary to Iſral all the days of
Solomon, beſide the miſchief which
Edad did; and he abominated Iſral, and
reigned over Syria.
26 And Jereboam the ſon of Nebat an
Ephrathite, of Jaredeh, (whoſe mother's
name *was* Jaruoeh, a widow woman)
a ſervant of Solomon, he alſo lifted up his
hand againſt the king. And this *is* the 27
reaſon that he lifted up *his* hand againſt the
king: Solomon built [l] Melua, to cloſe
up the breach of the city of David his
father. And Jereboam *was* a mighty 28
man of valour; and Solomon ſaw the
young man, that he could manage the
buſineſs, and he ſet him over all the
labourers of the houſe of Joſeph. And 29
about that time, when Jereboam was come
out of Jeruſalem, the prophet Ahijeh the
Shilanite met with him in the way;
and [m] he had covered himſelf with a new
garment; and they two *were* alone in
the field: and Ahijeh laid hold on the 30
new garment that *was* upon him, and
[n] rent it *in* twelve pieces: and he ſaid to 31
Jereboam, take thee ten pieces; for
thus ſaith, Jehovah the Aleim of Iſral,
behold, I will rend the kingdom out of
the hand of Solomon, and give ten
tribes to thee: (but he ſhall have one 32
tribe for my ſervant David's ſake, and
for the ſake of Jeruſalem, the city
which I have choſen out of all the tribes
of Iſral;) becauſe they have [o] forſaken 33
me, and worſhipped Oſteret the Aleim
of the Sidonians, Chemoſh the Aleim of
Moab, and Melchem the Aleim of the chil-
dren of Amun, and walk not in my
ways, to do *what is* right in mine eyes, and
to keep my ſtatutes and my judgements,
like David his father. But I will not 34

[e] *i. e. A ſtealing away*, in memory of his eſcape.

[f] He is called *Adad (his honour)* ver. 17. as well as *Edad the honourable*, which names come to the ſame, the ע being *formative* of a noun, and the ה dropt as other *radical* ה's are in the like inſtances, and thus many other names that have a ſlight difference in ſound or ſpelling are the ſame in ſenſe; and the Edomite language differed as yet but little or nothing from the Hebrew.

[g] Or *ſend me away*.

[h] 2 Sam. viii. 3. and x. 18.

[i] They took the advantage of Edadozer's defeat to ſeize Damaſcus, and ſet up Rezun.

[k] Whilſt his kingſhip was young he could do but little hurt, ſee ch. v. 4; but in conjunction with Edad at laſt was a potent enemy.

[l] See 2 Sam. v. 9.

[m] *i. e.* Ahijeh.

[n] See 1 Sam. xv. 27.

[o] If Solomon permitted idolatry in the very ſight of the temple, we may be ſure the more diſtant tribes were not more ſcrupulous, and it is for *their corruption* that the kingdom was divided; which very circumſtance, however, helped to keep up the true religion among them, and to preſerve both kingdoms from the enemy much longer than if the kingdom had not been divided, by the emulation it raiſed between the religious parties, and between the two kingdoms.

take

take the whole kingdom out of his hand; for I have made him prince *for* [p] all the days of his life for David my ſervant's ſake whom I choſe, who kept my com-
35 mandments and my ſtatutes. But [q] I will take the kingdom out of his ſon's hand, and give it to thee *over* ten tribes.
36 And to his ſon I will give one tribe, that David my ſervant may have a [r] lamp continually before me in Jeruſalem, the city which I have choſen to put my
37 name there. And I have taken thee, and thou ſhalt reign according to all that thy ſoul can deſire, and thou ſhalt
38 be king over Iſral. And if thou wilt hearken to all that I command thee, and wilt walk in my ways, and do *that* which *is* right in my ſight, to keep my ſtatutes and my commandments, as David my ſervant did; then I will be with thee, and build thee a ſure houſe, as I built for David, and will give Iſral
39 to thee. And I will afflict the ſeed of David becauſe of [s] this, but not for
40 [t] ever. And Solomon ſought to kill Jereboam; but Jereboam aroſe, and fled into Egypt, to Shiſhak king of Egypt, and was in Egypt till the death of [u] Solomon.

41 And the reſt of the [w] acts of Solomon, and all that he did, and his wiſdom, *are* they not written in the [x] book of the Acts of Solomon? And the days 42
which Solomon reigned in Jeruſalem over all Iſral *were* forty years. And 43
Solomon [y] ſlept with his fathers, and was buried in the city of David his father; and Reheboam his ſon reigned in his ſtead.

XII. AND Reheboam went to Sechem, for all Iſral came to Sechem to make him [z] king. And when Jereboam 2
the ſon of Nebat heard *of it*, (for he was yet in Egypt, whither he had fled from the preſence of king Solomon,) Jereboam [a] returned from Egypt. And 3
they ſent and called for him: and Jereboam and all the congregation of Iſral came and ſpake to Reheboam, ſaying,
thy father made our yoke heavy, and 4
now, do thou lighten the [b] hard ſervice of thy father, and his heavy yoke which he put upon us, and we will ſerve thee.
And he ſaid to them, go *for* three days, 5
and come again to me. And the people went away.

And king Reheboam conſulted with 6
the old men, who ſtood before Solomon his father whilſt he was alive, ſaying, what anſwer do ye adviſe to return to
this people? And they ſpake to him, 7
ſaying, [k] if this day thou wilt be a ſervant to this people, and ſerve them, and anſwer them, and give them good words, then

[p] As *the ſon of David* is to be.
[q] See Ch. xii. 15.
[r] "2 Sam. xxi. 17. Pſal. cxxxii. 17. chiefly accompliſhed in Chriſt." *Clark.*
[s] "By this diviſion, and for Solomon's idolatry." *Clark.*
[t] "For the Meſſiah muſt reign glorioufly, and that for ever." *Clark.* And the loſt ſheep of the houſe of Iſral were to return to the fold, Jer. xxx 9. Heb. iii. 5. Ezek. xxxiv. 23, &c. John x. 16.
[u] Solomon muſt have been extremely wicked in killing him merely on the account of this prophecy, for that would have been fighting againſt God as Saul did; but, perhaps Jereboam might be in too much haſte for the kingdom, and thereby provoke Solomon.
[w] Heb. *words, things,* or *affairs.*
[x] Out of which theſe extracts were made, we may ſuppoſe, for the publick uſe, under the eye of the prophets. Comp. 2 Chron. ix. 29.
[y] A M. 3009. See ch ii. 10. note.
[z] 2 Chron. x. to crown him offer ſacrifices, &c. See Joſh. xxiv. 1.
[a] Heb. *returned* (from) *in Egypt,* and there are many other inſtances of like phraſeology.
[b] Ch. iv. 7, 22. and ix. 15. Solomon's manner of living and buildings were both very expenſive.
[c] 2 Chron. x. 7. No doubt they had their grievances, the levies, taxes, and the commiſſioners over them, one of whom Reheboam himſelf had been, might have given cauſes of complaint enough, becauſe the contrary is not ſo much as hinted, and *maxima quæque domus, &c.* and it is to be hoped the old counſellors did not mean that *good words only* would ſerve.

will

8 will they be thy ſervants for ever. But
he rejected the counſel of the old men
which they had given him, and con-
ſulted the young men that had grown up
9 with him, who ſtood before him. And
he ſaid to them, what anſwer do ye ad-
viſe that we ſhould return to this people,
who ſpake to me, ſaying, lighten the
yoke which thy father put upon us?
10 And the young men who had grown up
with him, ſpake to him, ſaying, ſay
thus to this people who ſpeak to thee,
ſaying, thy father made our yoke heavy,
but do thou make *our yoke* lighter, ſay
thus to them, my little *finger* ſhall be
11 thicker than my father's loins: and
now, my father loaded you with a heavy
yoke, but I will add to your yoke; my
father corrected you with whips, but I
will chaſtiſe you with ſcorpions.
12 And Jereboam, and all the people
came to Reheboam on the third day,
as the king had appointed, ſaying,
come to me again on the third day.
13 And the king anſwered the people
roughly, and rejected the counſel of the
14 old men which they had given him, and
ſpake to them after the counſel of the
young men, ſaying, my father made
your yoke heavy, and I will add to your
yoke; my father corrected you with
whips, but I will chaſtiſe you with ſcor-
15 pions. And the king did not hearken
to the people,; for it was [d] brought
abou by Jehovah, that he might perform
his word which Jehovah ſpake by
Ahijeh the Shilanite to Jereboam the
ſon of Nebat.
And when all Iſral ſaw that the king 16
did not hearken to them, the people
ſent the king word, ſaying, what por-
tion have we in David? and we have no
inheritance in the ſon of Jeſſi; to thy
tents, O Iſral! now ſee to thy houſe,
David. And Iſral departed to their [e] tents.
But as for the children of Iſral who dwelt 17
in the cities of Jeudeh, Reheboam reigned
over them. And king Reheboam ſent 18
Adoram who *was* over the levy, and all
Iſral ſtoned him with ſtones that he
died: and king Reheboam [f] made haſte
to get into his chariot to flee to Jeruſa-
lem. So Iſral rebelled againſt the houſe 19
of David to this day. And when all 20
Iſral heard that Jereboam was returned,
they ſent and called him to the aſſembly,
and made him king over all Iſral; none
followed the houſe of David but the
tribe of [g] Jeudeh only.
And [h] they brought Reheboam to Je- 21
ruſalem; and he aſſembled all the houſe
of Jeudeh, and the [i] tribe of Benjamin,
an hundred and eighty thouſand choſen
men, who [ii] ſerved in war, to fight
with the houſe of Iſral, to bring the
kingdom again to Reheboam the ſon of

[d] What is brought about in the courſe of God's providence is conſidered and ſpoken of as done by himſelf, as a general would ſay, that he drew the enemy into a ſnare, which he had only laid in his way.

[e] The grandeur of the court and it's great luxury, and the oppreſſion, it is likely, of the numerous officers neceſſary in the gathering and expending of ſo large a *Civil Liſt* as Solomon had, and in which the young men about Reheboam found their advantage, ſeem to be all the grievances the people had to complain of; and as theſe juſt complaints were not liſtened to, the natural conſequence, conſidering the nature of the meeting, was a revolt; and God would not permit Reheboam to make uſe of his army, which in all probability had encouraged him to return the tyrannical anſwer he did to his people. Kings can ſeldom ſee their own real intereſts, and people are too apt to complain; but when *one* perſon conſumes in luxury, if in no worſe a way, what *millions* are almoſt ſtarved by paying, let the *Chriſtian* conſider the account he is to give hereafter, and the *Politician* take the advice afforded him in this piece of hiſtory.

[f] Heb. *did his utmoſt*, or *exerted his ſtrength*.

[g] See 2 Chron. x. 17.

[h] Some of his moſt reſolute friends brought him off ſafe from Sechem.

[i] Who, at firſt, it is likely, ſtood neuter, and never heartily and thoroughly joined themſelves to Jeudeh, except thoſe that lay ſo near that they could not avoid it.

[ii] Heb. *who made*.

22 Solomon. And the word of Jehovah came to Shemoieh, a man of the Aleim,
23 ſaying, ſpeak to Reheboam the ſon of Solomon, king of Jeudeh, and to all the houſe
24 of Jeudeh, and Benjamin, and the [k] reſt of the people, ſaying, thus ſaith Jehovah, ye ſhall not go up, nor fight with your brethren the children of Iſral; return every one to his houſe; for this thing was from me. And they obeyed the word of Jehovah, and turned, [l] and went away, according to the word of Jehovah.

25 But Jereboam built [m] Sechem in mount Ephrim, and dwelt in it; and he went out from thence, and built [n] Penual.
26 And Jereboam ſaid in his heart, now ſhall the kingdom return to the houſe
27 of David: if this people go up to offer ſacrifices in the houſe of Jehovah at Jeruſalem, then ſhall the heart of this people turn again to their maſter, to Reheboam king of Jeudeh, and they will kill me, and turn again to Rehe-
28 boam king of Jeudeh [o]. And the king took counſel, and made two [p] calves of gold, and ſaid to them, it is too much for you to go up to Jeruſalem: [q] theſe are thy Aleim, O Iſral, who
29 brought you up out of Egypt. And he ſet one in Bith-al, and the other he put
30 in [r] Dan. And this thing became a ſin; for the people went before [s] one as far as Dan. And he made [t] houſes on 31
the high places, and made prieſts from among the [u] people who were not of the ſons of Levi. And Jereboam ordained 32
a feaſt in the eighth month, on the fifteenth day of the month, like the feaſt which *is* in Jeudeh, and offered upon the altar; thus he did at Bithal, and ſacrificed to the calves which he had made; and he eſtabliſhed at Bithal the prieſts of the high places whom he had made. And he offered upon the altar 33
which he had made at Bith-al, in the eighth month, in the month which he had deviſed of himſelf only; and ordained a feaſt for the children of Iſral, and offered upon the altar, [w] and burnt incenſe.

AND behold, a man of the Aleim XIII.
came from Jeudeh, by the word of Jehovah, to Bith-al; and Jereboam was ſtanding by the altar to burn incenſe.
And he cried to the altar by the word of 2
Jehovah, and ſaid, O altar, altar, thus ſaith Jehovah, a child ſhall be born to the houſe of David, Jaſieu his name, who ſhall ſlay upon thee the prieſts of the high places, that burnt incenſe upon thee; and men's bones ſhall be burnt upon thee. And he gave 3
a ſign the ſame day, ſaying, this *is* the ſign which Jehovah hath ſpoken; behold,

[k] See 2 Chron. xi. 13, 16.
[l] Heb. *to go away.*
[m] Which was a bridle in the jaws of Jereboam.
[n] Gen. xxxii. 30. Jud. viii. 17. Penual was beyond Jordan, and guarded him on that ſide.
[o] Jereboam was no uſurper, ſee ch. xi. 31; but he was a ſilly politician who ſought to be wiſer than God, *as if there ever was or could be any true allegiance or proſperity in a kingdom where there is no religion: On faith depends obedience to the laws of God and man; and where* THE FAITH *is corrupted, the hearts of men will ſoon be ſo too, and confuſion be their puniſhment.*
[p] Not that the calf or young bull was the only figure, but it was the principal one, and denoted a preference of one perſon in the Godhead to the other two. Jereboam ſeems to juſtify himſelf by Aerun's example, though he did not deny Jehovah by this part of his wicked policy, but was paving the way for that Hydra, *Imagination*, which ſoon confounded every thing.
[q] See Exod. xxxii. 24. Pſal. cvi. 20.
[r] Adding force to his policy, and compelling thoſe that would not ſubmit.
[s] *i.e.* One or the other of them, from Bith-al to Dan. Thus the people were ſoon prepared for further changes, and Jereboam was weak enough in judgement to grant a toleration even to idolatry with all it's barbarity and impurities.
[t] See ch. xiii. 32. and בית is a noun of number, for he built many of them on every high hill or ground higher than ordinary, where, as well as on the houſe tops, they worſhipped the hoſt of heaven, though many worſhipped Jehovah on the high places afterwards.
[u] Contrary to Num. iii 10.
[w] This is the force of ל in other places, as ver. 24.

the altar ſhall be rent, and the aſhes that *are* upon it ſhall be poured out.
4 And when the king heard the word of the man of the Aleim which he cried to the altar in Bith-al, Jereboam put forth his hand from the altar, ſaying, lay hold on him; and his hand dried up which he put out againſt him, ſo that he could not pull it in again to him[x].
5 And the altar was rent, and the aſhes poured down from the altar, according to the ſign which the man of the Aleim
6 gave by the word of Jehovah. And the king anſwered and ſaid unto the man of the Aleim, intreat now the face of Jehovah thy Aleim, and pray for me that my hand may be reſtored to me again; and the man of the Aleim intreated the face of Jehovah, and the king's hand was reſtored to him, and became as *it*
7 *was* [y] before. And the king ſaid to the man of the Aleim, come home with me, and refreſh thyſelf, and I will
8 [z] give thee a preſent. And the man of the Aleim ſaid to the king, if thou wouldſt give me the half of thine houſe I would not go with thee, neither will I eat bread nor will I drink water in this place;
9 for ſo it was charged me by the word of Jehovah, ſaying, eat no bread, nor drink water, nor [a] return again by the
10 way that thou cameſt. And he went another way, and returned not by the way that he came to Bith-al.
11 Now a certain [b] old prophet dwelt at Bith-al, and his ſon came and told him all the things that the man of the Aleim had done that day in Bith al; the words of the man of the Aleim which he ſpake to the king, them they alſo told to their father. And their fa- 12
ther ſaid to them, which way went he? and his ſons ſhewed him the way which the man of the Aleim went, who came from Jeudeh. And he ſaid to his ſons, 13
ſaddle me the aſs; and they ſaddled for him the aſs, and he rode on it, and 14
went after the man of the Aleim, and found him ſitting under an oak; and he ſaid to him, *art* thou the man of the Aleim, who cameſt from Jeudeh? and he ſaid, I *am*. And he ſaid to him, come 15
home with me and eat bread. And he 16
ſaid, I cannot go back with thee, or go home with thee; nor will I eat bread, nor drink water with thee in this place;
for it was ſaid to me by the word of Je- 17
hovah, thou ſhalt not eat bread nor drink water there; thou ſhalt not go back by the way that thou cameſt.
And he ſaid to him, I alſo *am* a pro- 18
phet as thou *art*; and the angel ſpake to me by the word of Jehovah, ſaying, bring him back with thee to thine houſe that he may eat bread and drink water: telling him a [c] lye. And he returned 19
with him, and did eat bread in his houſe, and drink water.
And as they were ſitting at table, the 20
word of Jehovah came to the prophet who brought him back: and he cried to 21
the man of the Aleim who came from

[x] Both the ſigns were proper on the occaſion, the withering of his hand prefigured the decay of his family and power, and the rent in the altar the confounding of his ſchiſm.
[y] He was now penitent.
[z] As is the conſtant cuſtom in the Eaſt, even to this day, out of reſpect, and to do honour to thoſe they reverence, not as a reward or hire.
[a] To teſtify the greater abhorrence of them and their ſchiſm. Comp. 2 John 10.

[b] Older than this apoſtacy.
[c] Whatever was the motive of this lye, a lye indeed in the name of God, it was but a lye; an officious one it is likely, and out of kindneſs; yet there ſeems no reaſon for foreſtalling the laſt judgement in this caſe; and ſome who complain of God's partiality here, in not ſlaying the deceiver as well as the deceived, would think it very hard in their own caſe to die for the firſt lye they ſhould tell to God or man.

Jeudeh, saying, thus saith Jehovah, [d] because thou hast rebelled against the mouth of Jehovah, and hast not kept the commandment which Jehovah thy
22 Aleim commanded thee, but camest back, and hast eaten bread and drunk water in the place of which it was said to thee, thou shalt not eat bread, nor drink water; thy carcase shall not come unto the sepulchre of thy fathers.
23 And after he had eaten bread, and after he had drunk, he saddled the ass, for him, *even* for the prophet whom he
24 had brought back. And he went away, and a lion met him in the way, and killed him; and his carcase *was* cast in the road, and the ass stood by it, and
25 the lion [e] stood by the carcase. And, behold, men passed by, and saw the carcase cast in the way, and the lion standing by the carcase; and they came and told *it* in the city where the old prophet
26 dwelt. And when the old prophet who brought him back from the way heard *it*, he said, he *is* the man of the Aleim who rebelled against the mouth of Jehovah; and Jehovah hath delivered him to the lion, who hath torn him, and killed him, according to the word of Jehovah, which [f] he spake to him.
27 And he spake to his sons, saying, saddle
28 me the ass, and they saddled *it*. And he went and found the carcase cast in the way, and the ass and the lion standing by the carcase; the lion had not eaten the carcase, nor torn the ass. And 29
the prophet took up the carcase of the man of the Aleim, and laid it on the ass, and brought it back, and came into the city of the old prophet, to mourn and to bury it. And he laid his 30
carcase in his own sepulchre, and they mourned over him, alas, my brother!
And after he had buried him, he spake 31
to his sons, saying, when I am dead, then bury me in the sepulchre which the man of the Aleim is buried in; near his bones lay my bones; for the saying which he cried 32
by the word of Jehovah, against the altar which is in Bith-al, and against all the houses on the high places, which *are* in the [g] cities of Samaria, shall surely come to [h] pass.
After this thing Jereboam returned 33
not from his evil way, but made again from among the people, priests of the high places; whoever would, he [i] consecrated them, and they became priests
of the high places And this thing became 34
sin to the house of Jereboam, even to [k] cut *it* off, and to destroy it from off the face of the earth.

ABOUT that time, Abjeh the son XIV.
of Jereboam fell sick. And Jereboam 2
said to his wife, arise, I pray, and disguise thyself, that they may not know that thou art the wife of Jereboam; and

[d] The lesson here is short, plain, and important to all to whom the word of God is come, viz. that *that* is the only decisive authority: neither the *church*, if even infallible, nor *reason*, nor *the spirit*, or *light within*, will justify our going without, or going against what is *written*, for that is the *word of God*, as we all know and acknowledge: *reason* pretends to demonstrate; some say they *feel the spirit* to be in them, and so speak in the name of God; but all know that neither of these is the *written word*, that word of God which is come to every one in whose hand it is; and every man, when he is wise above what is written, may read his folly and wickedness in the punishment of this prophet, who believed man rather than God.

[e] To shew that it was not *prey* but *revenge* he came for; to revenge the cause of *the word of God*, the lion of the tribe of Jeudeh. Comp ver. 28.

[f] He spake to him by the old prophet, and to us he speaks by the prophets and apostles.

[g] Bith-al was one of those cities, and this old prophet is said to be of Samaria, 2 King. xxiii. 18.

[h] God had written the warning to them in letters of blood, at the expence of his own servant; and the strange circumstances of his death must reach every ear, and make every heart in the town ach.

[i] Heb. *filled their hand, i. e.* gave them power.

[k] And thus they who prefer policy and cunning to religion and honesty, will generally fall by their own snares. See ch. xv. 29.

go to Shileh: behold, there *is* Ahijeh the prophet, who told me of being king
3 over this people: and take in thy hand [l]ten loaves of bread, and cakes, and a bottle of honey, and go to him; he will tell thee what will become of the
4 child. And Jereboam's wife did ſo; and ſhe aroſe, and went to Shileh, and ſhe came to the houſe of Ahijeh: and Ahijeh could not ſee; for his eyes were ſet with age.

5 And Jehovah ſaid to Ahijeh, behold, the wife of Jereboam is coming to thee to enquire of the [m] word by thee, concerning her ſon, for he *is* ſick; thus and thus ſhalt thou ſay to her. And when ſhe came ſhe feigned herſelf *to be* a ſtranger.
6 And when Ahijehu heard the ſound of her feet, as ſhe came in at the door, he ſaid, come in, O wife of Jereboam, why makeſt thou thyſelf a ſtranger? and I *am* ſent to thee *with* a [n] hard *an-*
7 *ſwer*. Go ſay to Jereboam, thus ſaith Jehovah the Aleim of Iſral, becauſe I exalted thee from among the people, and made thee ruler over my people
8 Iſral, and rent the kingdom away from the houſe of David, and gave it thee, and thou haſt not been as my ſervant David, who kept my commandments, and who followed me with all his heart, and did only *what was* right in my
9 ſight, but haſt done worſe than all that were before thee, and haſt gone and haſt made thee other Aleim, and molten images to provoke me, and haſt caſt me
10 behind thy back; therefore, behold, I will bring evil upon the houſe of Jereboam, and will cut off from Jereboam him that [o] piſſeth againſt the wall, *who is* [p] reſerved and left in Iſral, and will [q] take away the poſterity of the houſe of Jereboam, as dung is taken away till it is all gone. Him that dieth of Jere- 11
boam in the city ſhall the dogs eat, and him that dieth in the fields ſhall the fowls of the air eat; for Jehovah hath ſpoken *it*. And thou, ariſe, go 12
to thine houſe: when thy feet enter into the city the child ſhall die [r]; and all 13
Iſral ſhall mourn for him and bury him; for he only of Jereboam ſhall come into a grave, becauſe in him was found *ſome* thing [s] good towards Jehovah the Aleim of Iſral, in the houſe of Jereboam.
And Jehovah will raiſe him up a king 14
over Iſral who ſhall cut off Jereboam at this time; and what? even [t] now.
And Jehovah will ſmite Iſral as a reed 15
is ſhaken in the water, and he will [u] root Iſral out of the good land which he gave to their fathers; and he will ſcatter them beyond the river; becauſe they made their Aſhers, provoking Jehovah: and he will give Iſral up 16
becauſe of the ſins of Jereboam which he ſinned, and which he made Iſral to ſin.

And Jereboam's wife aroſe, and de- 17
parted, and came to Tirjeh; *and* when ſhe came to the porch of the houſe the child died; and they buried him, and 18
all Iſral mourned for him, according to the word of Jehovah by the hand of his ſervant Ahijeh the prophet.

[l] In thoſe days of temperance and ſimplicity, this was no inconſiderable preſent, though it was not the *value* but the *reſpect* that was conſidered, and the cuſtom continues in the Eaſt to this day; ſo that they who have called the prophets *conjurers* for taking ſuch preſents as all men in power and and authority did were no conjurers themſelves.

[m] *i. e.* Of the word Jehovah, John i. 1.

[n] Heb. *hardneſs*, or *what is hard*.

• Whether משתין may be derived from שת, and ſo the words ſignifies him *that ſitteth*, Qu? The ſeat by the wall was and is to this day the ſeat of honour. See 1 Sam. xx. 25.

[p] As *choice* or chief, Deut. xxxii. 36.

[q] Ch. xv. 29. xxi. 21.

[r] Ver. 17.

[s] Comp. 2 Chron. xix. 3.

[t] *i. e.* The time is even now at hand—*preſently, even now*. 2 Pet. ii. 3.

[u] Deut. xxix. 28.

And

19 And the reſt of the acts of Jereboam, how he warred, and how he reigned, behold, they *are* written in the books of the Chronicles of
20 the kings of Iſral. And the days which Jereboam reigned *were* twenty and two years; and he ſlept with his fathers; and Nadab his ſon reigned in his ſtead.

21 And Reheboam the ſon of Solomon reigned in Jeudeh. Forty and one years old *was* Reheboam when he reigned, and ſeventeen years he reigned in Jeruſalem, the city which Jehovah choſe out of all the tribes of Iſral to put his name there; and his mother's name *was*
22 Nomeh an Amuniteſs. And Jeudeh did evil in the ſight of Jehovah, and provoked him to jealouſy with their ſins which they committed, [w] more than all
23 their fathers had done. And they alſo built them high places, and [x] pillars, and [y] Aſhers upon every high hill, and
24 under every [z] green tree. And there were alſo [a] catamites in the land. They did according to all the abominations of the nations whom Jehovah drove out before the children of Iſral.

25 And in the [b] fifth year of king Reheboam, Shuſhak king of Egypt came up againſt Jeruſalem; and he took the 26
treaſures of the houſe of Jehovah, and the treaſures of the king's houſe; he even took away all; and he took all the [c] ſhields of gold which Solomon hadmade:
and king Reheboam made in their 27
ſtead ſhields of braſs, and committed *them* into the hands of the captains of the [d] running guards who kept the door
of the king's houſe. And as often as 28
the king went to the houſe of Jehovah, the guards took them; and they brought them back to the guard-room.

And the reſt of the acts of Re- 29
heboam, all that he did, are not they written in the book of the Chronicles
of the kings of Jeudeh? And there was 30
war between Reheboam and Jereboam [e] continually. And Reheboam ſlept with 31
his fathers, and was buried in the city of David. And his mother's name *was* Nomeh an Amuniteſs. And [f] Abiam his ſon reigned in his ſtead.

AND in the [g] eighteenth year of king XV.
Jereboam the ſon of Nebat, reigned Abiam over Jeudeh. Three years he 2
reigned in Jeruſalem; and his mother's name *was* Mocheh, a [h] daughter of Abiſalum. And he walked in all the 3
ſins of his father which he did before

[w] *i. e.* They made further ſteps than their fathers had done towards forgetting there was a God, a creator, and redeemer to come; till at laſt the idolaters entirely forgat Jehovah, and were without God in the world; and ſunk alſo further and further into that depravation of manners as to luſt and cruelty, which was the produce and curſe of idolatry. And though the coming of the Meſſiah, *as king*, was never forgotten in any part of the civilized world, yet both Jew and Gentile, a few only of the firſt excepted, forgat that he was to die and riſe again.

[x] Such colonades as *Stonehenge* very poſſibly.

[y] Not *groves* ſurely, (as אשרים is rendered,) under green trees.

[z] 2 Chron. xxviii. 4. Iſa. li. 5.

[a] Heb. *devoted to luſts*, (See Rom. i. 26.) or elſe *prepared, willing ones*; but they were *religious*, ch. xv. 12.

[b] A. M. 3014.

[c] See ch. x. 16.

[d] Their attendants ran ſome before and ſome on each ſide of the chariot or creature they rode upon, ſee 2 Sam. xv. 1. 1 King. i. 5; and they attended in apartments in the porches and courts before the houſe, 2 Sam. xi. 9.

[e] *i. e.* they lived in a ſtate of war.

[f] 2 Chron. xii. 16. A. M. 3026.

[g] From hence it appears that the ſcriptures include the whole year in which any king died in the number of the years of his reign; Reheboam reigned ſeventeen years, the laſt year not compleated in all probability; and ſo the firſt year of Abiam is the eighteenth from the death of Solomon, though he might begin his reign a month or two before the ſeventeenth year of his father ended.

[h] *i. e.* Of that family by the female ſide, for Abſalom left no ſon. By 2 Chron. xiii. 2. ſhe was the daughter of Aurial of Giboeh, and had alſo another name beſides that of Mocheh, as many others had.

him; and his heart was not perfect with Jehovah his Aleim like the heart
4 of David his [i] father. But because of David, Jehovah his Aleim gave him a lamp in Jerusalem, and set up his son after him, and established Jerusalem;
5 because David did *that which was* right in the sight of Jehovah, and turned not aside from any *thing* he commanded him all the days of his life, except only in
6 the matter of Aurieh the Hettite. And [k] there was war between Reheboam and Jereboam all the days of their lives.
7 And the rest of the acts of Abiam, and all that he did, *are* they not written in the book of the chronicles of the king's of Jeudeh? And there was [l] war be-
8 tween Abiam and Jereboam. And Abiam slept with his fathers, and they buried him in the city of David; and [m] Asa his son reigned in his stead.
9 And in the twentieth year of Jereboam king of Isral reigned Asa over Jeu-
10 deh. And forty and one years he reigned in Jerusalem; and his [n] mother's name *was* Mocheh the daughter of Abisalum.
11 And Asa did *that which was* right in the sight of Jehovah like David his father.
12 And he removed the catamites out of the land, and removed all the [o] Filthy things which his fathers had made.
13 And Mocheh his mother, her also he removed from *being* queen, because she had made a [p] Glory for an Ashreh; and Asa cut down her Glory, and burnt *it* by the brook Kidrun. But the [q] high 14
places were not removed; nevertheless the heart of Asa was perfect with Jehovah all his days. And he brought the 15
things his father had [r] dedicated, and his own holy things into the house of Jehovah, the silver, and the gold, and the vessels.

And [s] there was war between Asa and 16
Bosha king of Isral all their days. And 17
Bosha king of Isral came up against Jeudeh, and built Rameh [t] to let none go out or come in to Asa king of Jeudeh.
And Asa took all the silver and the gold 18 24
that remained in the treasures of the house of Jehovah, and in the treasures of the king's house, and delivered them into the hands of his servants; and king Asa sent them to Ben-edad the son 25
of Tabrimen, the son of Heziun, king of Syria, who dwelt at Damascus, saying, *there hath been* a purification be- 19 26
tween me and thee, and between my father and thy father; behold, I have sent thee a present of silver and gold; come, [u] break thy purification with Bosha the king of 27
Isral, that he may go away from me.
And Ben-edad hearkened to king Asa, 20
and sent the captains of the troops, which he had, against the cities of Isral, and [w] smote Oiun, and Dan, and Abel- 28

[i] Calling David his father, as Absalum Mocheh's, ver. 2.

[k] Why is this repeated?

[l] No peace as yet made.

[m] 2 Chron. xiv. 1. A. M. 3029.

[n] Grandmother's, who kept her place as *queen-mother*; and Asa's own mother might be dead.

[o] Or *filths*, *dungy things*.

[p] If the *Ashreh* was a *Pallas*, this might be her *spear*; —a palladium *shaking the glittering spear* of heaven; which was robbing Jehovah of the power; or it might be the chariot of glory, or *nimbus*, in which the idol was placed; as the ark and cherubs were in the cloud or chariot of glory. In Jer. xlix. 16. תפלצה is used for *terribleness* or *majestic glory*: and setting the image in the cloud of glory was setting it on an ark, and setting up the wor- 29
ship of it. See Psal. l. 3, where נשערה is used for the *cloud of glory* about Jehovah.

[q] "2 King. xii. 3. and xiv. 4. viz. which were for God's worship, ch. iii. 2. (but those for idols he took away, 2 Chron. xiv. 3.)" *Clark*.

[r] 1 Chron. xxvi. 27. 2 Chron. xiii. 15.

[s] Ver. 32.

[t] As a curb upon him.

[u] *i. e.* Break through or disregard the obligation you bound yourself under by sacrifice when the blood was 30
sprinkled in token of purity of intention; like the taking the sacrament as a test with us.

[w] A. M. 3065.

bith-

bith-mocheh, and all [x] Chinerut, with
21 all the [y] land of Nepthali. And when
Boſha heard *it*, he left off building Ra-
22 meh, and dwelt in Tirjeh. And king
Aſa proclaimed through all Jeudeh *that*
none *ſhould be* excepted, but they ſhould
fetch away the ſtones of Rameh, and
it's timber, which Boſha had built up;
and king Aſa built with them Gebo of
23 Benjamin, and Mijpeh. And the reſt of
all the acts of Aſa, and all his might, and
all that he did, and the cities which he
built, *are* they not written in the book
of the Chronicles of the kings of Jeu-
deh? But in the time of his old age he
24 was [z] diſeaſed in his feet. And Aſa
ſlept with his fathers, and was buried
with his fathers in the city of David his
father; and Jeuſhaphat his ſon [a] reigned
in his ſtead.
25 And Nadab the ſon of Jereboam
reigned over Iſral in the ſecond year of
Aſa king of Jeudeh; and he reigned two
26 years over Iſral. And he did evil in the
ſight of Jehovah, and walked in the way
of his father, and in his ſins which he
made Iſral to ſin.
27 And Boſha the ſon of Ahijeh, of
the houſe of Iſſacher, conſpired againſt
him; and Boſha ſmote him at [b] Gi-
betun which *belongeth* to the Philiſtines;
for Nadab and all Iſral were beſieging
28 Gibetun. And Boſha ſlew him in
the third year of Aſa king of Jeudeh,
29 and reigned in his ſtead. And when he
reigned, he ſmote all the houſe of Jere-
boam, he left not any ſoul to Jereboam
till he had deſtroyed him, according to
the word of Jehovah, which he ſpake
by the hand of his [c] ſervant Ahijeh the
30 Shilanite; becauſe of the ſins of Jereboam
which he ſinned, and which he made
Iſral to ſin, in his provocation with
which he provoked Jehovah the Aleim
of Iſral.
31 And the reſt of the acts of Nadab, and
all that he did, *are* they not written in
the book of the Chronicles of the
32 kings of Iſral? And there was war be-
twixt Aſa and Boſha king of Iſral all
33 their days. In the the third year of Aſa
king of Jeudeh, reigned Boſha the ſon of
Ahijeh over all Iſral in Tirjeh twenty and
34 four years. And he did evil in the ſight
of Jehovah, and walked in the way of
Jereboam, and his in ſins which he
made Iſral to ſin.

XVI. AND the word of Jehovah came to
2 Jehua the ſon of Hanni, againſt Boſha,
ſaying, becauſe I raiſed thee out of the
duſt, and made thee ruler over my peo-
ple Iſral, and thou walkeſt in the way
of Jereboam, and makeſt Iſral to ſin, to
3 provoke me with their ſin; behold, I
will take away Boſha and his houſe,
and will make thy houſe like the houſe
4 of Jereboam the ſon of Nebat: him that
dieth of Boſha in the city ſhall the dogs
eat; and him that dieth of his in the field
5 ſhall the fowls of the air eat. And the
reſt of the acts of Boſha, and what he
did, and his might, *are* they not written
in the book of the Chronicles of the
6 kings of Iſral? And Boſha ſlept with
his fathers, and was buried in Tirjeh;
and Aleh his ſon reigned in his ſtead.
7 And by the hand of Jehua the ſon of
Hanni the prophet came alſo the word
of Jehovah againſt Boſha, and againſt
his houſe, even becauſe of all the evils
which he did in the ſight of Jehovah,
to provoke him with the work of his

[x] Or land of Genneſeret.
[y] 2 Chron. xvi. 4.
[z] 2 Chron. xvi. 12.
[a] A. M. 3070. 2 Chron. xvii. 1.

[b] Joſh. xix. 44.
[c] Ch. xiv. 10, 11.

hands,

hands, to be like the houſe of Jereboam; and becauſe he ſmote it [d].

8 In the [e] twenty-ſixth year of Aſa king of Jeudeh reigned Aleh the ſon of Boſha
9 over Iſral in Tirjeh two years. And his ſervant Zimri, captain of half of the charioteers conſpired againſt him, as he was at Tirjeh, quite drunk, at the houſe of Arja, who was over the houſe-
10 hold at Tirjeh. And Zimri came in and ſmote him, and killed him in the [f] twenty-ſeventh year of Aſa king of Jeudeh, and reigned in his ſtead.

11 And when he reigned, as ſoon as he ſat on his throne, he ſmote all the houſe of Boſha, he left him not one that piſſeth againſt the wall, neither his kinsfolks
12 nor his friends. And Zimri deſtroyed all the houſe of Boſha, according to the word of Jehovah which he ſpake againſt Boſha by the hand of Jehua the
13 prophet; becauſe of all the ſins of Boſha, and the ſins of Aleh his ſon which they ſinned, and which they cauſed Iſral to ſin, to provoke Jehovah the Aleim of Iſral with
14 their [g] vanities. And the reſt of the acts of Aleh, and all that he did, *are* they not written in the book of the Chronicles of the kings of Iſral?

15 In the twenty-ſeventh year of Aſa king of Jeudeh did Zimri reign ſeven days in Tirjeh. And the people were encamped againſt [h] Gibetun which *belonged* to the Philiſtines. And the people that were 16
encamped heard ſay that Zimri had conſpired, and alſo ſlain the king; and all Iſral made Omri the captain of the army king over Iſral that day in the camp. And Omri and all Iſral with 17
him went up from Gibetun, and beſieged Tirjeh. And when Zimri ſaw 18
that the city was taken, he went into the high turret of the king's houſe, and burnt the king's houſe with fire over him, and died, for his ſins which he 19
ſinned in doing evil in the ſight of Jehovah, in walking in the way of Jereboam, and in his ſins which he did to make Iſral ſin. And the reſt of the acts of 20
Zimri, and his conſpiracy which he conſpired, *are* they not written in the book of the Chronicles of the kings of Iſral?

Then were the people of Iſral divided 21
into two parties; half the people went after Tibni the ſon of Ginat to make him king, and half after Omri. And 22
the people that were for Omri prevailed againſt the people that were for Tibni the ſon of Ginat: ſo Tibni died, and Omri reigned.

In the [i] thirty-firſt year of Aſa king of Jeu- 23
deh reigned Omri over Iſral [k] twelve years; ſix years he reigned in Tirjeh, and he 24
bought the hill of [l] Samaria of Samar, for two talents of ſilver, and built on

[d] Without authority from heaven, as that houſe had for reigning; and for imitating their wicked policy in ſetting up other objects of worſhip, and ſpreading the corruption farther and wider than Jereboam had done.

[e] A. M. 3055.

[f] So he did not reign two entire years, though they are called *two*, becauſe he died in the ſecond year of his reign.

[g] Things that are worthleſs, that can neither help themſelves nor others, and ſuch *the heavens* are, conſidered as *Gods*. There was much *folly* alſo in the images, in the make, form, and combination of different animals, and of the different parts of different animals, trees, flowers, &c. together. Hieroglyphical writing gave as much room for whim and imagination as *literal*. A monkey, or an onion for a God, or a fiſh with a man's head, a ſatyr, or a griffin, a man with a great bladder in his hand, or with a large protuberant belly, almoſt equal ſome modern *Demonſtrations of the Being and Attributes of God*. In this metaphyſical learning Boſha and his ſon had exerted their fine imagination, and for their *vanities* and *ſins*, ſtand on record for fools as well as ſinners. See Deut. xxxii. 21. Iſa. xli. 29.

[h] Ch. xv. 27.

[i] A. M. 3060.

[k] So Omri's reign is reckoned from the death of Zimri, in the twenty-ſeventh year of Aſa king of Jeudeh, comp. ver. 15, 29. though he came not into quiet poſſeſſion till the thirty-firſt of Aſa.

[l] Heb. *Samarun.*

the

the hill, and called the name of the city which he built, after the name of Samar the owner of the hill, Samaria.
25 And Omri did evil in the ſight of Jehovah, and was [m] worſe than all that
26 were before him. For he walked in all the way of Jereboam the ſon of Nebat, and in his ſins which he made Iſral to ſin, to provoke Jehovah the Aleim of
27 Iſral with their vanities. And the reſt of the acts of Omri which he did, and his might which he ſhewed, *are* they not written in the book of the Chro-
28 nicles of the kings of Iſral? And Omri [n] ſlept with his fathers, and was buried in Samaria; and Ahab his ſon reigned in his ſtead.
29 And Ahab the ſon of Omri reigned over Iſral in the [nn] thirty-eighth year of Aſa king of Jeudeh; and Ahab the ſon of Omri reigned over Iſral in Samaria
30 twenty-two years. And Ahab the ſon of Omri did evil in the ſight of Jehovah
31 above all that *were* before [o] him. And it was a light thing with him to walk in the ſins of Jereboam the ſon of Nebat; for he took to wife Jezebel the daughter of Atboal, king of the Sidonians, and went and ſerved Baol, and worſhipped
32 him. And he ſet up an altar to Baol in the houſe of Baol, which he [p] built in
33 Samaria. And Ahab made an Aſhreh; and Ahab did more to provoke Jehovah the Aleim of Iſral than all the kings of Iſral that were before him.

34 In his days Hial the Bith-alite built Jerichu: in Abiram his firſt-born he laid the foundation of it, and in Shagib his youngeſt he ſet up it's gates, according to the word of Jehovah, which he ſpake by the hand of [q] Jehoſua the ſon of Nun.

XVII. AND Alijeh the Tiſhbite, of the Tiſhbites of Gelod, ſaid to Ahab, *as* Jehovah the Aleim of Iſral liveth, [r] before whom I ſtand, [s] there ſhall be neither dew nor rain theſe years, but according
2 to my word. And the word of Jeho-
3 vah came to him, ſaying, get thee hence, and turn thee eaſtward, and hide by the brook Cherith, which is before
4 Jordan. And thou ſhalt drink of the brook; and I have commanded the
5 ravens to feed thee there. And he went and did according to the word of Jehovah; and he went and dwelt at the brook Cherith, which *is* before
6 Jordan. And the [t] ravens brought him bread and fleſh in the morning, and bread and fleſh in the evening; and he
7 drank of the brook. And after a [u] year the brook was dried up, becauſe there had been no rain in the land.
8 And the word of Jehovah came to
9 him, ſaying, ariſe, get thee to [w] Jarepet of the Sidonians, and dwell there. Behold, I have commanded a widow-
10 woman there to ſuſtain thee. And he aroſe, and went to Jarepet, and came to the gate of the city, and behold,

[m] See Mich. vi. 16.
[n] A. M. 3072.
[nn] See ver. 23.
[o] So that *the ſtatutes of Omri and the counſels of the houſe of Ahab* were the joint works of father and ſon, the latter of whom ſeems to have been made co-regent with his father; probably on his marrying Jezebel.
[p] At the inſtigation of Jezebel.
[q] Joſh. vi. 26.
[r] By this expreſſion it is probable he was a prieſt. See Deut. x. 8.
[s] To ſhew him his *vanities* were ſo indeed. See Jer. xiv. 22. Ecclus. xlviii. 3.
[t] The word might be rendered *Arabians*, nor is there any thing here to fix the word to the ſenſe of ravens, except that there were no *Arabians* near enough to come every morning and evening. No doubt higlers from the neighbouring countries brought the Iſralites proviſions in their diſtreſs, and made a gainful trade: but who were thoſe who could come twice a day to the prophet?
[u] So יָמִים *days* means in other places where there is nothing to limit it, as Gen. iv. 3.
[w] So called from *making glaſs* there, ſays *Bochart*, and perhaps alſo from the *fuſion* (as the word ſignifies) of metals, gold, ſilver, or braſs. See ch. vii. 14. Tyre and Sidon were near neighbours.

there *was* there a widow-woman gathering ſticks; and he called to her, and ſaid, fetch me, I pray thee, a little
11 water in a veſſel that I may drink. And as ſhe was going to fetch *it*, he called after her, and ſaid, bring me, I pray thee, a morſel of bread in thine hand
12 And ſhe ſaid, *as* Jehovah thy Aleim liveth, I have not a cake, only an handfull of meal in a jar, and a little oil in a cruſe; and behold, I *am* gathering a few ſticks, that I may go and dreſs it for me and my ſon, that we may eat it
13 and [x] die. And Alijeh ſaid to her, fear not, go, do as thou haſt ſaid; but make me a little cake of it firſt, and bring *it* out to me, and then make for thyſelf
14 and for thy ſon; for thus ſaith Jehovah the Aleim of Iſral, the jar of meal ſhall not be finiſhed, nor the cruſe of oil fail, till the day *that* Jehovah ſendeth
15 rain upon the earth. And ſhe went, and did according to the word of Alijeh, and ſhe did eat, he and
16 ſhe and her houſehold, a year. The jar of meal was not finiſhed, neither did the cruſe of oil fail, according to the word of Jehovah, which he ſpake by the hand of Alijeh.
17 And after theſe things the ſon of the woman, the miſtreſs of the houſe, fell ſick; and his ſickneſs was ſo violent that there was no breath left in him.
18 And ſhe ſaid to Alijeh, what had I to do with thee, O man of the Aleim? didſt thou come to me to call my ſins to [y] remembrance, and to ſlay my ſon?
And Alijeh ſaid, give me thy ſon; and 19
he took him from her boſom, and carried him up into the chamber where he
abode, and laid him upon his bed. And 20
he cried to Jehovah, and ſaid, *O* Jehovah my Aleim, wilt thou bring evil even upon the widow with whom I ſojourn,
and ſlay her ſon? And he [z] ſtretched 21
himſelf three times upon the child, and cried unto Jehovah, and ſaid, *O* Jehovah my Aleim, let, I pray thee, this child's ſoul come into him again. And Jeho- 22
vah [a] hearkened to the voice of Alijeh; and the ſoul of the child came into him
again, and he revived. And Alijeh 23
took the child, and brought him down from the chamber into the houſe, and Alijeh ſaid, ſee, thy ſon liveth.
And the woman ſaid to Alijeh, [b] now 24
by this I know that thou art a man of the Aleim, and the word of Jehovah in thy mouth *is* truth.

AND *after* many days the word of XVIII.
Jehovah came to Alijeh, in the third
[c] year, ſaying, go ſhew thyſelf to Ahab; and I will ſend rain upon the face of the
earth. And Alijeh went to ſhew him- 2
ſelf to Ahab. And the famine *was* violent in Samaria. And Ahab called Obadieh, 3
who *was* over the houſe. (Now Obadieh
feared Jehovah greatly; and when 4
Jezebel cut off the prophets of Jehovah, Obadieh took an hundred prophets, and hid them by fifty in a cave, and fed them with bread and water.) And 5

[x] The famine reached, we ſee, the neighbouring countries; and Alijeh was known here by a heathen who believed in Jehovah his Aleim: ſo that it may not *always* be the clergy's fault that men are wicked, notwithſtanding the publick adminiſtration of the ſacraments and divine ſervice; ſince even an heathen had profited ſo much by the like means.

[y] The prophets were ſent uſually to reprove, and denounce judgements, as Bith-lehem apprehended of Samual, 1 Sam. xvi. 4. Comp. Luke v. 8.

[z] 2 Kings iv. 35. Acts xx. 10. giving up himſelf, as it were, to death, or making himſelf like the dead child, that it might live by his death, and as an earneſt. See John xi. 43—45.

[a] Jam. v. 15. Heb. xi. 35.

[b] A year after he came to this woman's, as ver. 15. expreſſes. Comp. John xi. 48 - 45.

[c] After he came to Sarepet, for there was no rain for three years and a half, Luke iv. 25. Jam. v. 17; ſo that he was a year at Cherit, and a year and a half at Jarepet after he had raiſed the child.

Ahab

Ahab ſaid to Obadieh, go through the land to all the fountains of water, and to all the brooks: poſſibly we may find graſs to ſave the horſe and the mule alive, that we let not the beaſts
6 be loſt. And they divided the land between them to paſs through it; Ahab went one way by himſelf, and Obadieh went another way by himſelf.
7 And as Obadieh was in the way, behold, Alijeh met him: and he knew him, and fell on his face, and ſaid, *art*
8 thou my lord Alijeh. And he ſaid to him, I *am*; go tell thy lord, behold,
9 Alijeh. And he ſaid, what have I ſinned, that thou wouldſt deliver thy ſervant into the hand of Ahab, to kill
10 me? *As* Jehovah thy Aleim liveth, there is no nation or kingdom whither my lord hath not ſent to ſeek thee: and when they ſaid, *he is* not *here*, he took an oath of that kingdom or that nation that they
11 found thee not: and now thou ſayeſt, go tell thy maſter, behold, Alijeh:
12 and when I am gone from thee, the [d]ſpirit of Jehovah ſhall carry thee whither I know not; and when I come and tell Ahab, and he cannot find thee, he will put me to death: but I, thy ſervant, have feared Jehovah from my youth.
13 Was it not told my lord what I did when Jezebel ſlew the prophets of Jehovah, that I hid a hundred of the prophets of Jehovah by fifty in a cave, and fed them
14 with bread and water? And now thou ſayeſt, go tell thy lord, behold, Alijeh;
15 and he will kill me. And Alijeh ſaid, as Jehovah of hoſts liveth, before whom I ſtand, I will ſurely ſhew myſelf to him
16 this day. And Obadieh went to meet Ahab, and told him; and Ahab came to meet Alijeh.

17 And when Ahab ſaw Alijeh, Ahab ſaid to him, *art* thou he that rtoubleth
18 Iſral? And he ſaid, I have not troubled Iſral, but thou and thy father's houſe, in that ye have forſaken the commandments of Jehovah, and gone after
19 Baolim. And now ſend *and* gather all Iſral to me unto mount Carmel, and the prophets of Baol four hundred and fifty, and the prophets of Aſhreh four hundred, who eat at Jezebel's table.
20 And Ahab ſent to all the children of Iſral, and gathered the prophets to
21 mount Carmel. And Alijeh came near to all the people, and ſaid, how long hop ye [e] from bough to bough? if Jehovah *be* the Aleim, follow him, but if Baol, follow him. And the people
22 anſwered him not a word. And Alijeh ſaid to the people, I only remain the prophet of Jehovah, but the prophets of Baol *are* four hundred and fifty men:
23 and let them give us two bullocks; and let them chuſe one bullock for themſelves, and cut it in pieces, and lay *it*
24 on the wood, and put no fire: and I will do the other bullock, and lay *it* on the wood, and will not put any fire: and call ye on the name of your Aleim, and I will call on the name of Jehovah: and the Aleim that anſwereth by [f] fire, he is the Aleim. And all the people an-
25 ſwered and ſaid, it *is* well ſaid. And Alijeh ſaid to the prophets of Baol, chuſe you one bullock, and offer *it* firſt; for ye *are* the maſters, and call on the name of
26 your Aleim, but put no fire. And they took the bullock which was given them,

[d] Not Jehovah the holy ſpirit, but a *wind* raiſed immediately by Jehovah. Comp. Ezek. iii. 14. Act. viii. 39. 2 King ii. 11, 16.

[e] Heb. *on two boughs*, *i. e.* like little birds, backwards and forwards.

[f] The heavens were the object of their worſhip; and the *fire* is that which keeps up the *tenuis ardor*, the *expanſive power*, which is the life of all nature; and he that could command that power from heaven muſt be ſupreme.

and offered *it*, and called on the name of Baol from morning even till noon, ſaying, O Baol anſwer us. But *there was* no voice nor any anſwer: and they [g] halted upon the altar which they
27 had made. And at noon Alijeh mocked them and ſaid, cry aloud, for he *is* Aleim; for he *is* in a meditation, or he *is* in a purſuit, or he *is* on a journey; perhaps he is aſleep,
28 and muſt be awakened. And they cried aloud, and cut [h] themſelves after their cuſtom with knives and lancets, till the
29 blood run down upon them. And when the mid-day was paſt, and they had propheſied till the offering up of the [i] bread-offering, and *there was* no voice
30 nor anſwer, nor any regard *taken*, Alijeh ſaid to all the people, come near unto me; and all the people came near to him. And he repaired the altar of Jehovah *that was* thrown down [k]: and
31 Alijeh took twelve ſtones, according to the [l] number of the tribes of the ſons of Jacob, to whom the word of Jehovah came, ſaying, Iſral ſhall be thy name:
32 and he built the altar with the ſtones in the name of Jehovah: and he made a trench about the altar [m] as deep as two
33 meaſures of ſeed. And he laid the wood in order, and cut the bullock, and put *it* on the wood, and ſaid, fill four barrels with water, and pour upon the burnt-ſacrifice, and upon the wood.

And he ſaid, do *it* the ſecond time; and 34
they did *it* the ſecond time; and he ſaid, do *it* the third time, and they did *it* the the third time. And the water 35
ran round about the altar, and the trench was even full of [n] water. And 36
whilſt the bread-offering was making, Alijeh the prophet came near, and ſaid, Jehovah the Aleim of Abrem, Iſaak, and Iſral, let it be known this day that thou *art* [o] Aleim in Iſral; and *that* I *am* thy ſervant, and have done all theſe things at thy word: hear me, *O* Jehovah, 37
hear me, that this people may know that thou Jehovah *art* the Aleim, and *that* thou wilt turn their heart back again. And the [p] fire of Jehovah fell, 38
and conſumed the burnt-ſacrifice, and the wood, and the ſtones, and the duſt, and licked up the water that *was* in the trench. And when all the people ſaw 39
it, they fell on their faces and ſaid, Jehovah, he *is* the Aleim, Jehovah, he *is* the [q] Aleim. And Alijeh ſaid to 40
them, take the prophets of Baol, let not [r] one of them eſcape; and they took them, and Alijeh brought them down to the brook Kiſhun, and ſlew them there.

And Alijeh ſaid to Ahab, get thee up, 41
eat and drink; for *there is* a ſound of the noiſe of rain. And Ahab went up to 42
eat and to drink; and Alijeh went up to the top of mount Carmel; and he

[g] *Hobbled* or *limped*, as offering themſelves to *lame* and retard the anger of their God; and then they cut themſelves as an actual ſacrifice.

[h] As in the greateſt diſtreſs and agony of grief, making themſelves a ſacrifice.

[i] *i. e.* Of their own bread-offering, and ſo their ſacrifice finiſhed, Comp. ver. 36.

[k] Here then had been a college of prophets on this mountain, or elſe ſome great man, like Abrem, Samual, and others, had built an altar where he reſided. See ch. xix. 14. Rom. xi. 3

[l] See Gen. xxxii. 28. Exod. xxiv. 4. Joſh. iv. 5, 20. The twelve ſtones being for the twelve tribes were the myſtical body of him, who was their ſacrifice and altar both, or who offered his own body, and ſuffered in it, and who was promiſed to be accepted *in the name* ישראל *Iſral*, *i. e.* ישר *pleaſing to, right with*, or *upright before*, אל *the Lord*. See Mat. iii. 17.

[m] Heb. *as the hollow* or *houſe*.

[n] Carmel was very near the ſea; ſo that if they had no river water there was ſea water enough.

[o] Joſh. ii. 11,

[p] See Gen. iv. 5. Lev. ix. 24, Jud. vi. 21. 1 Chron. xxi. 26.

[q] Where the power is, there is every other perfection.

[r] Including the prophets of *Aſhreh*, as Saul's ſons are included in his name, 1 Sam. xxxi. 8—13. 2 Sam. xxi. 13.

ſtooped

ſtooped down to the earth, and put his
43 face between his [s] knees. And he ſaid to his ſervant, go up now, look towards the ſea. And he went up, and looked, and ſaid, *there is* nothing. And he ſaid,
44 go again ſeven times. And at the [t] ſeventh time he ſaid, behold, a little cloud like a man's hand is riſing out of the ſea. And he ſaid, go up, ſay to Ahab, put-to *the horſes*, and get thee
45 down, that the rain ſtop thee not. And in the mean while the heavens were black with clouds and wind, and there was a great rain. And Ahab rode, and
46 went to Jezeroal. And the hand of Jehovah was upon [u] Alijeh; and he [w] girded up his loins, and ran before Ahab to the entrance of Jezeroal.

XIX. AND Ahab told Jezebel all that Alijeh had done, and withal, that he had killed [x] all the prophets with the
2 ſword. And Jezebel ſent a meſſenger to [y] Alijeh, ſaying, the Aleim do ſo and more alſo, if by this time to-morrow I make not thy life as the life of one of
3 them. And [z] when he ſaw *that*, he aroſe and went for his life, and came to Bar-ſebo, which *belongeth* to Jeudeh, and left his ſervant there.

4 And he himſelf went a day's journey into the wilderneſs, and came and ſat down under a birch-tree, and he requeſted [a] that he might die; and he ſaid, it is enough now, Jehovah, take away my life; for I *am* not better than my fathers. And he lay down, and 5
ſlept uuder the birch-tree; and behold, the angel touched him, and ſaid to him, ariſe *and* eat. And he looked, and be- 6
hold, *there was* a [b] cake on the coals, and cruſe of water at his head; and he did eat, and drink, and laid him down again. And the angel of Jehovah came 7
again the ſecond time, and touched him, and ſaid, ariſe *and* eat; for the journey *will be* too much for thee. And 8
he aroſe, and did eat, and drink, and went in the ſtrength of that meat forty days and [c] forty nights unto Horeb the mount of the Aleim.

And he [d] came thither into the cave, 9
and lodged there: and behold, the word of Jehovah *came* to him, and ſaid to him, [e] what doeſt thou here, Alijeh? And he ſaid, I have been very zealous 10
for Jehovah the Aleim of hoſts: for the children of Iſral have forſaken thy purification, [f] thrown down thy altars, and killed thy prophets with the ſword; and I, *even* I only am left; and they ſeek my life to take it away. And he ſaid, go forth, and ſtand on the 11

[s] His head touching the ground, which is the humble poſture of prayer and reverence in many parts to this day; *he prayed earneſtly*.

[t] *i. e.* In the fulneſs of time; and there is here a myſtical promiſe that the hand of God ſhould in the fulneſs of time act *in the ſea*, or among all nations, and raiſe that plentiful ſhower that was to refreſh his *weary inheritance*, Pſal. lxviii. 9: and Alijeh, as the harbinger, runs before the king of Iſral.

[u] He acted in his prophetical character, or by the immediate impulſe of the ſpirit.

[w] Their cloaths were long, and when in a hurry they tucked them round them. Comp. 2 King. ix. 1. And here was a triumphal entrance of the king on his conqueſt over the heavens, and their Worſhippers; and the prophet of God probably celebrated it as he ran before him, and in ſuch language as was applicable to a higher occaſion. Thus in the Eaſt to this day, conquerors and great men are uſhered in upon their return home by men running before them: thus alſo ſtrangers are received; and it is ſtill reckoned doing and receiving honour to walk before and lead the horſe or mule the gueſt rides on.

[x] Therefore the prophets of Aſhreh were deſtroyed as well as thoſe of Baol, though the contrary hath been ſuppoſed, and a great difficulty made of it.

[y] Miracles will not do any more than reaſons when the heart is corrupted and prejudiced.

[z] Or, *he* feared *and aroſe*, Heb. So LXX. and Vulgate.

[a] Heb. *for his life to die.*

[b] One way of baking bread in the Eaſt is by laying a thin cake on the coals.

[c] So Moſes and our Lord faſted forty days.

[d] Comp. Exod. xxxiii. 21.

[e] Comp. Gen. xvi. 8.

[f] Rom. xi. 3.

mount

mount before Jehovah; and behold, Jehovah will paſs by. And *there was* a great and ſtrong wind that rent the mountains, and brake in pieces the rocks before Jehovah; Jehovah *was* [g] not in the wind: and after the wind an
12 [h] air-quake; Jehovah *was* [g] not in the air-quake: and after the air-quake a [i] fire; Jehovah *was* not in the fire: and after
13 the fire a ſtill ſmall [k] voice. And when Alijeh heard *it*, he wrapped his face in his [l] mantle, and went out, and ſtood at the opening of the cave; and behold, a voice *came* to him, and ſaid, what doeſt
14 thou here, Alijeh? And he ſaid, I have been very zealous for Jehovah the Aleim of hoſts: for the children of Iſral have forſaken thy purification, thrown down thine altars, and killed thy prophets with the ſword; and I, *even* I only am left; and they ſeek my life to take it
15 away [m]. And Jehovah ſaid to him, go, return on thy way to the wilderneſs of Damaſcus; and go and [n] anoint Hazal
16 *to be* king over Syria: and Jehua the ſon of [nn] Nimſhi ſhalt thou anoint *to be* king over Iſral: and Aliſho the ſon of Shaphat, of Abel-mehuleh, ſhalt [o] thou anoint for prophet in thy ſtead. And him 17
that eſcapeth the ſword of Hazal ſhall Jehua ſlay; and him that eſcapeth the ſword of Jehua ſhall [p] Aliſho ſlay. And 18
I have ſeven thouſand remaining in Iſral, all the knees which have not ſtooped to Baol, and every mouth which hath not [q] kiſſed him.

And he went from thence, and [r] found 19
Aliſho the ſon of Shaphat; and he *was* ploughing with twelve yoke before him, and he himſelf was with the twelfth: and Alijeh paſſed by him, and caſt his [s] mantle upon him. And he left the 20
oxen, and ran after Alijeh, and ſaid, let [t] me kiſs, I pray thee, my father and my mother, and I will follow thee. And he ſaid to him, go back again; for what have I done to thee? And he 21
turned back from him, and took a yoke of the oxen, and ſacrificed [u] them, and dreſſed their fleſh with the inſtruments of

[g] As he was at Horeb, when the law was given; and a mighty tempeſt was ſtirred up round about Jehovah, Exod. xix. 16, 18. Deut iv. 11.

[h] Not *earth-quake*, but *the ſhaking* or *trembling of the heavens*. See Joel. ii. 10. Hag. ii. 7, 22. Ezek. iii. 12. and xxxvii. 7.

[k] John the Baptiſt, who came in the ſpirit and power of Alijeh, Luke i. 17, to reform the people, is called *the voice of one crying in the wilderneſs*; and our Lord is characteriſed as a *ſtill ſmall voice*, Iſa. xlii. 2—4. And the above ſcene was to inform Alijeh that the reformation he had ventured his life for, and which had driven him into the deſert for ſafety, was to be brought about by Jehovah, not in majeſty and terror, but in meekneſs and humility.

[l] Comp. Exod. iii. 6.

[m] He ſeems to think that the time of caſting off Iſral was come, and in *making this interceſſion againſt them*, to pray that God would break down the partition-wall, and call in the Gentiles, Rom. iii. 2. But that diſcipline by the prophets under the law was to continue till Jehovah ſhould appear in the form of a ſervant, and win by love, not by force. Alijeh calls God *the God of hoſts*; of what hoſts? is it not of men and angels? and of men, including the Gentiles, as Rom. iii. 29. and iv. 13—17. & al? The angels are one hoſt or army, the children of Iſral were another, and the Gentile world, another.

[n] Not by his own hand, nor in his own life-time but he was to give directions to Aliſho, as 2 King. viii. 13. What the prophets predict is ſaid to be done by them; as ver. 17, Aliſho is ſaid *to ſlay* thoſe whom Jehu did not.

[nn] 2 King. ix. 1.

[o] No doubt he was anointed, though it is not particularly ſaid, and Hazal too, though by his own people.

[p] See Jer. i. 10.

[q] Given him the kiſs of reverence, Hoſ. xiii. 2. And this is an anſwer to his ſupplication againſt Iſral, and helps to explain the myſtery of Jehovah's coming, not in *glory*, but in humility; not as an avenger, but a father—a tranſaction that was not then performed.

[r] No doubt he had particular directions, though the general facts only are mentioned here.

[s] 2 King. i. 8. *the mantle of fur* was the prophetic dreſs. Comp. Zech. xiii. 4.

[t] Comp. Luke ix. 62.

[u] In token of gratitude to heaven for the notice taken of him, and they all feaſted together on the peace— or thankſgiving-offerings. Comp. 1 King. iii. 15. Luke v. 29. 2 Sam. xxiv. 22.

the

the oxen, and gave to the people, and they did eat. And he aroſe, and went after Alijeh, and miniſtered to him.

XX. AND Ben-edad the king of Syria gathered all his army together; and thirty and two kings *were* with him, and horſes and chariots: and he went up and beſieged Samaria, and fought
2 againſt it. And he ſent meſſengers to Ahab king of Iſral into the city, and ſaid to him, thus ſaith Ben-edad,
3 thy ſilver and thy gold *ſhall be* mine, and thy wives, and the beſt of thy
4 children *ſhall be* mine. And the king of Iſral anſwered and ſaid, according to thy word, my lord, O king, I
5 *am* thine, and all that I have. And the meſſengers returned and ſaid, thus ſaith Ben-edad, namely, I ſent to thee, ſaying, thou ſhalt deliver me thy ſilver, and thy gold, and thy wives,
6 and thy children; but by this time to-morrow I will ſend my ſervants to thee, and they ſhall ſearch thy houſe, and the houſes of thy ſervants, and all that is deſirable in thy ſight, they [w] ſhall lay
7 their hands on and bring away. Then the king of Iſral called for all the elders of the land, and ſaid, mark, I pray you, and ſee now how this *man* ſeeketh miſchief; for he ſent to me for my wives and for my children, and for my ſilver, and for my gold, and I withheld them
8 not from him. And all the elders ſaid to him, and all the people, hearken
9 not, nor conſent. And he ſaid to the meſſengers of Ben-edad, tell my lord, the king, all that thou didſt ſend to thy ſervant at the firſt I will do; but this thing I cannot do. And the meſſengers departed,
10 and brought him word. And Ben-edad ſent to him, and ſaid, the Aleim do ſo to me, and more alſo, if the duſt of Samaria ſhall ſuffice for handfuls for all the people that ſhall follow *me*. And 11
the king of Iſral anſwered and ſaid, tell *him*, [x] let not him that is putting on *his armour* boaſt like him that is putting it off. And when *he* heard this ſaying, 12
as he *was* drinking, he and the kings in their tents, he ſaid to his ſervants, ſet on, and they ſet on againſt the city.

And behold, there came a prophet to 13
Ahab the king of Iſral, and ſaid, thus ſaith Jehovah, ſeeſt thou all this great multitude? behold, I will deliver it into thy hand this day, and thou ſhalt know that I *am* Jehovah. And Ahab 14
ſaid, by whom? And he ſaid, thus ſaith Jehovah, by the ſervants of the governours of the provinces. And he ſaid, who ſhall order the battle? And he ſaid, thou. And he muſtered the ſervants 15
of the governours of the provinces, and they were two hundred and thirty two; and after them he muſtered all the people, all the children of Iſral, ſeven thouſand. And they went out at noon, 16
and Ben-edad *was* quite drunk in the tents, he and the thirty-two kings that helped him. And the ſervants of the 17
governours of the provinces went out firſt; and Ben-edad ſent, and they told him, ſaying, there are men come out of Samaria. And he ſaid, if they come 18
out for peace, take them alive; or if they come out for war, take them alive. And 19
theſe came out from the city, the ſervants of the governors of the provinces, and the army that followed them. And 20
they ſmote every one his man: and the Syrians fled, and Iſral purſued them: and Ben-edad king of Syria eſcaped to

[w] Heb. *ſhall put into their hands.*

[x] See Eccleſ. vii. 8. ix. 11.

the

21 the horſe and [y] riders. And the king of Iſral went out, and ſmote the horſe and charioteers, and ſmote the Syrians with a great ſlaughter.

22 And the prophet came to the king of Iſral, and ſaid to him, [z] go, ſtrengthen thyſelf, and conſider, and ſee what thou wouldeſt do; for at the return of the year the king of Syria will come againſt
23 thee. And the ſervants of the king of Syria ſaid to him, their Aleim *are* Aleim of the [a] mountains; therefore they prevailed againſt us: but let us fight with them in the plain, and ſurely we
24 ſhall prevail againſt them. And do this, remove the kings, each from his place, and put captains in their room:
25 and number thee an army like the army that [b] fell from thee; and horſe for horſe, and chariot for chariot; and let us fight with them in the plain, ſurely we ſhall prevail againſt them. And he hearkened to their voice, and
26 did ſo. And at the return of the year Ben-edad muſtered the Syrians, and went up to Apek to the war with Iſral.
27 And the children of Iſral were muſtered, and [c] victualled, and went out to meet them: and the children of Iſral pitched before them like two goat-hunting parties[d]; but the Syrians filled the land.

28 And there came a man of the Aleim, and ſpake to the king of Iſral, and ſaid, thus ſaith Jehovah, becauſe the Syrians ſay, Jehovah *is* Aleim of the mountains, but he *is* not Aleim of the vallies, [e] therefore will I deliver all this great multitude into thy hand, and ye ſhall know that I *am* Jehovah. And they 29
pitched one over againſt the other ſeven days; and on the ſeventh day the battle joined. And the children of Iſral ſmote of the Syrians an hundred thouſand foot in one day. And the reſt fled to Apek 30
into the city; and a wall fell upon twenty-ſeven thouſand of the men *that were* left. And Ben-edad fled, and came into the city, into an [f] inner chamber.

And his ſervants ſaid to him, behold, 31
now we have heard that the kings of the houſe of Iſral *are* merciful kings: let us, we pray, put ſackcloth on our loins, and ropes upon our heads, and go out to the king of Iſral: perhaps [g] he will ſave thy life. And they girded ſackcloth on 32
their loins, and ropes on their heads, and came to the king of Iſral, and ſaid, thy ſervant Ben-edad ſaith, I pray thee, let me live. And he ſaid, *is* he yet alive? he *is* my brother. And the men did diligently 33
obſerve and watch [h] what he would ſay; and they ſaid, thy brother Ben-edad. And he ſaid, go ye bring him. And Ben-edad came out to him; and he took him up into the chariot. And he ſaid 34
to him, the cities which my father took from thy father I will reſtore; and thou ſhalt have ſtreets for thee in Damaſcus as my father had ſtreets for him in Samaria; and [i] I will enter into a purification with thee.

[y] They rode on other creatures beſides horſes ſuch as aſſes, mules, ſome kind of deer, &c. all which are included in the term פרשים as well as *horſemen*, when not diſtinguiſhed. Bene-dad ſent what he thought a ſufficient number of foot to take this ſmall army, who being defeated, and the rout coming to his tent, he fled to his cavalry.

[z] Purſue him whilſt thou canſt; do not ſpare him.

[a] The country is mountainous, and their cities and temples or high places were on the hills or the ſides of the hills.

[b] As if they had not been beaten, but had only run away.

[c] Joſh. i. 11.

[d] On ſome hill's ſide.

[e] Ezek. xxxvi. 22.

[f] Heb. *chamber in a chamber.*

[g] See ch. xxii. 31.

[h] Heb. *what from him.*

[i] Heb. *I will ſend thee into a purification*; as their ceremonies differed from our's ſo muſt their language, and *I will enter with thee*, or I will ſend or *bring thee into a purification* was ſaying, *I will ſwear to thee in the moſt ſolemn manner* to perform what I now ſay; for thus bringing him in between the parts of the divided calf was ſaying, "May

thee. And he cut a purification with him, and let him go.

35 And [k] a certain man of the ſons of the prophets ſaid to another by the word of Jehovah, ſmite me, I pray thee: but
36 the man [l] refuſed to ſmite him. And he ſaid to him, becauſe thou haſt not obeyed the voice of Jehovah, behold, as ſoon as thou art gone from me, a lion ſhall ſlay thee. And he went from him, and a lion met with him, and [ll] ſlew him.
37 Then he found another man, and ſaid, ſmite me; and the man ſmote him,
38 [m] and wounded *him*. And the prophet went, and waited for the king by the way, and ſtript himſelf, with aſhes upon
39 his face. And as the king paſſed by he cried to the king, and ſaid, thy ſervant went into the battle; and behold, a man turned aſide, and brought a man to me, and ſaid, keep this man: if he be any way miſſing, thy life ſhall be for his life, or elſe thou ſhalt pay a [n] talent of ſilver.
40 And as thy ſervant was buſy here and there, he was gone. And the king of Iſral ſaid to him, ſo *be* thy ſentence; thou
41 thyſelf haſt decided [o] *it*. And he haſted, and removed the aſhes from his face; and the king of Iſral [p] knew him that he was
42 *one* of the prophets. And he ſaid to him, thus ſaith Jehovah, becauſe thou haſt let go the man *who was* under my curſe, out of *thy* hand, therefore thy life ſhall be inſtead of his life, and thy people inſtead of his people. And the king of Iſral 43
went to his houſe [r] ſour and diſpleaſed, and came to Samaria.

XXI. AFTER theſe things Nabuth the Jezroalite had a vineyard, which *was* in Jezroal, near the palace of
2 Ahab king of Samaria. And Ahab ſpake to Nabuth, ſaying, give me thy vineyard that I may have it for a garden of herbs, becauſe it is cloſe by my houſe: and I will give thee a better vineyard for it; if it ſeem good to thee I will give thee the price of it in money.
3 And Nabuth ſaid to Ahab, Jehovah forbid that I ſhould [s] give the inheritance
4 of my fathers to thee. And Ahab went to his houſe diſpleaſed and angry, becauſe of the word which Nabuth the Jezroalite had ſpoken to him; for he had ſaid, I will not give thee the inheritance of my fathers. And he laid down upon his bed, and turned away his face, and would eat no bread.

5 And Jezebel his wife came to him, and ſaid to him, why is thy ſpirit ſo
6 ſad, that thou eateſt no bread? And he ſaid to her, becauſe I ſpake to Nabuth the Jezroalite, and ſaid to him, give me thy vineyard for money; or, if thou likeſt, I will give thee a vineyard for it: and he

"May I be cut aſunder if I keep not my word;" and the ceremony of ratification, was called in ſhort *purification*; ſince according to the cuſtom of the times, the ſprinkling of themſelves, and the articles of agreement with the blood of the calf, was ſtaking the hopes of *purification* or forgiveneſs of their ſins, which all nations profeſſed to expect from the blood of a ſacrifice. And as the great ſacrifice of the promiſed ſeed was made to Adam, it is eaſy to ſee whence theſe ceremonies had their original, and what was meant by them. Ahab had, perhaps, little more religion in him than Ben-edad; but kings keep up the forms.

[k] One of the college of the prophets ſaid to another of them.

[l] It is not eaſy to gueſs why he refuſed; from envy, perhaps, at the other's being employed.

[ll] To revenge his diſobedience to the lion, the word of Jehovah, as ch. xiii. 24.

[m] Heb. *ſmiting and wounding*.

[n] Which was more than he was worth.

[o] *i. e.* Death or payment—the latter of which is ſuppoſed impoſſible for a poor common ſoldier to perform; ſo that death only remained: and this is Ahab's ſentence.

[p] And knew his doom a bloody death, by the prophetic ſigns of it.

[q] This was Saul's caſe with Agag, whom God had pronounced *accurſed*, and as ſuch to be deſtroyed. It is not expreſsly mentioned that Ahab was ordered to deſtroy Ben-edad but in this place.

[r] As conſcious of his own guilt, and terrified at the ſentence, which, like David, 1 Sam. xii. 5—7, he had pronounced againſt himſelf.

[s] It was point blank againſt the law, Lev. xxv. 23.

ſaid I will not give thee my vineyard.
7 And Jezebel his wife ſaid to him, doſt thou now govern the kingdom of Iſral? ariſe, eat bread, and let thy heart be merry: I will give thee the vineyard of
8 Nabuth the Jezroalite. And ſhe wrote letters in Ahab's name, and ſealed *them* with his ſeal; and ſhe ſent the letters to the elders, and to the nobles that *were* in his city, dwelling with Nabuth.
9 And ſhe wrote in the letters, ſaying, proclaim a faſt, and ſet Nabuth at the
10 head of the people; and ſet two men, ſons of Beliol before him, and let them witneſs againſt him, ſaying, thou didſt [u] bleſs the Aleim and Molech; and carry him out, and ſtone him to death.
11 And the men of the city, the elders, and the nobles, who dwelt in his city, did as Jezebel ſent to them; as it *was* written in the letters which ſhe ſent
12 to them. They proclaimed a faſt, and ſet Nabuth at the head of the people.
13 And two men, ſons of Beliol, came and ſat before him; and the men of Beliol teſtified againſt Nabuth before the people, ſaying, Nabuth did bleſs the Aleim and Molech. And they carried him forth without the city, and ſtoned [w] him with ſtones
14 to death. And they ſent to Jezebel, ſaying, Nabuth is ſtoned, and is dead.
15 And when Jezebel heard that Nabuth was ſtoned, and was dead, Jezebel ſaid to Ahab, ariſe, take poſſeſſion of the vineyard of Nabuth the Jezroalite, which he refuſed to give thee for money; for Na-
16 buth is not living, but dead. And when Ahab heard that Nabuth was dead, Ahab aroſe to go down to the vineyard of Nabuth the Jezroalite, to take poſſeſſion of it.

17 And the word of Jehovah came to
18 Alijeh the Tiſhbite, ſaying, ariſe, go down to meet Ahab the king of Iſral, who *is* in [x] Samaria, behold, at the vineyard of Nabuth, whither he is gone down to take poſſeſſion of it: and ſpeak to him, ſaying, thus ſaith Jehovah, haſt thou killed, and alſo taken poſſeſſion? and thou ſhalt ſpeak to him, ſay-
19 ing, thus ſaith Jehovah, in the place where the dogs licked the blood of Nabuth ſhall dogs lick thy blood, even
20 thine. And Ahab ſaid to Alijeh, haſt thou found me, O mine enemy? And he ſaid, I have found *thee*, becauſe thou haſt ſold thyſelf to work evil in the
21 ſight of Jehovah. [a] Behold, I will bring evil upon thee, and take away thy poſterity, and will cut off from Ahab him that piſſeth againſt the wall, and who
22 is [y] kept up, and left in Iſral. And I will make thy houſe like the houſe of Jereboam the ſon of Nebat, and like the houſe of Boſha the ſon of Ahjeh, for the provocation which thou haſt
23 given, and [z] haſt made Iſral to ſin. And of Jezebel alſo ſpake Jehovah, ſaying, the dogs ſhall eat Jezebel by the walls
24 of Jezroal. Him that dieth of Ahab in the city ſhall the dogs eat; and him that dieth in the fields ſhall the fowls of the air eat.

25 But there was none like unto Ahab, who [b] ſold himſelf to work evil in the ſight of Jehovah, whom Jezebel his
26 wife ſtirred up. And he was very abominable in following idols, according

[c] See Deut. xvii. 2—7. Idolatry was greatly encouraged by Ahab and Jezebel, and ſome edicts had been made in it's favour; but the law of Moſes was not abrogated; ſo Nabuth was condemned upon that law.

[w] And his ſons alſo, 2 King. ix. 26, as Achan's, Joſh. vii. 24.

[x] Jezroal was reckoned one of the cities of Samaria, as Bith-al, ch. xiii. 32, and other adjoining ones.

[y] As choice, ch. xiv. 10.

[z] Or *brought ſin on Iſral.*

[a] The 21ſt and 22d verſes are the words of Jehovah as ſpoken by Alijeh. Comp. ver. 19.

[b] See ch. xvi. 33

to

to all that the Amorites did, whom Jehovah drove out from before the chil-
27 dren of Iſral. And when Ahab heard theſe words, he [c] rent his clothes, and put ſackcloth on his fleſh, and faſted, and laid in ſackcloth, and [d] went ſoftly.
28 And the word of Jehovah came to Ali-
29 jeh the Tiſhbite, ſaying, ſeeſt thou that Ahab is [e] humbled before me? becauſe he is [f] humbled before me, I will not bring the evil in his days; in his ſon's days will I bring the evil upon his houſe.

XXII. AND they continued three years without war between Syria and Iſral.
2 And in the third year [g] Jehuſhaphat the king of Jeudeh came down to the king
3 of Iſral. And the king of Iſral ſaid to his ſervants, do ye know that Ramuth-gelod *is* ours? and we ſit ſtill without taking it out of the hand of the king of
4 Syria. And he ſaid to Jehuſhaphat, wilt thou go with me to battle to Ramuth-gelod? And Jehuſhaphat ſaid to the king of Iſral, I *am* as thou *art*, my people as thy people, my horſes as thy
5 horſes. And Jehuſhaphat ſaid to the king of Iſral, enquire, I pray thee, of
6 the word of Jehovah to-day. And the king of Iſral gathered the prophets together about [h] four hundred men, and ſaid to them, ſhall I go up to Ramuth-gelod to war, or ſhall I forbear? And they ſaid, go up, for the Lord ſhall deliver *it* into the hand of the king.
7 And Jehuſhaphat ſaid, *is there* not here, beſides, a prophet of Jehovah, of whom
8 we may enquire? And the king of Iſral ſaid to Jehuſhaphat, *there is* yet one man by whom we may enquire of Jehovah: but I hate him; for he doth not propheſy good concerning [i] me, but evil, [i] Micajeu the ſon of Imleh; and Jehuſhaphat ſaid, let not the king ſay
9 ſo. Then the king of Iſral called an officer, and ſaid, haſten Micajeu the
10 ſon of Imleh. And the king of Iſral, and Jehuſhaphat the king of Jeudeh ſat each on his throne, having on their robes, in the opening at the door of the gate of Samaria; and all the prophets *were* [k] propheſying before them.
11 And Jedekiah the ſon of Canoneh made him horns of iron, and ſaid, thus ſaith Jehovah, with theſe ſhalt thou puſh the Syrians, till thou haſt conſumed
12 them. And all the prophets propheſied ſo, ſaying, go up to Ramuth gelod and proſper; for Jehovah ſhall deliver it into
13 the hand of the king. And the meſſenger who went to call Micajeu, ſpake to him, ſaying, behold, now [l] the prophets *declare* good to the king *with* one conſent: let, I pray thee, thy words be like the word of one of them, and
14 ſpeak *what is* good. And Micajeu ſaid, *as* Jehovah liveth, what Jehovah ſhall ſay to me, that will I ſpeak.
15 And he came to the king, and the king ſaid to him, Micajeu, ſhall we go

[c] As one under all the true ſigns of mourning, and which God, who ſeeth the heart, approved of.

[d] Iſa. xxxviii. 15.

[e] Comp. 2 Chron. xii. 6.

[f] Ahab relapſed afterwards, but his repentance was ſincere at this time.

[g] 2 Chron. xviii. 1—2.

[h] There were eight hundred and fifty of them, ch. xviii. 19; but Alijeh had given them a pretty ſevere check, and Jezebel's obſtinacy was raiſing again as faſt as ſhe could get the ſervants of luſt and cruelty; for there was no kind of luſt but what was held ſacred here, nor barbarity even to their own children, but it was deemed pious.

[i] See Ch. xx. 35.

[k] Sacrifice, prayer, muſic, and when time allowed, faſting, were uſed in *propheſying*, or procuring information from heaven: and uſing ſuch *ſigns* and figurative actions as Jedekiah doth here, comes within the term of propheſying. See Jer. xxvii. 2. xxviii. 13.

[l] Heb. *the words* or *declarations of the prophets* are *good* with *one mouth*.

to Ramuth gelod to battle, or ſhall we forbear? And he ſaid to him, [m] go up and proſper; and Jehovah will deliver
16 *it* into the hand of the king. And the king ſaid to him, how many times ſhall I [n] adjure thee that thou ſpeak only the truth to me in the name of Jehovah?
17 And he ſaid, I [o] ſaw all Iſral ſcattered upon the mountains as ſheep that have no ſhepherd; and Jehovah ſaid, theſe have no [p] maſters; let them return every-
18 man to his houſe in peace. And the king of Iſral ſaid to Jehuſhaphat, did I not tell thee he would not propheſy
19 good concerning me, but evil? And he ſaid, therefore hear the word of Jehovah, I ſaw Jehovah ſitting on his throne, and all the hoſt of heaven [q] ſtanding on his right hand, and on his
20 left. And Jehovah ſaid, who will entice Ahab to go up, and fall at Ramuth-gilod? and one ſaid, on this manner, and another ſaid, on that
21 manner. And there came forth a ſpirit, and ſtood before Jehovah, and ſaid,
22 I will entice him. And Jehovah ſaid to him by what means [r]? And he ſaid, I will go forth, and be a lying ſpirit in the mouth of all his prophets. And he ſaid, thou ſhalt entice and prevail alſo; go
23 forth and do ſo. And now, behold, Jehovah hath put a [s] lying ſpirit in the mouth of all theſe thy prophets; and Jehovah hath ſpoken evil concerning thee. And 24
Jedekieh the ſon of Canoneh came near, and ſmote Micajeu on the cheek, and ſaid, which way went the ſpirit of Jehovah from me to ſpeak to thee [t]? And 25
Micajeu ſaid, behold, thou ſhalt ſee in that day, when [u] thou goeſt into an inner chamber to hide thyſelf. And 26
the king of Iſral ſaid, take Micajeu, and carry him back to Aman the governor of the city, and to Juaſh the king's ſon; and ſay, thus ſaith the king, 27
put this *man* in the priſon, and feed him with a ſtrait allowance of bread and a ſtrait allowance of water, till I come in peace. And Micajeu ſaid, if thou, in- 28
deed, returneſt in peace, Jehovah hath not ſpoken by me; and he ſaid, [w] hear ye, O people, every one of you. And 29
the king of Iſral and Jehuſhaphat king of Jeudeh went up to Ramuth gelod.
And the king of Iſral ſaid to Jehuſha- 30
phat, [x] he will ſtrip himſelf, and go into the battle; but thou put on thy robes. And the king of Iſral ſtript
himſelf, and went into the battle. And 31
the king of Syria gave orders to the thirty and two captains which he had over the chariots, ſaying, fight neither

[m] It appears from 2 Chron. xviii. 14, that this was ſpoken not in a ſerious manner, by what was ſaid more than is mentioned here—*for they*, *i. e.* the Syrians, *will give it into your hand.*

[n] He ſeems to have caught too haſtily at what Micajeu ſaid, by his diſappointment afterwards. And the prophet was only extorting leave to ſpeak freely in an artful manner, by ſeeming not to dare to contradict what all his prophets ſaid; and then the king adjures him.

[o] Such viſionary ſcenes before the eyes of the prophets were common, and *ſpake* at once the mind of God to them; and Micajeu ſaw this before he came.

[p] Ahab was killed, and Jehuſhaphat put to flight.

[q] See Job i. 6. ii. 7. Dan. vii. 10. All creatures are not only in God's ſight, but they alſo do his pleaſure; ſince what he permits is, in one ſenſe, his doing.

[r] All this is but the drapery of the picture; God foreſaw it would be ſo, and declares it.

[s] This was all Micajeu meant to ſay, and to inform him of this the imaginary ſcene had been repreſented to his ſight. Neither Ahab nor Jedekiah underſtood him as ſaying that he really ſaw Jehovah himſelf; but only that ſuch a ſcene had been drawn before his eyes, which at once informed him of the whole truth.

[t] He underſtood what he meant by his viſion, but denies that God had ſpoken to him by ſuch a viſion.

[u] *i. e.* On Ahab's death.

[w] "Be ye witneſſes of the iſſue." *Clark.*

[x] Speaking of himſelf in the third perſon, as at ver. 27. & al. *i. e. the king will ſtrip himſelf* of his robes, and put on other clothes of courſe, the reaſon of which follows in the next verſe.

with

with ſmall nor great, but with the king
32 of Iſral [y] only. And when the captains of the chariots ſaw Jehuſhaphat, they ſaid, ſurely he *is* the king of Iſral. And they turned aſide againſt him to fight *with him*; and Jehuſhaphat cried
33 out [z]. But when the captains of the chariots perceived he *was* not the king of Iſral, they [a] turned back from purſuing
34 him. And a man drew a bow without deſign, and hit the king of Iſral between the joints and the coat of mail; and he ſaid to the driver of his chariot, turn thy hands, and carry me out of the army, for I am wounded.
35 And the battle encreaſed that day, and the king was ſtayed up in his chariot againſt the Syrians, and died in the evening: and the blood ran out of the wound into the boſom of [b] him that drove
36 the chariot. And there went a proclamation through the camp, about the going off of the ſun, ſaying, every one to his city, and every one to his own country.
37 And the king died, and came to Samaria; and they buried the king in Sa-
38 maria. And the driver of the chariot waſhed himſelf at the pool of Samaria; and the dogs licked his blood, and [c] the things they waſhed, [d] according to the word of Jehovah which he
39 ſpake. And the reſt of the acts of Ahab, and all that he did, and the ivory houſe which he built, and all the cities which he built, *are* they not written in the book of the Chronicles of the kings of Iſral? And Ahab 40
[e] ſlept with his fathers; and Ahazieu his ſon reigned in his ſtead.

And Jehuſhaphat the ſon of Aſa 41
reigned over Jeudeh in the [f] fourth year of Ahab king of Iſral. Jehuſhaphat 42
was thirty and five years old when he reigned; and he reigned twenty and five years in Jeruſalem. And his mother's name *was* Ozubeh the daughter of Shilhi. And he walked in all 43
the way of Aſa his father; he turned not from it, doing *that which was* right in the eyes of Jehovah: only the high places were not taken away; the people yet offered ſacrifice and burnt incenſe in the [g] high places. And 44
Jehuſhaphat made [h] peace with the king of Iſral. And the reſt of the acts 45
of Jehuſhaphat and his might that he ſhewed, and [i] his wars, *are* they not written in the book of the Chronicles of the kings of Jeudeh? And 46
the reſt of the catamites who were left in the days of his father Aſa, he took away from the land. And *there* 47
was no king in Edom, a deputy governed [k]. [l] Jehuſhaphat [m] made [n] Tarſhiſh- 48
ſhips to go to Auphir for gold; but they went not, for the ſhips were wrecked at Ojiun-geber. Then ſaid 49

[y] In return for giving him his life, ch. xx. 32, —34.

[z] To God, 2 Chron. xviii. 31.

[a] We are not told by what ſpecial providence, only that Jehovah helped him, 2 Chron. xviii. 31.

[b] As he ſupported him in his arms, it is likely. They uſed to ſit on the ſame ſeat as two do in a chaiſe.

[c] Heb. *the (ſeveral) kinds of things*; זנות being derived from זן, *a kind*, or *ſpecies*. Before the perſon and the things defiled with blood were permitted to enter the city, they were (int. al.) to be waſhed; and the dogs licked up the blood that fell out of the driver's boſom, and off the things, as they lay to be waſhed.

[d] Ch. xxi. 10.

[e] A. M. 3088. See ver. 41.

[f] A. M. 3070. 2 Chron. xx. 31.

[g] See ch. xv. 14. 2 Chron. xvii. 3.

[h] See 2 Chron. xix. 2.

[i] Heb. *what he fought*.

[k] Comp. 2 Sam. viii. 14. 2 King. viii. 20.

[l] 2 Chron. xx. 39.

[m] Heb. עשר, which we ſuppoſe ſhould be עשה.

[n] So called becauſe they were to go to Tarſhiſh or Tarſus from Ojiun-geber at the bottom of the Red-ſea, and ſo muſt coaſt all round *Africa*, and into the *Mediterranean* at the *Streight's Mouth*.

Ahazieu the ſon of Ahab to Jehuſhaphat, let my ſervants go with thy ſervants in the ſhips; but Jehuſhaphat [o] would not.

50 And Jehuſhaphat ſlept with his fathers in the city of David his father; and [p] Jeuram his ſon reigned in his ſtead.

51 Ahazieu the ſon of Ahab king of Iſral reigned over Iſral in Samaria, in the [q] ſeventeenth year of Jehuſhaphat king of Jeudeh, and reigned two years over Iſral. And he did evil in the ſight of 52
Jehovah, and walked in the way of his father, and in the way of his mother, and in the way of Jereboam the ſon of Nebat, who made Iſral to ſin. And he 53
ſerved Baol, and worſhipped him, and provoked Jehovah the Aleim of Iſral, acccording to all that his father had done.

[o] "Having been reproved for joining with him formerly, 2 Chron. xx. 37." *Clark.*

[p] A. M. 3095.
[q] A. M. 3087.

The

The SECOND BOOK

OF THE

K I N G S,

OTHERWISE CALLED

The FOURTH BOOK of the KINGS.

Ahazieh ſendeth CHAP. I. *to conſult Baol-zebub.*

I. AND [a]Moab rebelled againſt Iſral, after the death of Ahab.

2 And Ahazieh fell down through a lattice-window in his chamber, that *was* at Samaria, and was hurt. And he ſent meſſengers, and ſaid to them, go, [b]enquire of Baol-zebub, the Aleim of Okrun, whether I ſhall recover of this

3 hurt. And the angel of Jehovah ſaid to Alijeh, the Tiſhbite, go up to meet the meſſengers of the King of Samaria, and ſay to them, *is it* not becauſe *there is* no Aleim in Iſral, *that ye* go up to enquire of Baol-zebub, the Aleim of

4 Okrun? Now, therefore, thus ſaith Jehovah, thou ſhalt not come down from the bed on which thou art gone up, but thou ſhalt ſurely die. And Alijeh went.

5 And the meſſengers returned to him; and he ſaid to them, why is it that ye

6 are returned? And they ſaid to him, there came a man up to meet us, and ſaid to us, go, return to the king who ſent you, and ſay to him, thus ſaith Jehovah, *is it* not becauſe *there is* no Aleim in Iſral, *that* thou ſendeſt to enquire of Baol-zebub, the Aleim of Okrun? Therefore, thou ſhalt not come down from the bed on which thou art gone

7 up, but ſhalt ſurely die. And he ſaid to them, what manner of man *was he* who came up to meet you, and ſpake

8 theſe words to you? And they ſaid to him, a man clothed with [c]hair, and a girdle of ſkin about his loins. And he ſaid, *it is* Alijeh the Tiſhbite. And

9 he ſent to him a Captain of fifty with his fifty. And he went to him: and behold he ſat [d]on the top of a mountain. And he ſaid to him, man of the Aleim, the King ſaith, come down. And

10 Alijeh anſwered and ſaid to the captain of the fifty, if I *am* a man of the Aleim,

[a] Ch iii. 4. 5.

[b] The Idolaters pretended that their Gods gave them anſwers; and the evil ſpirits were, indeed, ſometimes permitted to ſpeak from ſome of their oracles, as well as by ſome of their prophets. This idol was named from ſome remarkable *fly*, to denote not only his power to kill or drive away flies, but over what *flows* from the earth. The fly ſat on the head or hand, or fluttered in the air about the image, among other inſignia. See *Montfaucon*.

[c] A furred gown or robe, and a girdle of ermine, was the prophetic dreſs, or dreſs of honour. Comp. Zach. xiii. 4.

[d] In a place not eaſy of acceſs.

let

let fire come down from heaven, and consume thee and thy fifty. And there came down fire from heaven, and [e] consumed him, and his fifty. And he sent to him again another captain of fifty, with his fifty. And he answered and said to him, man of the Aleim, thus saith the [f] king, make haste, come down. And Alijeh answered and said to them, if I *am* a man of the Aleim, let fire come down from heaven, and consume thee and thy fifty. And fire came down from heaven, and consumed him and his fifty.

And he sent again a captain of a third fifty, with his fifty. And the third captain of fifty went up, and came and fell down on his knees before Alijeh, and besought him, and said to him, *O* man of the Aleim, let my life, I pray thee, and the life of thy servants, these fifty, be precious in thy sight. Behold, [g] fire came down from heaven, and consumed the two former captains of fifties, with their fifties; and now let my life be precious in thy sight. And the angel of Jehovah said to Alijeh, go down with him; [h] be not afraid of him. And he arose, and came down with him to the king. And he said to him, thus saith Jehovah, [i] wherefore hast thou sent messengers to enquire of Baol-zebub, the Aleim of Okrun? *is it* not because *there is* no Aleim in Isral, to enquire of his word? Therefore, thou shalt not come down from the bed on which thou art gone up, but shalt surely die.

And he died according to the word of Jehovah, which Alijeh spake; and [k] Jeuram reigned in his stead, in the second year of Jeuram, son of Jehushaphat, king of Judah; because he had no son. And the rest of the acts of Ahazieh, which he did, *are* they not written in the book of the Chronicles of the kings of Isral.

WHEN Jehovah would [l] take up Alijeh, by a whirlwind, into heaven, Alijeh and Alisho went from Gilgal. And Alijeh said to Alisho, stay, I pray thee, here; for Jehovah hath sent me to [m] Bith-al. And Alisho said, *as* Jehovah liveth, and *as* thy soul liveth, I will not leave thee. And they went to Bith-al. And the sons of the prophets who *were* at Bith-al, came out to Alisho, and said to him, knowest thou that Jehovah will take away thy master from thy head this day? And he said, yea, I know *it*, be ye silent. And Alijeh said to him, Alisho, tarry here, I pray thee; for Jehovah hath sent me to Jerichu. And he said, *as* Jehovah liveth, and *as* thy soul liveth, I will not leave thee. And they came to Jerichu. And the sons of the prophets, who *were* at Jerichu, came to Alisho, and said to him, knowest thou that Jehovah will take

[e] Our Lord, Luk. ix. 54, condemns a zeal in his disciples, which proceeded from pride and revenge: not so Alijeh's. His life had been in danger, and the honour of God was concerned to vindicate itself on a faithless people, who knew Alijeh to be a man of God: but this officer was of his master's religion, and suffered for it. Our Lord did not condemn Alijeh's zeal though he did that of his disciples; nor could the *spirit* of those under the law differ from that of those under the gospel; for Alijeh had the *divine* direction for what he did here, and it was *Jehovah* who sent this fire from heaven: and those who charge Alijeh here with pride or cruelty, charge God with folly. Comp. 2 Cor. x. 6.

[f] The king knew Alijeh, v. 8; and this message was presumptuous in the king; it was fighting against God, and the captain shewed an infidel heart.

[g] By his saying that *fire* did *come from heaven*, it should seem that the king and his army pretended not to believe it; but this good man did.

[h] Therefore he had reason to be afraid before.

[i] Heb. *because of what?* "But Qu?" *Editor.*

[k] A. M 3097.

[l] Comp. Gen. v. 24.

[m] Where, as well as at Gilgal and other places, were colleges of the prophets; and he said this, perhaps, to try him. Comp. Luk. xxiv. 28.

away

away thy maſter from thy head this day? And he ſaid, yea, I know *it*; be
6 ye ſilent. And Alijeh ſaid to him, tarry here I pray thee, for Jehovah hath ſent me to Jordan. And he ſaid, *as* Jehovah liveth, and *as* thy ſoul liveth, I will not leave thee. And they went toge-
7 ther. And fifty men of the ſons of the prophets went and ſtood in ſight at a diſtance: and they two ſtood by Jor-
8 dan. And Alijeh took his mantle, and rolled it together, and ſmote the waters; and they divided this way and that way; and they two paſſed over on dry ground.
9 And when they were paſſed over, Alijeh ſaid to Aliſho, aſk what I ſhall do for thee, before I am taken from thee. And Aliſho ſaid, let, I pray, a double portion of thy ſpirit be upon me.
10 And he ſaid, thou haſt aſked a hard thing: if thou ſeeſt me taken from thee, it ſhall be ſo to thee; but if not, it ſhall
11 not be *ſo*. And as they went on, going along and talking, behold [n]chariots of fire, and horſes of fire, and they parted them aſunder; and Alijeh went up in the whirlwind to heaven.
12 And Aliſho ſaw *it*, and he cried, my father, my father, the [o]chariots of Iſral, and their horſemen. And he ſaw him no more; and he took hold of his cloaths,
13 and rent them into two pieces. And he took up the mantle of Alijeh, which fell from him, and went back, and ſtood
14 by the bank of Jordan; and he took the mantle of Alijeh, which fell from him, and ſmote the waters, and ſaid, where *is* Jehovah, the Aleim of Alijeh? and he ſmote the waters, and they divided this way and that way; and Aliſho paſſed over. And when the ſons of the 15
prophets, who *were* by Jerichu in ſight, ſaw it, they ſaid, the ſpirit of Alijeh reſteth on Aliſho. And they came to meet him, and bowed themſelves down to him to the ground.

And they ſaid to him, behold now 16
there are with thy ſervants fifty [p]able men; let them go, we pray thee, and ſeek thy maſter, leſt [q]the ſpirit of Jehovah may have taken up and caſt him on ſome mountain, or into ſome valley[r]. And he ſaid, do not ſend. And they 17
urged him till he was aſhamed, and he ſaid, ſend; and they ſent fifty men, and they ſought three days, but found him not. And they returned to him, for 18
he dwelt at Jerichu, and he ſaid to them, did I not ſay to you, go [s]not?

And the men of the city ſaid to 19
Aliſho, behold, we pray thee, the ſituation of the city *is* good, as my Lord ſeeth; but the waters *are* bad, and the ground blighting. And he ſaid, bring 20
me a new cruſe, and put [t]ſalt in it: and they brought *it* to him. And he 21
went out to the ſpring of the waters, and caſt the ſalt in there, and ſaid, thus ſaith Jehovah, I have healed theſe waters; there ſhall come from thence no

[n] See chap. vi 17. Ecclus. xlviii. 9.

[o] רכב muſt be plural, chap. vi. 17. and why not here? It is not meant that *a chariot* appeared for him to ride in, for he went up in the whirlwind; but that Jehovah, the guardian powers of Iſral, appeared here, as elſewhere, like an army encamping round about the prophet; and *chariots* denote thoſe that rode in chariots, as by *horſe* we mean ſoldiers on horſeback. Pſal. xlviii. 17. Aliſho calls Alijeh the chariots and horſemen of Iſral, as Aliſho is alſo called. Ch. xiii. 14. but no created *ſpirits* are here ſpoken of.

[p] Heb. *men of ability*.

[q] See 1 King. xviii. 12, and note there.

[r] They ſeem not to know certainly that he was carried to heaven; but this ſearch put it out of all doubt to them.

[s] No doubt giving them the reaſon why they ſhould not.

[t] "Which rather cauſeth barrenneſs; an unlikely means, (ſo when Chriſt anointed a man's eyes with clay) to ſhew that it was wrought only by God's power." *Clark*.

22 more death or blight. And [u] the waters were cured even to this day, according to the word of Aliſho, which he ſpake.

23 And he went up from thence to Bith-al; and as he was [w] going up by the way, young lads came out of the city, and made themſelves ſport with him; and ſaid to him, be gone thou bald head, be gone thou bald head.

24 And he turned back, and looked on them, and curſed them in the [x] name of Jehovah: and there came two ſhe-bears out of the wood, and tore to

25 pieces two and forty of the lads. And he went from thence to Mount Carmel, and from thence he returned to [y] Samaria.

III. NOW Jeuram, the ſon of Ahab, reigned over Iſral in Samaria in the [z] eighteenth year of Jehuſhaphat King of Judah, and reigned twelve years.

2 And he did evil in the ſight of Jehovah; but not like his father, and like his mother; for he removed the [a] pillars of Baol, which his father had made.

3 Yet he adhered to the ſins of Jereboam, the ſon of Nebat, who made Iſral to ſin; he departed not from them.

4 And Miſho, King of Moab, was a ſheep-maſter, and he brought to the King of Iſral an hundred thouſand lambs,

5 and a hundred thouſand [b] rams. But when Ahab died, the King of Moab [c] rebelled againſt the King of Iſral.

6 And King Jeuram went forth from Samaria at the ſame time, and muſtered

7 all Iſral. And he went and ſent to Jehuſhaphat, the king of Jeudeh, ſaying, the king of Moab rebelleth againſt me, wilt thou go with me againſt Moab to battle? And he ſaid, I will go up; [d] I *am* as thou *art*, my people as thy people, my horſes as thy horſes.

8 And he ſaid, which way ſhall we go up? And he ſaid, the way of the wilderneſs of Edum.

9 And the king of Iſral went, and the king of Jeudeh, and the king of Edum: and they fetched a compaſs of ſeven days journey; and there was [e] no water for the army, and for the cattle that

10 [f] followed them. And the king of Iſral ſaid, alas! that [g] Jehovah ſhould call theſe three kings, to give them into the hands of Moab!

11 And Jehuſhaphat ſaid, *is there* not here a prophet of Jehovah, by whom we may enquire of Jehovah? And one of the ſervants of the King of Iſral anſwered and ſaid, here is Aliſho, the ſon of Shaphet, who poured water on the hands of Alijeh.

12 And Jehuſhaphat ſaid, the word of Jehovah is with him. And the king of Iſral, and Jehuſhaphat, and the king of Edum, went

13 down to him. And Aliſho ſaid to the king of Iſral, what have I to do with thee? Get thee to the prophets of thy father, and to the prophets of thy mother. And the king of Iſral ſaid to him, nay; Jehovah hath called theſe three kings to give them into the hands of

[u] Comp. Exod. xv. 25.

[w] In his viſitorial capacity; and the boys were, no doubt, ſet on by their parents, the people of that idolatrous town: but they were not *little children*, but ſturdy boys. Comp. chap. v. 2. Mr. *Clark* thinks the mockery was—"follow thy maſter into heaven, if thou can'ſt, whither it is pretended he is gone."

[x] How then can any one think the vengeance to be Aliſho's, and not God's?

[y] And theſe ſeem to have been his conſtant rounds, attending his prophetic office at the ſeveral colleges of the prophets, at theſe and other adjacent places Comp. chap. iv. 9.

[z] A. M. 3088.

[a] A palliſade of pillars (ſuch as *Stonehenge*,) for a temple to Baal. Comp. 1 King. xvi. 31. 32.

[b] The Hebrew adds צמר *Wool*, to diſtinguiſh the אילים here mentioned from *Deer*.

[c] Encouraged by the defeats given to Iſral at Ramuth-gelod, 1 King. xxii, and by Hazael, 2 King. viii. 28,29. See ch. i. 1.

[d] 1 King. xxii. 4.

[e] Comp. Num. xx.

[f] At their feet.

[g] In all probability they had conſulted Jehovah, and had had a favourable anſwer, according to the event; but were firſt tried by providence.

14 Moab. And Aliſho ſaid, *as* Jehovah of Hoſts liveth, before whom I ſtand, ſurely, were it not that I regard the perſon of Jehuſhaphat, king of Jeudeh, I would not look at thee, nor ſee thee.
15 And now bring me an [h] harp. And as he played on the harp, the hand of Jeho-
16 vah came upon him. And he ſaid, thus ſaith Jehovah, make this valley
17 [i] full of banks. For thus ſaith Jehovah, ye ſhall not ſee wind, neither ſhall ye ſee rain; yet ſhall this valley be filled with water, and ye ſhall drink, ye, and your
18 cattle, and your beaſts. And this is a light thing in the ſight of Jehovah: he will deliver the Moabites alſo into your
19 hand. And ye ſhall ſmite every fenced city, and every choice city, and fell every good tree, and ſtop up all the ſprings of water, and ſpoil every good piece of ground with ſtones.
20 In the morning, when the [k] ſacrifice was offered up, behold there [l] came water by the way of Edum, and the country was filled with water.
21 And when all the Moabites heard that the kings were come to fight with them, they called forth [m] all that wore a girdle, and upward, and ſtood upon their bor-
22 der. And when they roſe in the morning, and the ſun was riſen upon the waters, the Moabites ſaw the waters
23 [n] before them *as* red as blood: and they ſaid, this *is* blood; the kings are ſurely ſlain, and have ſmitten each other: And now to the ſpoil, O Moab. And they 24
came to the camp of Iſral, but the Iſralites roſe up, and ſmote the Moabites, and they fled before them; and they entered Moab to ſmite it. And they 25
beat down the cities, and on every good piece of ground caſt each man his ſtone, and filled it; and every ſpring of water they ſtopped up, and felled every good tree; till [o] they left *only* it's ſtones in Kir-haraſet; and the ſlingers came round *it*, and ſmote it.

And when the king of Moab ſaw 26
that the battle was too ſtrong for him, he took with him ſeven hundred men who drew the ſword, to [p] break in upon the king of Edum, but they could not. But [q] they took his eldeſt ſon, who ſhould 27
have reigned in his ſtead, and offered him up a burnt-offering upon the wall. And there was a great indignation againſt Iſral; and they departed from him, and returned to *their own* country.

NOW a certain woman of the wives IV.
of the ſons of the prophets, cried to Aliſho, ſaying, thy ſervant my huſband is dead; and thou knoweſt that thy ſervant feared Jehovah; and the creditor is come to take my ſons for [r] ſervants to 2
him. And Aliſho ſaid to her, what can I do for thee? Tell me. What haſt thou in the houſe? And ſhe ſaid, thy ſervant hath nothing in the houſe but

[h] See 1 Sam. x. 5. and xvi. 16. 23. Various inſtruments are mentioned, and muſic was, perhaps, always a part of the prophetic exerciſe.

[i] Heb. *banks, banks.*

[k] Exod. xxix. 39. 40.

[l] Iſai. xxxv. 6.

[m] All from that age and upwards. Qu? How ſoon, or at what age, they put on the dreſs, toga, or mantle, that required the girdle?

[n] Between them and the ſun.

[o] They purſued their ſucceſs till they drove them to their chief city, which they beſieged. "French Tranſlation, *Juſqu' à ne laiſſer que les pierres à Kir-hareſeth.*" *Editor.*

[p] They made a ſally from the city upon that part of the camp, but were beat back again.

[q] The Moabites took the king of Edum's ſon in the attack upon the camp, and ſacrificed him upon the wall, in the ſight of their enemies, which occaſioned great indignation againſt the Iſralites; *i. e.* in the Edumites, who thought themſelves betrayed, or not ſufficiently ſupported in the attack; or on ſome other account not mentioned, the Edumites had taken offence, and Iſral, as not caring to truſt them, retired from the ſiege. See Amos, ii. 1.

[r] A much more merciful way than keeping the debtor in jail, without any profit to the creditor or public. See Mat. xviii. 25. It may ſeem cruel to take the children for ſervants; but there were laws to protect their perſons, and their time was limited.

3 a cruſe of oil. And he ſaid, go borrow thee veſſels abroad of all thy neighbours, empty veſſels; borrow not a
4 few. And go in, and ſhut the door upon thee, and upon thy ſons, and pour into all theſe veſſels, and ſet aſide what
5 is full. And ſhe went from him, and ſhut the door upon her, and upon her ſons; they brought to her, and ſhe
6 [s]filled. And when ſhe had filled the veſſels, ſhe ſaid to her ſon, bring me another veſſel; and he ſaid to her, *there is* not a veſſel more: and the oil ſtopped.
7 And ſhe came and told the man of the Aleim; and he ſaid, go ſell the oil, and pay thy creditors, and keep thy children upon the reſt.
8 One day, when Aliſho paſſed by Shunam, a conſiderable woman there prevailed on him to eat bread; and as often as he paſſed that way, he turned
9 in thither to eat bread. And ſhe ſaid to her huſband, behold, now I know that this *is* a holy man of the Aleim,
10 who paſſeth by us continually. Let us make a little [t]chamber, I pray thee, on the wall, and let us put him a bed there, and a table, and a ſeat, and a lamp, that when he cometh by us he may turn in
11 thither. And one day he came thither, and he turned into the chamber, and
12 lay there. And he ſaid to Gehazi, his ſervant, call this Shunamite; and he called her; and ſhe ſtood before him.
13 And he ſaid to him, ſay now to her, behold, thou haſt taken all this care of us; what *is* to be done for thee? is it to ſpeak to the king for thee, or to the captain of the army? And ſhe ſaid, I will dwell among my own people. And 14
he ſaid, what then *is* to be done for her? And Gehazi ſaid, verily ſhe hath no ſon, and her huſband is old. And he ſaid 15
call her; and he called her; and ſhe ſtood at the [u]door. And he ſaid, at the 16
ſeaſon, according to the time of [w]life, thou ſhalt embrace a ſon. And ſhe ſaid, *do* not, my lord, O man of the [x]Aleim, do not fail thy ſervant. And 17
the woman conceived, and bare a ſon at the ſeaſon, according to the time of life, as Aliſho ſaid to her.

And the child grew up, and one day 18
he went out to his father among the reapers. And he ſaid to his father, my 19
head, my head. And he ſaid to a young man, carry him to his mother. And 20
he took him up, and brought him to his mother; and he ſat on her knees till noon, and *then* he died. And ſhe went 21
up, and laid him upon the bed of the man of the Aleim, and ſhut *the door* upon him. And ſhe went out, and 22
called to her huſband, and ſaid, ſend me, I pray thee, one of the young men, and one of the aſſes, that I may run to the man of the Aleim, and come again.
And he ſaid, why doſt thou go to day? 23
it is not a [y]month-day, nor a ſabbath. And ſhe ſaid, [z]peace. And ſhe ſaddled 24
the aſs; and ſaid to her ſervant, [a]drive on, and go; ſlack not my riding, unleſs

[s] Or, *poured in.* Comp. 1 King. xvii. 16.

[t] They had no inns for travellers, as we have; and this was in the nature of a modern caravanſera, though better furniſhed, and ver. 8. with proviſions too; and the room was on the wall, before the court of the houſe, ſtrangers not uſually coming within doors.

[u] It not being cuſtomary to enter the apartment of a ſtranger; beſides that the prophets, Nazarites, and ſuch holy men kept at a diſtance from all people, leſt their *typical* holineſs ſhould be violated; not as thinking themſelves, in their own perſons, too holy to be touched by the prophane, but in the character, or figure they ſuſtained, of the holy one of God.

[w] *i. e.* Of the life, or breeding of women; in the uſual time from that day. Comp. Gen xviii. 10, 14.

[x] Which was acquieſcing with faith in the promiſe, as coming from God.

[y] See 1 Sam. xx. 5. On ſuch days they had divine ſervice, prayers and inſtructions, as well as ſacrifices.

[z] Or *be quiet. i. e.* Let me have my will.

[a] This is juſt the cuſtom in the Eaſt to this day; the ſervant follows the aſs a-foot, and drives him on.

25 I bid thee. And ſhe went and came to the man of the Aleim, to mount Carmel. And when the man of the Aleim ſaw her at a diſtance, he ſaid to Gehazi his ſervant, behold, the Shunamite
26 *yonder:* run now, I pray, to meet her, and ſay to her, *is it* well with thee? *is* thy huſband well? *is* the child well?
27 And ſhe ſaid, well. And ſhe came to the man of the Aleim, to the mount; and ſhe caught hold of his feet: and Gehazi came near to thruſt her away. And the man of the Aleim ſaid, let her alone; for her ſoul *is* vexed within her; and Jehovah hath concealed *it* from me,
28 and hath not told me. And ſhe ſaid, did I aſk a ſon of my lord? did I not ſay, do
29 not deceive me? And he ſaid to Gehazi, gird up thy loins, and take my ſtaff in thy hand, and go: if thou meet with any one, [b] ſalute him not; and if any man ſalute thee, anſwer him not: and lay my ſtaff upon the face of the child.
30 And the mother of the child ſaid, *as* Jehovah liveth, and *as* thy ſoul liveth, I will not leave thee. And he
31 roſe up and followed her. And Gehazi went on before them, and laid the ſtaff on the face of the child; but *there was* no voice, nor notice *taken*. And he went back to meet him, and told him,
32 ſaying, the child *is* not [c] awaked. And Aliſho came to the houſe, and behold, the child was dead, lying upon his bed.
33 And he went in, and ſhut the door upon them two, and prayed to Jehovah.
34 And he went up, and lay upon the child, and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands, and [d] ſtooped down over him; and the fleſh of the child became warm. And he returned, 35
and walked in the houſe to and fro; and went up, and ſtooped down over him, and the child ſneezed ſeven times; and
the child opened his eyes. And he 36
called to Gehazi, and ſaid, call that Shunamite; and he called her, and ſhe came to him; and he ſaid, [e] take up
thy ſon. And ſhe came in, and fell at 73
his feet, and bowed herſelf to the ground, and [f] took up her ſon, and went out.

And Aliſho came again to Gilgal, 38
and *there was* a famine in the land, and the ſons of the prophets ſat before him; and he ſaid to his ſervant, ſet on the great pot, and [g] boil *ſome* broth for the
ſons of the prophets. And one went 39
into the field to gather herbs, and found a wild vine, and gathered from it his lap full of wild gourds, and came and [h] cut *them* into the pot of broth, for they did not know them. And 40
they poured out for the men to eat; but when they were eating the broth, they cried out and ſaid, O man of the Aleim, *there is* death [i] in the pot; and 41
they could not eat. And he ordered, and they brought ſome [k] meal; and he threw *it* into the pot, and ſaid, pour out for the people that they may eat; and there was nothing bad in the pot.

And there came a man from Baol- 42
ſhaliſheh, and brought the man of the

[b] Luke x. 4.
[c] See Mat. ix. 24 John xi. 11.
[d] In prayer over him, 1 King. viii. 42.
[e] See 1 King. xvii. 23.
[f] Heb. xi. 35. Alijeh went into heaven without dying; this, and the widow of Jarepet's ſon died, roſe, and died again; Chriſt roſe again to an *immortal* life, and was the *firſt* that did ſo; "whence he is called *the firſt-born from the dead*, Col. i. 8. Rev. i. 5, Comp. Rom. vi. 9, 10." *Editor.*

[g] As Gen. xxv. 30.
[h] Or *ſliced.*
[i] The coloquintida or *bitter gourd* is of ſo hot fiery a nature, that it is poiſonous. See *Miller's Gardener's Dictionary* in *Colocynthis*. It is very *corroſive*, ſo as ſometimes to excoriate the bowels.
[k] See ch. ii. 20. and v. 10. John. ix. 6. where things are uſed that had no connection with the miracles, unleſs they had a myſtical alluſion.

Aleim [l] bread of the firſt-fruits, twenty loaves of barley bread, and green corn, in his ſcrip; and he ſaid, give *them* to the
43 people that they may eat. And his ſervant ſaid, what, ſhall I ſet this before [m] a hundred perſons? and he ſaid, give it the people that they may eat; for thus ſaith Jehovah, eat and there
44 ſhall be ſome left. And he ſet *it* before them, and they did eat, and [n] left *thereof*, according to the word of Jehovah.

V. NOW Noman, the captain of the army of the king of Syria was a great man [o] with his maſter, and [p] high in favour, becauſe by him Jehovah had given deliverance to Syria; and the man was a mighty man of valour, *but*
2 leprous. And the Syrians had gone out by bands; and had brought away out of the land of Iſral a [q] young girl who
3 waited on Noman's wife. And ſhe ſaid to her miſtreſs, I would my lord *were* before the prophet who *is* in Samaria; for he would [r] cure him of his [s] leproſy.
4 And *one* went in and told his lord, ſaying, thus and thus ſaith the girl
5 who *is* of the land of Iſral. And the king of Syria ſaid, go, go; and I will ſend a letter to the king of Iſral. And he went, and took in his hand ten talents of ſilver, and ſix thouſand *ſhekels* of gold, and ten changes of raiment.
6 And he brought the letter to the king of Iſral, ſaying, and now, when this cometh to thee, behold, I have ſent to thee my ſervant Noman, that [t] thou mayeſt cure him of his leproſy.
7 And when the king of Iſral read the letter, he rent his cloaths, and ſaid, *am* I the Aleim, to kill and to give life, that this man ſendeth to me to cure a man of his leproſy? but conſider now, and ſee how he ſeeketh a quarrel againſt me.
8 And when Aliſho the man of the Aleim heard that the king of Iſral had rent his cloaths, he ſent to the king, ſaying, why haſt thou rent thy cloaths? let him come now to me, and he ſhall know that there is a prophet in Iſral.
9 And Noman came with his horſes, and with his chariots, and ſtood at the door
10 of Aliſho's houſe. And Aliſho ſent a meſſenger to him, ſaying, [u] go and waſh ſeven times in Jordan, and thy fleſh ſhall come to thee again and be [w] clean.
11 But Noman was in a rage, and went away, and ſaid, behold, I ſaid to myſelf, he will ſurely come out, and ſtand, and call on the name of Jehovah his Aleim, and ſtretch out his hand over the place, and take away the leproſy.
12 *Are* not Abeneh and Pharphar, rivers of Damaſcus, better than all the waters of Iſral? may I not waſh in them and

[l] See Lev. ii. 14. and xxiii. 15. The firſt-fruits were offered to Jehovah, and were the prieſt's, who muſt therefore ſend or bring them on the preſent occaſion. After offering the firſt-fruits they might eat the new corn: and they rubbed out the green corn and parched it, and therefore the *green corn* here was in a bag or ſcrip belonging to the man.

[m] Thoſe loaves were but ſmall thin cakes; and parched corn was reckoned rather a dainty than food.

[n] As Mat. xiv. 20. John. viii. 11.

[o] Heb. *before his maſter, i. e.* he had a high office in *attendance* upon him; ſo לפני implies *waiting on* in the next verſe.

[p] Heb. *accepted perſonally.*

[q] So נערים קטנים, ch. ii. 23, were not *little children*, but young lads or boys.

[r] Heb. *gather him from.*

[s] The benevolence and mercy ſhewn in the miracles ſeem to have affected this honeſt girl's mind more than the power in them; and the goodneſs of her heart wiſheth well even to him that had taken her captive. The tree muſt be good which bare ſuch fruit: and indeed, how ſhould the ſpirit of God which ſpake the law teach any thing but what is good?

[t] Meaning, doubtleſs, that he ſhould ſee that the prophet, as his ſubject, did ſo; but he, poor man, was ſo full of other buſineſs of more importance than religion, that he did not know there was a prophet in Iſral who had raiſed the dead.

[u] Comp. John ix. 7.

[w] But this was not uſing ſo great a man with ceremony enough, had not the prophet wanted to raiſe his attention to that God, from whom he was to have the cure, and to rouſe and exerciſe his faith.

be

be clean? And he turned about, and
13 went away in a [x] rage. And his ſervants came near, and ſpake to him, and ſaid, my father, had the prophet bid thee do ſome great thing, wouldeſt thou not have done *it?* how much rather then, when he ſaith to thee, [y] waſh
14 and be clean? Then he went down, and dipped in Jordan ſeven times, according to the word of the man of the Aleim: and his fleſh came again as the fleſh of a young lad, and was clean.

15 And he returned to the man of the Aleim, he and all his camp; and he came, and ſtood before him, and ſaid, behold, now I know that *there is* no Aleim in all the earth, but in Iſral; and now, take, I pray thee, a bleſſing from
16 thy ſervant. But he ſaid, *as* Jehovah liveth, before whom I ſtand, I will receive none. And he urged him to take it, but
17 he [z] refuſed. And Noman ſaid, ſhall there not, I pray thee, be given to thy ſervant two mules burthen of earth? for thy ſervant will no more offer burnt-offering or ſacrifice to any other Aleim
18 but to Jehovah. In this thing Jehovah pardon thy ſervant when my maſter goeth into the houſe of [a] Rimun to worſhip there, and he leaneth on my hand, and I bow down in the houſe of Rimun; when I bow down in the houſe of Rimun, Jehovah pardon thy ſervant for this thing. And he ſaid to 19
him, [b] go in peace.

And he was gone from him a good diſtance. And Gehazi the ſervant of Aliſho 20
the man of the Aleim, ſaid, behold, my maſter hath forborn Noman this Syrian, in not taking at his hand what he brought: *as* Jehovah liveth, I will run after him, and take ſomewhat of him. And Ge- 21
hazi followed after Noman. And when Noman ſaw *him* running after him, he lighted down from his chariot to meet him, and ſaid, *is* all well? And he 22
ſaid, all *is* well. My maſter hath ſent me, ſaying, behold, there are come to me juſt now two young men, from mount Ephrim, of the ſons of the prophets; give them, I pray thee, a talent of ſilver, and two changes of raiment. And Noman ſaid, be ruled, take two 23
talents; and he urged him, and encloſed [c] two talents of ſilver in two [d] caſes, with two changes of raiment, and put *them* upon two of his ſervants; and they bare *them* before him. And when he 24
came to the [e] cliff, he took them out of their hand, and laid *them* up in the houſe, and diſmiſſed the men, and they departed. And he came in, and ſtood 25
by his maſter. And Aliſho ſaid to him, from whence *comeſt thou*, Gehazi? And he ſaid, thy ſervant went no [f] whither.

[x] God requires the obedience and ſubmiſſion of the heart, and that this ſhould be ſhewn by outward ſigns and teſtimonies of the inward belief, to the intent that others may ſee it, and be ſtirred up to glorify God: and it it not the pertinency of the ſign ſo much as the certainty of it's being of God's appointment which we are to conſider: and let every *Quaker* put to himſelf the queſtion that folows in ver. 13.

[y] The living water was to ſpring out of Iſral.

[z] See the reaſon, ver. 26.

[a] *i. e. The pomegranate*; it probably was one of maſſy gold, in the hand of a *Jupiter*, or *Apollo*, or of a king with his regalia; and the whole idol was named from this remarkable *natural* emblem of the *ſtar*, *ſun*, *light*, or *glory*, in the hand of their God; and ſo other idols took their name from ſome particular inſigne.

[b] He neither condems nor juſtifies Noman, but takes his leave of him in the uſual phraſe, leaving him to his own reflections what to do; whether, as not being willing to preſs him beyond what he could bear, or as ſeeing his heart, that it was right, and might be truſted. Much might be ſaid which we are told nothing of, as many things our Lord ſaid to his diſciples are omitted, where we have ſufficient light already.

[c] Mr. *Clark* ſays, near 700*l*.

[d] What ſize or ſhape the pieces of ſilver were, Qu? but the caſes ſeem to have been ſuch, or of the ſame ſhape as thoſe we keep counters in; *i. e.* cylindrical.

[e] Or top of the hill on which the town ſtood.

[f] *Hither or hither.*

And

26 And he ſaid to him, [g] did not my heart
ſink, when the man turned back from
his chariot to meet thee? *Is it* [h] a time to
receive money, and to receive garments,
27 and olive-yards, and vineyards, and ſheep,
and oxen, and men-ſervants, and maid-
ſervants? The leproſy of Noman therefore
ſhall [i] ſtick to thee and to thy ſeed for
ever. And he went out from his pre-
ſence leprous, like ſnow.

VI. AND the ſons of the prophets ſaid to
Aliſho, behold, now the place where we
2 dwell with thee is too ſtrait for us: let us
go, we pray thee, to Jordan, and
take from thence, each of us, a beam, and
let us make there a place to dwell [k] in
3 And he ſaid, go. And one ſaid, reſolve
now, and go with thy ſervants. And he
4 ſaid, I will go. And he went with
them, and they came to Jordan, and
5 cut down the [l] trees. And as one was
felling a beam, the [m] iron fell into the
water; and he cried out and ſaid, alas,
6 maſter, it is [n] gone. And the man of
the Aleim ſaid, where did it fall? And
he ſhewed him the place. And he cut a
piece of wood, and threw *it* in there;
7 and the iron [o] ſwam. And he ſaid, take
it up to thee. And he put out his hand
and took it.

8 And the king of Syria was at war
with Iſral, and adviſed with his ſer-
vants, ſaying, at ſuch a place *ſhall be*
9 my camp. And the man of the Aleim
ſent to the king of Iſral, ſaying, be-
ware of paſſing by ſuch a place; for the
Syrians are dropt down there. 10 And the
king of Iſral ſent to the place which the
man of the Aleim told him of, and
[p] ſearched it, and avoided it not once
nor twice. And the heart of the king
of Syria was greatly troubled for this
thing; and he called to his ſervants,
and ſaid to them, will ye not tell me
who among us *is* for the king of Iſral?
12 And one of his ſervants ſaid, none, my
lord, O king: but Aliſho, the prophet
who *is* in Iſral will tell the king of
Iſral the words which thou ſpeakeſt in
thy bed-chamber.

13 And he ſaid, go and ſee where he *is*,
and [q] I will ſend and take him. And one
told him, ſaying, behold, he *is* at
14 Datan. And he ſent thither horſes,
and chariots, and a great force: and
they came by night, and ſurrounded
15 the city. And when the ſervant of the
man of the Aleim roſe in the morning
and went out, behold, an army ſur-
rounded the city, with horſe, and cha-
riots. And his ſervant ſaid to him, alas,
16 maſter, what ſhall we do? And he
ſaid, fear not; for they *are* greater who
are with us, than they who *are* with
17 them. And Aliſho prayed, and ſaid,
Jehovah, open I pray thee, his
eyes, that he may ſee; and Jeho-
vah opened the eyes of the young
man; and he looked, and behold, the
mountain *was* full of horſes, and cha-

riots

[g] Heb. *was not my heart gone?* *i. e.* at the ſight of thy baſeneſs.

[h] In this public diſtreſs, when the Syrians were raiſed up as a ſcourge over them, the ſeverity of which muſt neceſſarily be abated by the mercy beſtowed on the general of their army, and by the generous circumſtances that attended it on the ſide of Aliſho, who deſigned it for the benefit of thoſe who ſhould fall into the hands of the Syrians; but Gehazi baſely ſold his maſter's honour, and cancelled Noman's obligation and gratitude, and made his own puniſhment neceſſary in order to diſown the meanneſs and avarice of ſuch a wretch.

[i] As a proper mark of diſgrace on all thoſe abandoned wretches who ſell their country for money.

[k] Heb. *there.*

[l] Willow, alder, or what elſe might grow on the banks, and in the marſh near them.

[m] The head of the ax ſlipt off.

[n] Not, I apprehend, *borrowed,* but *gone* or *loſt*; in like ſenſe as the Heb. word is uſed of the dead.

[o] This miracle was to give a credit and honour to the new college of prophets.

[p] The term in uſe now is *reconnoitre.*

[q] This was like the wiſdom of the High Prieſts in the Goſpel; *he ſaved others, himſelf he cannot ſave*: ſuch is always the inconſiſtency of infidelity.

18 riots of fire [r] round about Aliſho. And when they came down to him, Aliſho prayed to Jehovah, and ſaid, ſmite, I pray thee, this people with [s] dazzlings: and he ſmote them with dazzlings according to the word of Aliſho.

19 And Aliſho ſaid to them, this *is* not the way, neither *is* this the city; follow me, and I will bring you [t] to the man whom ye ſeek. And he brought them

20 into Samaria. And when they were come into Samaria, Aliſho ſaid, Jehovah, open the eyes of theſe *men*, that they may ſee. And Jehovah opened their eyes, and they looked, and behold, *they were* in the midſt of Samaria.

21 And the king of Iſral ſaid to Aliſho when he ſaw them, ſhall I ſmite? ſhall

22 I ſmite them, my father? And he ſaid, ſmite *them* not; wouldſt thou ſmite thoſe whom thou takeſt captive with thy ſword, and with thy bow? [u] ſet bread and water before them, and let them eat, and drink, and go to their

23 maſter. And he made great proviſion for them, and they did eat and drink; and he ſent them away, and they went to their maſter: and the bands of the Syrians [w] ceaſed coming into the land of Iſral.

24 After this Ben-edad king of Syria gathered all his army together, and went up, and beſieged Samaria. And 25 the famine was great in Samaria; for behold, they beſieged it till an aſs's head *was* at fourſcore *pieces* of ſilver, and a quarter of a kab of [x] fetches at five *pieces* of ſilver. And as the king of 26 Iſral was paſſing along the wall, a woman cried to him, ſaying, help, my lord, O king. And he ſaid, the lord 27 Jehovah help thee, whence can I help thee, from the barn-floor, or from the wine-preſs? And the king ſaid to her, 28 what aileth thee? And ſhe ſaid, this woman ſaid to me, give thy ſon that we may eat him to day, and we will eat my ſon another day. And we 29 dreſſed my ſon, and [y] ate him: and I ſaid to her another day, give thy ſon that we may eat him; but ſhe hath hid her ſon.

And when the king heard the words 30 of the woman he rent his clothes; and he paſſed along the wall, and the people ſaw, that, behold, *there was* [z] ſackcloth upon his fleſh, within. And he 31 ſaid, the Aleim do ſo to me, and more alſo, if the head of [a] Aliſho the ſon of Shaphat remain on him this day. Now 32 Aliſho was ſitting in his houſe, and the elders ſitting with him; and *the*

[r] *i. e.* Of men on horſes and in chariots, repreſenting the ſtrength and power of providence by that which the power of a king conſiſts in: but theſe were not angels or intelligent ſpirits; for Jehovah only is our guardian angels or agents, and *the powers of the air* his *miniſters:* he ſitteth in or on the heavens, which are the cherubim he is ſaid to inhabit, and by ruling thoſe material powers which govern the earth, he governs all things here below. See Pſal. ii. 4. xcix. 1. Mat. xxiii. 22.

[s] Not *blindneſs*, but ſuch a *deceptio viſus* as that Gen. xix. 11, Luke xxiv. 16.

[t] To the king of Iſral, whom their maſter was ſeeking to take by taking Aliſho.

[u] Prov. xxv. 21. Rom. xii. 20. Mat. v. 44.

[w] Heb. *added no more to come*; the pillaging parties, or partiſans, who were ſent to make incurſions, were forbidden to purſue them on occaſion of this double miracle of power and mercy. But Ben-edad had not yet vindicated his honour againſt Ahab's fooliſh mercy to him, which indeed proceeded from his pride and infidelity in being wiſer than God, who ſaw Ben-edad's heart, and ſo ver. 24, &c.

[x] Heb. *pigeon's-dung*; and ſo the *Arabs* call that coarſe grain to this day. See *Bochart*, Vol. III. 44, & ſeq. They were a kind of fetches, or vetches, or *tares*, very hot, and which pigeons are extremely fond of; and, perhaps, the *literal* name is *pigeon-hots*, but they muſt make very bad bread. How much a kab held, I know not, but it is plain by the ſtory, not much, moſt ſay not a quart.

[y] Deut. xxviii. 53—55.

[z] Denoting a ſtate of faſting and humiliation, to avert the divine wrath.

[a] Laying the blame on the prophet, and not on their own wickedneſs.

king ſent a man from before him; *but* before the meſſenger came to him, he ſaid to the elders, ſee ye that this [b] ſon of a murderer hath ſent to take off my head? look, when the meſſenger cometh, ſhut the door, and ſtop him at the door; *is* not the ſound of his maſter's
33 feet behind him? While he was yet ſpeaking to them, behold, the meſſenger came down to him. And [c] he ſaid, behold, this evil is [d] from Jehovah; why ſhould I wait for Jehovah any longer?

VII. THEN Aliſho ſaid, hear ye the word of Jehovah: thus ſaith Jehovah, by this time to-morrow *there ſhall be* a [e] meaſure of fine flower for a ſhekel, and two meaſures of barley for a ſhekel,
2 in the gate of Samaria. And the officer on whoſe hand the king leaned anſwered the man of the Aleim, and ſaid, behold, were Jehovah to make windows in the heavens, [f] could this thing be? And he ſaid, behold, thou ſhalt ſee *it* with thine eyes, but ſhalt not eat of it.
3 And there were four leprous men at the door of the gate; and they ſaid one to the other, why do we ſit here
4 till we die? If we ſay, we will go into the city, there *is* a famine in the city, and we ſhall die there: and if we ſit here we ſhall die: let us now, therefore, go and fall to the Syrian army; if they ſave us alive we ſhall live; and
5 if they kill us, we die. And they roſe up in the twilight to go to the camp of the Syrians: and when they came to the outer part of camp of the Syrians, behold, *there was* no man there: for 6
the Lord had made the Syrian army to hear a noiſe of chariots, and a noiſe of horſes, with the noiſe of a great [g] army: and they ſaid one to another, behold, the king of Iſral hath hired againſt us the kings of the Hetites, and the kings of Egypt, to come upon us. And they aroſe, and fled in the 7
twilight, and left their tents, and their horſes, and their aſſes *in* the camp, as it *was*, and fled for their life. And 8
thoſe lepers came to the outer part of the camp, and went, and did eat, and drink, and carried thence ſilver, and gold, and garments, and went and hid *them*; and came again, and entered into another tent, and 9
carried away, and went, and hid *them*. Then they ſaid one to another, we are not doing right; this *is* a day of good news, and we keep ſilence: if we ſtay till the morning light miſchief will befall us: and now, come, let us go and tell it to the king's houſe. And 10
they came, and called at the gate of the city, and told them, ſaying, we came to the camp of the Syrians, and behold, *there is* no man there, nor voice of man, but the horſes tied, and the aſſes tied, and the tents as they *were*. And the porters called, and 11
told *it* to the king's houſe within.

And the king aroſe in the night, and 12
ſaid to his ſervants, I will tell you now what the Syrians do with us: they know that we *are* ſtarving; and they are gone out of the camp to hide themſelves in the field, ſaying, ſurely they will come

[b] Jeuram the ſon of Ahab, and Jezebel.

[c] *i. e.* the king; as at ver. 31, in the Hebrew *he ſent*.

[d] The hand of God is viſible in our deſtruction: to what purpoſe is it to hope now? He did not doubt of, or deny the divine power, but deſpaired of the divine interpoſition.

[e] Above a peck, or two gallons, as is ſuppoſed by ſome a ſtrange alteration; when half a pint of tares were at that time ſold for five ſhekels, ch. vi 25.

[f] Were not God omnipotent, there would be room to diſpute his word: and we ſee here that diſbelieving *the word of God*, though conveyed to us by our fellow creatures, is diſbelieving God himſelf, and puniſhed accordingly. *Windows in the heavens, i. e.* to pour down the corn through, not ſuch *air-cracks* as, Gen. vii. 11, are in the ſhell of the earth. "But Qu.?" *Editor.*

[g] See 2 Sam. v. 24. Heb. xv. 21.

out

out of the city, and we will take them
13 alive, and get into the city. And one of his ſervants anſwered and ſaid, let *them* take now five of the horſes that remain, which are left [gg] in the city, behold, they *are* almoſt the whole [h] ſtock of Iſral that are left in it; behold, they are as it *were* the whole ſtock of Iſral (which is deſtroyed), and let us ſend,
14 and ſee. And they took two horſemen; and the king ſent after the army of the Syrians, ſaying, go, and ſee.
15 And they went after them unto Jordan; and behold, all the way *was* full of clothes and veſſels, which the Syrians had thrown away in their haſte. And the meſſengers returned, and told
16 the king. And the people went out, and ſpoiled the camp of the Syrians. And there was a meaſure of fine flower for a ſhekel, and two meaſures of barley for a ſhekel, according to the word of Jehovah.
17 And the king appointed the officer, on whoſe hand he leaned, over the gate; and the people trod him down in the gate, and he died, as the man of the Aleim had ſaid, which he ſaid when
18 the king came down to him. And it was according to the word of the man of the Aleim to the king, ſaying, there ſhall be two meaſures of barley for a ſhekel, and a meaſure of fine flower for a ſhekel by this time to-morrow in the
19 gate of Samaria: and the officer anſwered the man of the Aleim, and ſaid, behold, were Jehovah to make windows in the heavens, could ſuch a thing be? And he ſaid, behold, thou ſhalt ſee it with thine eyes, but ſhalt not eat of it. And ſo it happened to him, for 20
the people trod him down in the gate, and he [i] died.

AND Aliſho ſpake to the woman VIII.
whoſe ſon he had reſtored to life, ſaying, ariſe and go, thou and thy houſehold, and ſojourn where thou wilt ſojourn; for Jehovah hath called for a famine, and it is even [k] come upon the
land for ſeven years. And the woman 2
aroſe, and did according to the word of the man of the Aleim, and went, ſhe and her houſehold, and ſojourned in the land of the Philiſtines ſeven years. And 3
at the end of the ſeven years the woman returned from the land of the Philiſtines; and ſhe came forth to cry to the king for her houſe and for her land.
And the king was talking with Gehazi, 4
the ſervant of the man of the Aleim, ſaying, tell me now all the great things
which Aliſho hath done. And as he 5
was telling the king that he had reſtored the dead to life, behold, the woman whoſe ſon he had reſtored to life cried to the king for her houſe and for her land. And Gehazi ſaid, my lord, O king, this *is* the woman, and this is her ſon whom Aliſho reſtored to life. And 6
the king enquired of the woman, and ſhe told him. And the [l] king appointed her a lord-in-waiting, ſaying, reſtore all that *was* her's, and all the produce of the ground from the day ſhe left the land, even till now.

And Aliſho came to Damaſcus, and 7
Ben-edad king of Syria was ſick; and one told him, ſaying, the man of the Aleim is come hither. And the king 8
ſaid to Hazeal, take a preſent in thy

[gg] Heb. *in it*.
[h] Or *multitude*, *i. e.* of horſes.
[i] Hurry and confuſion enough we may imagine there muſt be on ſuch an occaſion, and he and others might well be trod to death in the preſs.

[k] And it is likely that during this famine Ben-edad beſieged Samaria, taking advantage of their diſtreſs.
[l] Thus all things work together for good to them that love God, though ſometimes the means are rough, and the good not immediately ſeen.

hand, and go meet the man of the Aleim, and enquire of Jehovah by him, ſaying, ſhall I recover of this ſickneſs?
9 And Hazeal went to meet him, and took a preſent in his hand of all that was good at Damaſcus, [m] forty camels burden, and came and ſtood before him, and ſaid, thy [n] ſon Ben-edad king of Syria hath ſent me to thee, ſaying,
10 ſhall I recover of this ſickneſs? And Aliſho ſaid to him, go, ſay, thou ſhalt [o] not recover, for Jehovah hath ſhewn
11 me that he will ſurely die. And he ſettled his face, and fixed it till [p] he was confounded: and the man of the Aleim
12 wept. And Hazeal ſaid, why doth my lord weep? And he ſaid, becauſe I know what evil thou wilt do [q] to the children of Iſral; their ſtrong holds thou wilt ſet on fire, and their young men thou wilt ſlay with the ſword, and their children thou wilt daſh to pieces, and rip up their women with
13 child. And Hazeal ſaid, but what is thy ſervant a dog, that he ſhould do this great thing? And Aliſho ſaid, Jehovah hath ſhewn me thee [r] king over Syria.
14 And he went from Aliſho, and came to his maſter; and he ſaid to him, what ſaid
15 Aliſho to thee? And he ſaid, he told me thou ſhouldeſt ſurely [s] recover. But on the morrow he took a [t] cloth, and dipt *it* in water, and ſpread *it* over his face, and he died: and Hazeal reigned in his ſtead.
16 And in the fifth year of Juram the ſon of Ahab king of Iſral, and Jehuſhaphat *being* king of Jeudeh, reigned [u] Jeuram the ſon of Jehuſhaphat king
17 of Jeudeh. Thirty and two years old was Jeuram when he [w] reigned, and eight years he reigned in Jeruſalem.
18 And he walked in the way of the kings of Iſral as did the houſe of Ahab, for a daughter of Ahab was his wife; and he
19 did [x] evil in the ſight of Jehovah. But Jehovah would not deſtroy Jeudeh, for [y] David his ſervant's ſake, as he promiſed him to give him a lamp in his children for ever.
20 In his days [z] Edum revolted from under the hand of Jeudeh, and ſet a
21 king over themſelves. And [a] Juram went to Joir, and all the chariots with him; and he aroſe by night, and ſmote the Edumites who ſurrounded him, and the captains of the chariots; and
22 the people fled to their tents. But [b] Edum revolted from under the hand of Jeudeh to this day. Then Libneh
23 revolted at that time. And the reſt of the acts of Juram, and all that he did, *are* they not written in the book of the Chronicles of the kings of Jeudeh? And
24 uram ſlept with his fathers, and was

[m] This was according to the eaſtern pomp and parade, when, perhaps, two or three camels would have born the whole weight. See inſtances of the like nature in the *Journal of Sir Thomas Roe*, ambaſſador to the Great Mogul, and in *Obſervations on divers Paſſages of Scripture*, p. 242—4.

[n] Comp. ch. vi. 21.

[o] It is hard to account for the marginal reading here followed by the LXX, and Vulgate, againſt the Text, which latter the event juſtifies.

[p] Hazeal.

[q] Ch. x. 32. Hoſ. xiii. 16.

[r] See 1 King. xix. 15.

[s] Which was a lye of his own, and ſhews he had laid in his own mind his ſcheme, the execution of which the certainty of his maſter's death might have prevented by means of rivals or heirs to the crown.

[t] Something of a gauſe kind, which the water thickened ſo that it ſuffocated him.

[u] It appears from a compariſon of ch. i. 17. with ch. iii. 1, that about ſix years before this, Jehuram was joined in the regency with his father Jehuſhaphat, in the 17th year of his reign, probably on Jehuram's marriage with Ahab's daughter, (ſee ver. 8.) in order that the bride might have the title of *queen*; though now in the 22d year of Jehuſhaphat, Jehuram was more ſolemnly inveſted in the kingdom. Comp. 2 Chron. xxi. 3. *Editor.*

[w] A. M. 3095. See 1 King. xxii. 50.

[x] 2 Chron. xxi. 6.

[y] 1 King. xi. 12, 36. 2 Sam. xi. 13.

[z] 2 Chron. xxi. 8.

[a] 2 Chron. xxi. 9.

[b] 2 Chron. xxi. 10.

buried

[a] buried with his fathers in the city of David; and [c] Ahazieu his ſon reigned in his ſtead.

25 In the twelfth year of Juram the ſon of Ahab king of Iſral reigned Ahazieu the ſon of Jeuram king of Jeudeh.
26 Twenty and two years old was Ahazieu when he reigned, and one year he reigned in Jeruſalem; and his mother's name *was* Othalieu a daughter of
27 [d] Omri king of Iſral. And he walked in the way of the houſe of Ahab; and did evil in the ſight of Jehovah, *like* the houſe of Ahab, for he *was* ſon-in-law of the houſe of Ahab.
28 And he went with Juram the ſon of Ahab to the war with Hazeal king of Syria, at Ramuth-gelod; and the Sy-
29 rians wounded Juram. And king Juram returned to be healed in Jezroal of the wounds which the Syrians had given him at [e] Rameh, when he fought with Hazeal king of Syria. And Ahazieu king of Jeudeh went to ſee Juram the ſon of Ahab at Jezroal, becauſe he was ſick.

IX. AND Aliſho the prophet called one of the ſons of the prophets, and ſaid to him, gird up thy loins, and take this horn of oil in thy hand, and go to Ra-
2 muth-gelod, And when thou comeſt thither, look out Jehua the ſon of Jehuſhaphat, the ſon of Nimſhi, and go in and make him riſe up from among his brethren, and carry him into an
3 inner chamber. And take the horn of [f] oil, and pour *it* upon his head, and ſay, thus ſaith Jehovah, I anoint thee king over Iſral; and open the door and flee, and tarry not.

4 And the young man, *even* the young man the prophet went to Ramuth-gelod.
5 And when he came, behold, the captains of the army *were* ſitting; and he ſaid, I have a meſſage to thee, O captain. And Jehua ſaid, to which of us all? and he ſaid, to thee, O captain.
6 And he aroſe, and went into the houſe; and he poured the oil upon his head, and ſaid to him, thus ſaith Jehovah the Aleim of Iſral, I anoint thee king over the people of Jehovah, over Iſral.
7 And thou ſhalt ſmite the houſe of Ahab thy maſter, that I may avenge the blood of my ſervants the prophets, and the blood of all the ſervants of Je-
8 hovah, at the hand of Jezebel. For the whole houſe of Ahab ſhall periſh, and I will cut off from Ahab [g] him that piſſeth againſt the wall, and him that is reſerved and left in Iſral,
9 And I will make the houſe of Ahab, like the houſe of [h] Jereboam the ſon of Nebat, and like the houſe of [h] Boſha the ſon of Ahijeh.
10 And Jezebel ſhall the [i] dogs eat in the fields of Jezroal; and *there ſhall be* nothing to bury. And he opened the door and fled.

11 And Jehua came forth to his maſter's ſervants, and they ſaid to him, *is* all well? wherefore came this [k] furious man to thee? And he ſaid to them, ye know the man and his communication.
12 And they ſaid, *it is* [l] in vain; tell us now;

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[a] A. M. 3103. "But ſee note on ver. 16." *Editor.*

[d] Reckoning Omri as the head, ſince he was the firſt king of the family.

[c] Heb. *the height*, called alſo *the height* of Gelod, from it's ſituation.

[f] The oil was uſed in conſtituting the types of the great prophet, prieſt, and king, not only as *ſacramental*, but as *figurative*: and here the reſt of the officers of the army knew that God had anointed him becauſe one of the prophets had; and theſe were known by their dreſs.

[g] Comp. 1 King xiv. 10.

[h] 1 King. ch. xiv. xv, and xvi.

[i] Ver. 35. 36. 1 King. xxi. 23.

[k] Comp. Jer. xxix. 26. Hoſ. ix. 7. The holy raptures of the prophets, when the ſpirit was upon them, were ecſtatic, and they might often appear beſide themſelves; but the word does not ſeem to be uſed here in contempt, though it is a leſs guarded term than more ſcrupulous people would have uſed.

[l] *i.e* To put us off; we will know.

now; and he ſaid, thus and thus ſpake he to me ſaying, thus ſaith Jehovah, 13 I anoint thee king over Iſral. And they haſted and took every man his [m] garment, and put under him on the top of the ſtairs, and blew the trumpet, ſaying, 14 Jehua is king. So Jehua the ſon of Jehuſhaphat the ſon of Nimſhi conſpired againſt Juram. (And Juram had kept guard in Ramuth-gelod, he and all Iſral againſt Hazeal the king of 15 Syria. But king Juram was returned to be healed in Jezroal of the wounds which the Syrians had given him when he fought with Hazal king of Syria.) And Jehua ſaid, if it be your mind, let not [n] a ſoul eſcape out of the city to go 16 to tell *it* in Jezroal. And Jehua rode and went to Jezroal; for Juram lay there. And [o] Ahazieh king of Jeudeh 17 was come down to ſee Juram. And there ſtood a watchman upon the tower in Jezroal, and he ſaw the company of Jehua a coming; and he ſaid, I ſee a company. And Juram ſaid, take a horſeman, and ſend to meet them, and ſay, 18 *is all* well? And there went one on horſeback to meet him; and he ſaid, thus ſaith the king, *is all* well? And Jehua ſaid, what haſt thou to do with what is well? turn thou behind me. And the watchman told ſaying, the meſſenger came to them, but doth not return. And he ſent out a ſecond on 19 horſeback; and he came to them, and ſaid, thus ſaith the king, *is all* well? And Jehua ſaid, what haſt thou to do with what *is* well? turn thou behind me. And the watchman told, ſaying, 20 he is come to them, but does not return: and the driving is like the driving of Jehua the ſon of Nimſhi; for he driveth [p] furiouſly. And Juram ſaid, 21 put to; and his charioteer put to; and Juram king of Iſral, and Ahazieu king of Jeudeh went out, each with his riders, and they went out to meet Jehua; and they met with him in the ground of Nabuth the Jezroalite. And when 22 Juram ſaw Jehua, he ſaid, *is all* [q] well, Jehua? And he ſaid, what *is* well ſo long as the [r] whoredoms of thy mother Jezebel, and her witchcrafts *are ſo* many? And Juram turned his hands 23 and fled; and ſaid to Ahazieu, *there is* treachery, O Ahazieu. And Jehua 24 drew a bow with his full ſtrength, and hit Juram between his arms; and the arrow went through his heart, and he ſunk down againſt him that drove his chariot. And he ſaid to Bidkar the 25 chief captain, take him up, and throw him into the plat of ground of Nabuth the Jezroalite; for remember, when I and thou were [t] riding together after Ahab his father, that Jehovah laid this

[m] "Inſtead of a cloth of State, as Mat xxi. 7." *Clark.* But rather in homage, putting themſelves in ſubjection under him, by the ſame figure as renting their cloaths in grief was renting themſelves; and they paid him this homage on the *bone*, or *boney*, *i. e. the ſubſtantial* ſolid part, of the ſtairs, which the top or landing place only is, the reſt hanging hollow. Their ſtairs are without in the court; and ſo what was done on the top of them was viſible to all that were in the court or houſe, and indeed to thoſe in the ſtreet, it being higher than the dead wall to the ſtreet; and here they paid their homage to the new king, and proclaimed him by ſound of trumpet in publick.

[n] Heb *an eſcaper go out.*

[o] 2 Chron. xxii. 6, 7.

[p] Muſt not the watchman have ſomething to help his ſight? Jehua drove furiouſly; and yet two horſemen are ſent out, one after another, and the king ſets out after that, and meets Jehua without the city: no naked eye could diſcern the horſeman's coming up and not returning, at the diſtance which Jehua muſt be at when the firſt horſeman came to him; and he loſt no time in coming.

[q] *i. e.* At Ramuth.

[r] See Nah. iii. 4.

[t] As guards, who rode two and two; and theſe I apprehend, are the רכב or *riders*, ver. 21. *i. e.* the guards on horſeback, riding in pairs as Jehua and Bidkar did.

[u] burthen

26 [u] burthen upon him: did I not ſee yeſ-
terday the blood of Nabuth, and the
blood of his ſons? ſaid Jehovah: and I
will requite thee in this piece of ground,
ſaid Jehovah. Now therefore take *and*
caſt him into this piece, according to the
word of Jehovah.

27 And when Ahazieh the king of Jeudeh
ſaw *it*, he fled by the way of the garden-
houſe. And Jehua purſued after him,
and ſaid, ſmite him alſo in the chariot,
at the going up to Gur, which is
by Ibloam. And he fled to Megidu,
28 and died [w] there. And his ſervants [x] car-
ried him to Jeruſalem, and buried him
in his burying-place with his fathers,
29 in the city of David. And in the
eleventh year of Juram the ſon of Ahab,
reigned Ahazieh over Jeudeh.

30 And when Jehua came to Jezroal, Je-
zebel heard *of it*; and ſhe painted her
[y] eyes, and adorned her head, and
31 looked out at a window. And as he
came in at the gate, ſhe ſaid, *had* [z] Zimri
32 peace who ſlew his maſter? And he
lifted up his eyes to the window, and
ſaid, who *is* on my ſide? who? and there
looked out to him two *or* three [a] eu-
nuchs. And he ſaid, throw her [b] down: 33
and they threw her down; and *ſome* of
her blood was ſprinkled upon the wall,
and upon the horſes; and he trod her
under foot. And he came in, and did 34
eat and drink, and ſaid, look now after
that [c] curſed *woman*, and bury her; for
ſhe is a king's daughter. And they 35
went to bury her: but they found no
more of her than the ſkull, and the feet,
and the palms of the hands [d]. And 36
they came again, and told him,
and he ſaid, this *is* the word of Jeho-
vah, which he ſpake [e] by his ſervant
Alijeh the Tiſhbite, ſaying, in the
[f] fields of Jezroal ſhall the dogs eat the
fleſh of Jezebel; and the carcaſe of 37
Jezebel ſhall be as [g] dung upon the face
of the ground in the [h] fields of Jezroal,
ſo that they ſhall not ſay, this *is* Jezebel.

X. AND Ahab had ſeventy ſons in Sa-
maria. And Jehua wrote letters, and
ſent to Samaria, to the principal men of
[i] Jezroal, to the elders, and to Ahab's
2 tutors, ſaying, now, when this
letter cometh to you, ſeeing your maſ-
ter's

[u] 1 King. xxi. 24.

[w] He was wounded, perhaps, at Gur, but made his eſcape to Samaria, and from thence was hunted out and mortally wounded, but got to Megidu where he died, and, tho' killed as of the houſe of Ahab by the mother's ſide, was permitted a burial for the ſake of Jehuſhaphat his grand-father. See 2 Chron. xxii. 7—9.

[x] Heb. *made him ride*, probably, in a chariot or carriage.

[y] The eaſtern ladies paint the inſide of their eyelids to this day, in order to give the eye a fuller, bolder look. Comp. Jer. iv. 30. Ezek. xxiii. 40.

[z] Whom Omri drove to deſpair, 1 King. xvi. 9, 18. The hiſtory is ſmartly applied to the occaſion, and is a ſpecimen of this wicked woman's wit; but the meaſure of her ſins was full.

[a] Or officers in waiting.

[b] There are no windows to their houſes below ſtairs, as to ours; and the palace of Ahab was on the wall, not far from the gate of the city, the great place of reſort, as the courts of juſtice were there; and the fatal vineyard of Nabuth's joined the walls.

[c] He might well call her *curſed*, when ſhe had been ſo long the ſcourge of God over them; and her idolatry and wicked politicks had been the curſe of her huſband and her ſon, whoſe greateſt crime ſeems to have been conniving at his mother's oppreſſion and tyranny, ſince Jehua upbraids him for it, ver. 22.

[d] The ſkull that had contrived, the feet that had run to miſchief, and the hands that had executed it, being *miraculouſly* left as monuments of the divine vengeance, or elſe, doubtleſs, the dogs who had eaten or carried off the larger bones, would have done the ſame to the hands and the feet.

[e] Heb. *by the hand.*

[f] The ground or land without the city; 1 King. xxi. 23, *by* or *under the wall.*

[g] Pſal. lxxxiii. 10.

[h] חלק is *a piece* of ground, and means here the ground adjoining to the city, and if—*fields*—is not ſtrictly literal, it is the proper meaning.

[i] Samaria was the royal city, and Jezroal the place of retirement, and the great men there had an opportunity of ſoliciting the honour of attending the children, and ſo were at Samaria.

ter's ſons *are* with you, and ye have chariots, and horſes, and a fenced
3 city, and armour; look out the beſt and fitteſt of your maſter's ſons, and ſet *him* on his father's throne, and fight for
4 your maſter's [k] houſe. But they were exceedingly afraid, and ſaid, two kings ſtood not before him; and
5 how ſhould [l] we ſtand? And he that *was* over the houſe, and he that *was* over the city, and the elders and the tutors, ſent to Jehua, ſaying, we *are* thy ſervants; and what thou ſhalt bid us we will do; we will make no man king: do thou *what is* good in thine eyes.
6 And he wrote a letter to them the ſecond time, ſaying, if ye *are* for me, and will hearken to my voice, take the heads of [m] all your maſter's ſons, and come to me to Jezroal by this time to-morrow. Now the king's ſons, *being* ſeventy perſons, *were* with the great men of the city, who
7 brought them up. And when the letter came to them, they took the king's ſons, and ſlew the ſeventy perſons, and put their heads in baſkets, and ſent them to him to Jezroal.
8 And a meſſenger came and told him, ſaying, they have brought the heads of the king's ſons; and he ſaid, lay ye them in two heaps at the door of the gate of
9 the city till morning. And in the morning he went out, and ſtood, and ſaid to all the [n] people, ye *are* righteous; behold, I conſpired againſt my maſter, and ſlew him: but who ſlew all
10 theſe[o]? Know therefore, that nothing ſhall fall to the earth of the word of Jehovah, which Jehovah ſpake concerning the houſe of Ahab; but Jehovah will do *what* he ſpake [p] by his ſervant Alijeh.
11 And Jehua ſlew all that remained of the houſe of Ahab in Jezroal, and all his great men, and his relations, and his miniſters, till he left him none remaining.
12 And he aroſe, and departed, and went to Samaria. *And being* at the
13 [q] ſhearing houſe by the way, Jehua met with the brethren of Ahazieu king of Jeudeh, and he ſaid, who *are* ye? And they ſaid, we *are* the brethren of Ahazieu; and we are going down to ſalute the children of the king, and the children of the queen.
14 And he ſaid, take them alive, and they took them alive, and ſlew them at the pit of the ſhearing-houſe, forty and two perſons, and left not one of them.
15 And when he went from thence, he met with [r] Jeunadab the ſon of Recab in his way; and he ſaluted him, and ſaid to him, *is* thy heart right, as my heart *is* with thy heart? And Jeunabab ſaid, it is. If it be, give *me* thy hand. And he gave *his* hand. And he took him
16 up to him into the chariot. And he ſaid, come with me, and ſee my zeal for Jehovah: and he made him ride
17 with his charioteer. And he came to Samaria, and [s] ſlew all that remained to Ahab in Samaria, until he had deſtroyed him, according to the word of Jehovah, which he ſpake to Alijeh.
18 And Jehua gathered all the people together, and ſaid to them, Ahab

[k] By this, compared with ver. 1. Juram had no ſons.

[l] The wicked and tyrannical houſe had none that loved it; and the tools of tyranny in general have neither honeſty, zeal, nor courage, to defend or avenge thoſe that employ them.

[m] אנשי, ſinguli, *all and ſingular.*

[n] *i. e.* Who ſat or met in the gate, whither came the elders, and judges, and all men in office.

[o] Jehua points it out as the more immediate hand of God.

[p] Heb. *by the hand.*

[q] Heb. literally *the marking-houſe,* after ſhearing.

[r] Jer. xxxv. 6, &c.

[s] See 2 Chron. xxii. 8.

ſerved

ſerved Baol a little, Jehua will ſerve him
19 much. Now therefore call to me all the prophets of Baol, all his ſervants, and all his miniſters, let none be wanting; for I have a great ſacrifice to Baol; whoſoever ſhall be wanting ſhall not live. But Jehua did *it* in ſubtilty, that he might deſtroy the ſervants of Baol.
20 And Jehua ſaid, appoint a ſolemn aſſembly for Baol, and they proclaimed
21 *it*. And Jehua ſent through all Iſral; and all the ſervants of Baol came, ſo that there was not a man left who came not; and they came into the houſe of Baol; and the houſe of Baol was full
22 [t] from end to end. And he ſaid to him who *was* over the veſtry, bring forth veſtments for all the ſervants of Baol. And he brought them forth [u] veſtments.
23 And Jehua and Jeunabad the ſon of Recab went into the houſe of Baol, and ſaid to the ſervants of Baol, ſearch, and ſee, that there be none of the ſervants of Jehovah here with you, but the
24 [w] ſervants of Baol only. And when they went in to offer ſacrifices and burnt-offerings, Jehua appointed eighty men without, and ſaid, he that letteth *one* eſcape of theſe men, whom I have brought into your hands, his life *ſhall*
25 *be* for the life of him. And when they had made an end of offering the burnt-ſacrifice, Jehua ſaid to the ſoldiers, and to the officers, go in, ſmite them; let no one come out. And they ſmote them with the edge of the ſword; and the ſoldiers, and the officers caſt *them* out.
And they went into the city from the houſe of Baol; and they brought forth the ſtatues 26
of the houſe of Baol, and burnt them;
and they brake down the ſtatues of Baol, 27
and brake down the [x] houſe of Baol, and made it a draught houſe unto this day. Thus 28
Jehua deſtroyed Baol out of Iſral.

But the ſins of Jereboam the ſon of 29
Nebat, who made Iſral to ſin, Jehua turned not from after them; *namely*, the golden calves which *were* in Bith-al, and in Dan. And Jehovah ſaid to 30
Jehua, becauſe [y] thou haſt executed a good deal of that *which was* right in my ſight, *and* haſt done to the houſe of Ahab according to all that was in [z] my heart, thy children of the [a] fourth *generation* ſhall ſit upon the throne of Iſral. But Jehua did not take care to 31
walk in the law of Jehovah the Aleim of Iſral with all his heart; he departed not from the ſins of Jereboam; who made Iſral to ſin.

In thoſe days Jehovah began to cut 32
Iſral off: and Hazal ſmote them in all the borders of Iſral; from Jordan to- 33
wards the ſun-riſing, all the land of Gelod, of the Gadites, the Reubenites, and the Menaſites, from Oror, which *is* in the valley of Arnun, and Gelod, and Baſan. And the reſt of the acts 34
of Jehua, and all that he did, *are* they not written in the book of the Chronicles of the kings of Iſral? And Jehua 35
ſlept with his fathers; and they buried him in Samaria; and Jehuahaz his ſon reigned in his ſtead [b]. And the days 36

[t] Heb. *from here to here.*

[u] Were the veſtments at theſe religious maſquerades deſigned as diſguiſes, to conceal their bluſhes for what paſſed at them? or Qu. what?

[w] Meaning, I apprehend, not *all the worſhippers*, but the *ſervants*, *i. e.* the prophets, prieſts, and all concerned in performing the ſervice. "But Qu?" *Editor.*

[x] 2 King. xi. 10.

[y] *q. d.* Thou haſt done a great part of what I willed ſhould be done, but not all, as in the next verſe.

[z] Hoſ. i. 4, doth not contradict this, and make Jehua guilty of blood, but only ſays that God would viſit the houſe of Jehua in the ſame manner he did that of Ahab at Jezroal.

[a] See ver. 35. ch. xiii. 1, 10. xiv. 23. xv. 8. 12.

[b] A. M. 3132.

which Jehua reigned over Iſral in Samaria *were* twenty and eight years.

XI. [c] AND when Othalieh the mother of Ahazieu ſaw that her ſon was dead, ſhe aroſe and deſtroyed all the ſeed royal.
2 But Jehuſhebo, the daughter of king Juram, the ſiſter of Ahazieh, [d] took Juaſh the ſon of Ahazieh, and ſtole him from among the king's ſons *that were* to be killed with him and his nurſe in the bed-chamber; and they hid him from Othalieh, ſo that he was
3 not ſlain. And he was with her hidden in the houſe of Jehovah, ſix years; and Othalieh reigned over the land.
4 And in the [e] ſeventh year Jehuido ſent, and fetched the rulers over hundreds of the patrole, and [ee] foot-ſoldiers, and brought them to him into the houſe of Jehovah, and cut a purification with them, and took an oath of them in the houſe of Jehovah, and ſhewed them
5 the king's ſon. And he commanded them, ſaying, this *is* what ye ſhall do; a third part of you who come in on the ſabbath *ſhall be* keepers of the
6 charge of the king's houſe; and a third part *ſhall be* in the gate of Sur, and a third part in the other gate, of the foot-guards; and ye ſhall keep the charge of the houſe that it be not pulled
7 down. And two parts of all you who go out on the ſabbath, *even* they ſhall keep the charge of the houſe of Je-
8 hovah about the king. And ye ſhall compaſs the king round, every man with his weapons in his hand: and he that cometh within the [f] ranges ſhall be put to death: and be ye with the king when he goeth out and when
9 he cometh in. And the captains of the hundreds did according to all that Jehuido the prieſt commanded: and they took each of them their men who came in on the ſabbath, with thoſe that went out on the ſabbath, and came
10 to Jehuido the prieſt. And the prieſt gave to the captains of the hundreds, the [g] ſpears and the ſhields which *were* king David's, which *were* in the houſe
11 of Jehovah. And the foot-guards ſtood, every man with his weapon in his hand, from the right corner of the houſe to the left corner of the houſe, [h] from the altar to the houſe, round
12 about the king. And he brought forth the king's ſon, and put the [i] plate, and the [k] ornaments upon him, and they made him king, and anointed him, and clapped their hands, and ſaid, *long* live the king.
13 And Othalieh heard the noiſe of the rejoicing of the people, and ſhe came to the people into the houſe of Jehovah. And when ſhe ſaw, that, behold,
14 the king ſtood upon the [l] ſtand, as the manner *was*, and the captains, and the trumpeters by the king, and all the people of the land rejoicing, and the blowing of the trumpets, Otha-
15 liah rent her clothes, and cried out, treaſon, treaſon. And Jehuido the prieſt commanded the captains of the

[c] 2 Chron. xxii. 10.
[d] A. M. 3104.
[e] 2 Chron. xxiii. 1.
[ee] See note on ver. 19.
[f] *i. e.* The ranges of pillars. There were ſeveral courts before the temple, with porches and gates to them, and rows or ranges of pillars before them; all which went under the name of the temple, as the people met in them for divine ſervice, *i. e.* for prayers and inſtructions, while the ſacrifices were performing in the inner court.
[g] *i. e.* As many of them as were left; when made by David, or when put into the temple, is not mentioned.
[h] The altar was in the court before the temple; ſo that they ſtood in a ſemicircle, incloſing the altar.
[i] *i. e.* The golden plate, which hung from the turban on the forehead, and had a flower or irradiation of light, or *glory*, upon it.
[k] The various inſignia of royalty.
[l] That made by Solomon, 2 Chron. vi. 13. Comp. 2 Chron. xxxiv. 31. and 2 King. xxiii. 3.

hundreds,

hundreds, the officers of the army, and ſaid to them, have her out without the ranges; and him that cometh after her kill with the ſword. For the prieſt ſaid, let her not be put to death in the
16 [m] houſe of Jehovah. And they laid hands on her, and ſhe went by the way of the horſe-road to the king's houſe, and there ſhe was put to death.
17 And [n] Jehuido cut a purification between Jehovah and the king and the people, that they ſhould be a people to Jehovah; and between the king and
18 the people. And all the people of the land went into the houſe of Baol, and brake it down; his altars and his images they brake in pieces thoroughly; and Matan the prieſt of Baol they ſlew before the altars. And the prieſt [o] reſtored the offices in the houſe of
19 of Jehovah. And he took the captains of the hundreds, and the patrole, and the foot-ſoldiers, and all the people of the land, and brought down the king from the houſe of Jehovah; and they came by the way of the gate of the [p] foot-ſoldiers to the king's houſe; and he ſat on the throne of the kings.
20 And all the people of the land rejoiced, and the city was in quiet; and they killed Othalieh with the ſword, at
21 the king's houſe. Seven years old was Jehuaſh when he reigned.

XII. IN the [q] ſeventh year of Jehua reigned Jehuaſh, and forty years he reigned in Jeruſalem; and his mother's name *was*
2 Jebieh of Bar-ſebo. And Jehuaſh did *that which was* right in the ſight of Jehovah all his days, while Jehuido the prieſt inſtructed him. [r] Only the 3
high places were not taken away; the people yet offered ſacrifices, and burnt incenſe in the high places.

And Jehuaſh ſaid to the prieſts, all 4
the money of the [s] holy things that is brought into the houſe of Jehovah, the money of every one that is [t] muſtered, the money that perſons are [u] eſtimated at, all the money which it ſhall come into any man's heart to bring into the houſe of Jehovah, the prieſts ſhall take 5
to them, every one from his acquaintance, and repair the breaches of the houſe, whereſoever a breach ſhall be found.
But in the three and twentieth year 6
of king Juaſh, the prieſt had not repaired the breaches of the houſe. [w] And 7
king Juaſh called for Jehuido the prieſt, and for the *other* prieſts, and ſaid to them, why do ye not repair the breaches of the houſe? and now, take no money from your acquaintance, but *what* ye employ on the breaches of the houſe.
And the prieſts conſented to receive 8
no money from their acquaintance, and not to repair the breaches of the houſe. And Jehuido the prieſt 9
took a cheſt, and bored a hole in the lid of it, and ſet it beſide the altar on the right hand, as a man cometh into the houſe of Jehovah; and the prieſts who kept the porch put there all the money *that was* brought into the houſe of Jehovah. And when they ſaw that 10
there was much money in the cheſt, the king's ſcribe and the high prieſt came, and put it up, and told the money *that was* brought into the houſe of

[m] See note, ver. 8.
[n] 2 Chron. xxiii. 16.
[o] See 1 Chron. xxiii. and 2 Chron. xxiii. 18.
[p] When they marched in proceſſion, or upon any grand occaſion, they had foot-people that ran before them, while the horſe followed; and their kings uſually went out with ſome ſuch pomp, as Jehua and Bidcar rode after Ahab; and Abſalum had fifty men to *run* before him, and the רצים or foot-ſoldiers ſeem to have been ſuch, and thence named.
[q] A. M. 3110.
[r] Comp. 1 King. xv. 14.
[s] Exod. xiii. 2. xxviii. 38.
[t] Exod. xxx. 12, 13.
[u] Lev. xxvii.
[w] See 2 Chron. xxiv. 5, 6.

Jehovah. And the overſeers of the houſe of Jehovah gave the money that was [x] neceſſary into the hand of thoſe that did the work, and diſburſed it to the carpenters and builders who did the work of the houſe of Jehovah, and to the maſons, and to the ſtone-cutters, and to buy timber, and hewn ſtone, to repair the breaches of the houſe of Jehovah, and for every thing that was [y] wanted for the houſe of Jehovah, to repair *it*. But they made [z] not *for* the houſe of Jehovah ſilver baſons, ſnuffers, bowls, trumpets, any veſſels of gold, or veſſels of ſilver, out of the money *that was* brought into the houſe of Jehovah: but they gave it to them that did the work, and repaired the houſe of Jehovah with it. Neither did they reckon with the men into whoſe hand they delivered the money, to give to thoſe that did the work, for they dealt faithfully. The [a] treſpaſs-money and the ſin-money was not brought into the houſe of Jehovah, the prieſts had it.

Then came up Hazal king of Syria, and fought againſt Gath, and took it; and Hazal ſet his face to go up to Jeruſalem. And Jehuaſh king of Jeudeh [b] took all the dedicated things which Jehuſhaphat, and Jehuram, and Ahaziehu, his fathers, the kings of Jeudeh, had dedicated, and his own dedicated things, and all the ſilver and the gold *that was* found in the treaſures of the houſe of Jehovah, and of the king's houſe, and ſent to Hazal king of Syria: and he went off from Jeruſalem.

And the [c] reſt of the acts of Jehuaſh and all that he did, *are* they not written in the book of the Chronicles of the kings of Jeudeh? And his ſervants aroſe, and made a conſpiracy, and ſlew Jehuaſh at the houſe of [d] Mela, that goeth down to Sela. And Juzacar the ſon of Shemot, and Jehuzabed the ſon of Shemer, his ſervants ſmote him, and he died. And they buried him with his fathers in the city of David: and Amazieh his ſon [e] reigned in his ſtead.

IN the twenty-third year of Jehuaſh the ſon of Ahaziehu king of Jeudeh reigned Jehuahaz the ſon of Jehuaſh over Iſral in Samaria, ſeventeen years And he did evil in the ſight of Jehovah, and followed the ſins of Jereboam the ſon of Nebat, who made Iſral to ſin; he departed not from them.

And the anger of Jehovah was kindled againſt Iſral; and he delivered them into the hand of Hazal king of Syria, and into the hand of Ben-edad the ſon of Hazal, all *their* days. And Jehuahaz beſought Jehovah, and Jehovah hearkened to him; for he ſaw the oppreſſion of Iſral, becauſe the king of Syria oppreſſed them. (And [f] Jehovah gave Iſral a deliverer, and they came out from under the hand of the Syrians; and the children of Iſral dwelt in their tents as heretofore. But they departed not from the ſins of the houſe of Jereboam, who made Iſral to ſin; they walked in them; and an Aſhreh alſo ſtood in Samaria.) But there was left to Jehuahaz no more people than fifty horſemen, and ten

[x] Or that was fit and proper, *proportioned*.

[y] Heb. *came out*, or *was made out*, *i. e.* as neceſſary; as we ſay, *making out a demand*.

[z] *i. e.* Till the repairs were done; (ſee 2 Chron. xxiv. 14.) at which time the money that uſed to be put into the cheſt in the temple was depoſited in the king's or high prieſt's hands, *i. e.* of the agents appointed by them.

[a] See Lev. v. 15. and comp. Lev. vi. 5, with Num. v. 8.

[b] See 1 King. xv. 18. ch. xviii. 15, 16.

[c] See 2 Chron. xxiv. 17, &c.

[d] See 2 Sam. v. 9. 1 King. ix. 15.

[e] A. M. 3150.

[f] Ver. 25.

chariots,

chariots, and ten thouſand foot; for the king of Syria had deſtroyed them, and made them like the [g] duſt at threſhing.

8 And the reſt of the acts of Jehuahaz, and all that he did, and his might, *are* they not written in the book of the
9 Chronicles of the kings of Iſral? And Jehuahaz ſlept with his fathers, and they buried him in Samaria; and Juaſh his ſon reigned in his ſtead.

10 In the [h] thirty-ſeventh year of Juaſh king of Jeudeh reigned Jehuaſh the ſon of Jehuahaz over Iſral, in Samaria, six-
11 teen years. And he did evil in the ſight of Jehovah; he departed not from any of the ſins of Jereboam the ſon of Nebat, who made Iſral to ſin; in them he
12 walked. And the reſt of the acts of Juaſh, and [i] all that he did, and his might when he fought with Amajieh the king of Jeudeh, *are* they not written in the book of
13 the Chronicles of the kings of Iſral? And Juaſh ſlept with his fathers, and Jereboam ſat on his throne: and Juaſh was buried in Samaria with the kings of Iſral [k].

14 Now Aliſho was fallen ſick of his ſickneſs of which he died. And Juaſh king of Iſral came down to him, and wept before him, and ſaid, my father, my father, the chariots of Iſral, and
15 their horſemen [l]! And Aliſho ſaid to him, fetch a bow and arrows; and he
16 brought him a bow and arrows. And he ſaid to the king of Iſral, reſt thy hands upon the bow; and he reſted his hands; and Aliſho put his hands upon the king's hands. And 17
he ſaid open the window eaſtward, and he opened it. And Aliſho ſaid, ſhoot; and he ſhot. And he ſaid, *it is* an arrow of deliverance from Jehovah, even an arrow of deliverance againſt the Syrians; for thou ſhalt ſmite the Syrians in Aphek to [m] deſtruction. And he ſaid, 18
take the arrows; and he took them. And he ſaid to the king of Iſral, ſtrike upon the ground; and he ſtruck three times, and ſtopped. And the man of 19
the Aleim was angry with him, and ſaid, thou ſhouldſt have ſtruck five or ſix times; then ſhouldeſt thou have ſmitten the Syrians to deſtruction; but now thou ſhalt beat the [n] Syrians thrice.

And Aliſho died, and they buried 20
him. And the troops of the Moabites invaded the land the next year. And 21
they were burying a man, and behold, they eſpied a troop, and [o] threw the man into the ſepulchre of Aliſho: and when the man came down, and touched the bones of Aliſho, he came to life, and ſtood up upon his feet.

And Hazal king of Syria oppreſſed 22
Iſral all the days of Jehuahaz. And 23
Jehovah was gracious to them, and had compaſſion upon them, and turned to them, becauſe of his purification with Abrem, Iſaak, and Jacob, and would not deſtroy them, nor caſt them from his preſence as yet. And Hazal king 24

[g] That flies off. See Am. i. 3.
[h] A. M. 3147.
[i] See ver. 14, 25. ch. xiv. 9. 2 Chron. xxv. 17, &c
[k] A. M. 3163.
[l] *i. e.* Their whole ſtrength of war or defence.
[m] Totally defeat them.
[n] *i. e.* In Aphek, as at ver. 17. Aliſho foreſaw how often he would ſtrike on the ground, as well as with what courage and reſolution they would exert themſelves againſt the Syrians, and that, like Ahab, they would loſe their advantages againſt them, and the prophet by theſe ſigns predicts the event.

[o] Was this an act of faith, or done in a fright? If in a fright, why not throw him into the grave deſigned for him? But, by putting the dead man into the prophet's grave, did they not implore the aſſiſtance of God through the prophet? And was not the man's coming to life an anſwer that God would protect and reſtore them for the ſake of the dead prophet? not by his prayers as in heaven, but by his dead bones in the earth; ſo that he who could not then ſave himſelf ſhould ſave others.

of

of Syria died, and Ben-edad his ſon
25 reigned in his ſtead. And Jehuaſh the
ſon of Jehuahaz retook out of the hand
of Ben-edad, the ſon of Hazal, the cities
which he had taken out of the hand of
Jehuahaz his father; [p] three times Juaſh
beat him in battle, and recovered the
cities of Iſral.

XIV. IN the [q] ſecond year of Juaſh the ſon
of Juahaz, king of Iſral, reigned
Amaziehu the ſon of Juaſh king of
2 Jeudeh. Twenty and five years old
was he when he reigned, and twenty
and nine years he reigned in Jeruſalem;
and his mother's name *was* Jehuodin,
3 of Jeruſalem. [r] And he did right in the
ſight of Jehovah, but not like David
his father; he did according to all that
4 his father Juaſh had done. But the
high places were not taken away, the
people yet offered ſacrifices, and burnt
incenſe in the high places.

5 And when the kingdom was con-
firmed in his hand, he ſlew his ſervants
6 who [s] ſlew the king his father. But he
put not the ſons of the murderers to
death, according to that which is
written in the [t] book of the law of Mo-
ſes, where Jehovah commandeth, ſay-
ing, the fathers ſhall not be put to
death for the children, neither ſhall the
children be put to death for the fathers,
but every one ſhall die for his own ſin.

7 He ſmote of Edum, in the valley of
Salt, ten thouſand, and took the [u] rock
in war, and called the name of it Ikatal
to this day.

8 Then Amajieh ſent meſſengers to
Jehuaſh, the ſon of Jehuahaz, the ſon
of Jehua, king of Iſral, ſaying, come
let us ſee one another's [w] face. And 9
Jehuaſh king of Iſral, ſent to Ama-
jiehu king of Jeudeh, ſaying, a thiſtle
which *was* in Lebanun ſent to a cedar
which *was* in Lebanun, ſaying, give
thy daughter to my ſon to wife; but
there paſſed by a wild beaſt that *was*
in Lebanun, and trod down the thiſtle.
Thou haſt indeed ſmitten Edum, and 10
thy heart lifteth thee up *with* the
glory; but tarry at home, for why
ſhouldeſt thou meddle to *thy* hurt, and
fall, thou and Jeudeh with thee? But 11
[x] Amajiehu would not hear; and Jehuaſh
king of Iſral came up; and they ſaw
one another's face, he and Amajiehu
king of Jeudeh at Bith-ſhemoſh, which
is of Jeudeh. And Jeudeh was beaten 12
before Iſral, and fled every one to his
tent. And Jehuaſh king of Iſral took 13
Amajiehu king of Jeudeh, the ſon of
Jehuaſh, the ſon of Ahaziehu, at Bith-
ſhemoſh, and brought him to Jeru-
ſalem, and brake down the wall of
Jeruſalem from the gate of Ephrim to
the corner gate, four hundred cubits.
And he took all the gold, and the ſilver, 14
and all the veſſels *that were* found in the
houſe of Jehovah, and in the treaſures
of the king's houſe, and hoſtages, and
returned to Samaria.

And the reſt of the acts of Jehuaſh 15
which he did, and his might, and his
battle with Amajiehu king of Jeudeh,
are they not written in the book of the
Chronicles of the kings of Iſral? And 16
Jehuaſh ſlept with his fathers, and was
buried in Samaria with the kings of
Iſral; and Jereboam his ſon [y] reigned
in his ſtead.

[p] Comp. ver. 19.
[q] A. M. 3150.
[r] 2 Chron. xxv. 2.
[s] Ch. xii. 20.
[t] Deut. xxiv. 16. Comp. Ezek. xviii. 20.
[u] Some famous fortification on the top of a rock, ſuch as Samſun retired to, Jud. xv. 8, and the Benjamites, Jud xx. 47.
[w] For the cauſe of Amajieh's puniſhment. See 2 Chron. xxv. 14, 15, 16.
[x] 2 Chron. xxv. 20.
[y] A. M. 3163. Comp. Ch. xiii. 13.

And

17 And Amajiehu the ſon of Juaſh, king of Jeudeh, lived after the death of Jehuaſh the ſon of Jehuahaz king of Iſral fifteen years.
18 And the reſt of the acts of Amajiehu, *are* they not written in the book of the Chronicles of the kings of Jeudeh?
19 [z] And they conſpired againſt him in Jeruſalem, and he fled to Lachiſh; and they ſent after him to Lachiſh, and
20 put him to death there. And they brought him upon horſes, and he was buried in Jeruſalem with his fathers, in the city of David.
21 And all the people of Jeudeh took [a] Ozerieh, who *was* ſixteen years old, and made him [b] king inſtead of his
22 father Amajiehu. He built Ailet, and reſtored it to Jeudeh, after the king ſlept with his fathers.
23 In the [c] fifteenth year of Amajiehu the ſon of Juaſh, king of Jeudeh, reigned Jereboam the ſon of Juaſh, king of Iſral, in Samaria forty-one years.
24 And he did evil in the ſight of Jehovah; he departed not from any of the ſins of Jereboam the ſon of Nebat, who made
25 Iſral to ſin. He recovered the coaſt of Iſral from the going in to Hamath unto [d] the ſea of the Common, according to the word of Jehovah the Aleim of Iſral, which he ſpake by his ſervant Juneh the ſon of Amiti, the prophet of Gath-
26 hepher. For Jehovah ſaw the affliction of Iſral *to be* very bitter; and that *there was* [e] none reſerved, nor any left,
27 nor any helper in Iſral. And Jehovah ſpake not of [f] blotting out the name of Iſral from under the heavens; but ſaved them by the hand of Jereboam the ſon of Juaſh.
28 And the reſt of the acts of Jereboam, and all that he did, and his might with which he fought, and with which he recovered [g] Damaſcus and Hamath of Jeudeh, for Iſral, *are* they not written in the book of the Chronicles of the kings of [g] Iſral? And Jereboam
29 [h] ſlept with his fathers, the kings of Iſral; and Zacharieh his ſon reigned in his ſtead.

XV. IN the [i] twenty-ſeventh year of Jereboam king of Iſral reigned Ozerieh the ſon of Amajieh, king of Jeudeh.
2 Sixteen years old was he when he reigned; and fifty-two years he reigned in Jeruſalem; and his mother's name *was* Jecaliehu of Jeruſalem.
3 And he did right in the ſight of Jehovah, according to all that Amajiehu his father
4 did. But the high places were not taken away; the people yet offered ſacrifices, and burnt incenſe in the high places.
5 And Jehovah [k] ſmote the king, and he was a leper to the day of his death, and dwelt in the houſe of [l] retirement: and Jutham the king's ſon *was* over the houſe, judging the people of the
6 land. And the reſt of the acts of Ozeriehu, and all that he did, *are* they not written in the book of the Chronicles
7 of the kings of Iſral? And Ozerieh

[z] 2 Chron. xxv. 27.
[a] Called alſo Ozieh, ch. xv. 13. 2 Chron. xxvi. 1. and theſe two names are of the ſame import; *God his helper*, or *God his ſtrength*; and the *u* at the end of names is put in or left out at pleaſure.
[b] See on ch. xv. 1.
[c] A. M. 3165.
[d] Deut. iii. 17.
[e] 1 King. xiv. 10.
[f] *i. e.* As yet, ch. xiii. 23.
[g] See 2 Sam. viii. 6. and 2 Chron. viii. 3.
[h] A. M. 3206. See ch. xiv. 23. *Editor.*
[i] A. M 3191. So there ſeems to have been an interregnum in the kingdom of Jeudeh of eleven or twelve years; for by ch. xiv. 16, 17, Amajiehu king of Jeudeh lived only fifteen years of the reign of Jereboam II. king of Iſral, and by ver. 1, of this 15th ch. Ozerieh the ſon of Amajieh did not begin his reign till the twenty-ſeventh year of Jereboam II. king of Iſral. *Editor.*
[k] "For offering to burn incenſe, 2 Chron. xxvi. 19, &c. *Clark.*"
[l] Lev. xiii. 46.

ſlept

slept with his fathers; and they buried him with his fathers in the city of David; and Jutham his son [m] reigned in his stead.

8 In the [n] thirty-eighth year of Ozeriah king of Jeudeh reigned Zechariah the son of Jereboam over Isral in Sa-
9 maria six months. And he did evil in the sight of Jehovah, as his fathers did; he departed not from the sins of Jereboam the son of Nebat, who made
10 Isral to sin. And Shalum the son of Jabesh conspired against him, and smote him with the approbation of the people, and slew him, and reigned in his stead.
11 And the rest of the acts of Zechariah, behold, they *are* written in the book of the Chronicles of the kings of Isral.
12 This *was* the word of Jehovah which he spake to Jehua, saying, thy sons of the fourth *generation* shall sit on the throne of Isral. And so it was.
13 Shalum the son of Jabesh reigned in the thirty-ninth year of Ozieh king of Jeudeh; and he reigned a month in
14 Samaria. And Menhem the son of Gadi went up from Tirjeh, and came to Samaria, and smote Shalum the son of Jabesh, and slew him, and reigned
15 in his stead. And the rest of the acts of Shalum, and his conspiracy which he made, behold, they *are* written in the book of the Chronicles of the kings of Isral.
16 Then Menhem smote Tepsah, and all that *were* in it, and it's coasts from Tirjeh; because it opened not *to him*; and he smote the women in it that were with child, and [o] ript *them* up. In the 17
[p] thirty-ninth year of Ozerieh king of Jeudeh reigned Menhem the son of Gadi over Isral in Samaria. And he 18
did evil in the sight of Jehovah; he departed not all his days from the sins of Jereboam the son of Nebat, who made Isral to sin. Pul the king of 19
Assyria came against the land: and Menhem gave to Pul a [q] thousand talents of silver, that his hands should be with him to confirm the kingdom in his hand. And Menhem raised 20
the money upon Isral, upon all the men of substance, fifty shekels of silver upon one man, to give to the king of Assyria; and the [s] king of Assyria returned, and staid not there in the land.

And the rest of the acts of Menhem, 21
and all that he did, *are* they not written in the book of the Chronicles of the kings of Isral? And Menhem slept 22
with his fathers; and Pekahieh his son reigned in his stead.

In the [t] fiftieth year of Ozerieh king of 23
Jeudeh reigned Pekahieh the son of Menhem over Isral in Samaria two years. And he did evil in the sight of 24
Jehovah; he departed not from the sins of Jereboam the son of Nebat who made Isral to sin. And Pekah the son of 25
Remelieh, his captain-general, conspired against him, and smote him in Samaria, in the turret of the king's house, with Argab, and Arieh, and with him fifty men of the Gelodites; and he slew him, and reigned in his stead. And the rest 26
of the acts of Pekahieh, and all that

[m] A. M. 3243. Comp. ver. 1, and 2. *Editor.*

[n] A. M. 3228. Comp. ver. 1. So there seems to have been an interregnum in the kingdom of Isral of twenty-two years; for by ch. xiv. 23. Jereboam II. began his reign, A. M. 3165, and reigned forty-one years; but 3165+41=3206 only, which deducted from 3228, the year when Zechariah the son of Jereboam began his reign, leaves twenty-two years for the interregnum. *Editor.*

[o] Or *ripping* them *up*.

[p] A. M. 3230.

[q] Near 350,000*l.* as some say.

[s] See 1 Chron. v. 26. Isa. ix. 1.

[t] A. M. 3240.

he

he did, behold, they *are* written in the book of the Chronicles of the kings of Isral.

27 In the [u] fifty-second year of Ozerieh king of Jeudeh reigned Pekah the son of Remelieh over Isral in Samaria, twenty
28 years. And he did evil in the sight of Jehovah: he departed not from the sins of Jereboam the son of Nebat, who made Isral to sin.

29 In the days of Pekah king of Isral came [w] Tiglath-pelasar king of Assyria, and took Oiun, and Abel-bith-mocheh, and Inuh, and Kades, and Hajur, and Gelod, and Galilee, with all the land of Nepthali, and carried them away into [w] Assyria.

30 And Eusho the son of Aleh conspired against Pekah the son of Remelieh, and smote him, and [x] slew him, and [y] reigned in his stead, in the twentieth year of
31 Jutham the son of Ozieh. And the rest of the acts of Pekah, and all that he did, behold, they *are* written in the book of the Chronicles of the kings of Isral.

32 In the [z] second year of Pekah the son of Remelieh king of Isral reigned Jutham the son of Ozieh king of Jeu-
33 deh. Twenty and five years old was he when he reigned, and sixteen years he reigned in Jerusalem; and his mother's name *was* Irusha the daughter of Jaduk.
34 And he did right in the sight of Jehovah; according to all that his father
35 Ozieh did, he did. But the high places were not taken away; the people yet sacrificed, and burnt incense in the high places. He built the upper gate of the house of Jehovah.

36 And the rest of the acts of Jutham, and all that he did, *are* they not written in the book of the Chronicles of the kings of Jeudeh? In those days Jehovah
37 began to send into Jeudeh [a] Rejin king of Syria, and Pekah the son of Ramelieh. And Jutham [b] slept with his
38 fathers, and was buried with his fathers in the city of David his father; and Ahaz his son reigned in his stead.

XVI. IN the [c] seventeenth year of Pekah, the son of Remelieh reigned Ahaz
2 the son of Jutham king of Jeudeh. Twenty years old *was* Ahaz when he reigned, and sixteen years he reigned in Jerusalem; but did not *what was* right in the sight of Jehovah his Aleim, like
3 David his father; for he walked in the way of the kings of Isral, and [d] burnt even his own son with fire, according to the abominations of the heathen, whom Jehovah drove out from before the children of Isral. And he sacrificed,
4 and burnt incense in the high places, and upon the hills, and under every green tree.

5 Then Rejin king of Syria, and Pekah the son of Remelieh, king of Isral came up to Jerusalem to war, and besieged Ahaz, but they were not able to contend with *him*. At that time Rejin
6 king of Syria recovered [e] Aileth to Syria, and drove the Jews from Aileth; and the Syrians came to Aileth, and dwell there to this day. And Ahaz sent
7 messengers to Tiglath-pelsar king of

[u] Isa. vii. 1. A. M. 3243.
[w] Isa. ix. 1. 1 Chron. v. 26.
[x] He seems to have slain him in the twentieth year from the beginning of Jotham's reign, *i. e.* in the fourth of Ahaz, (comp. ver. 33. with ch. xvi. 1.) but not to have gained full possession of the throne till seven or eight years after, by ch. xvii. 1. *Editor.*
[y] After an anarchy of some years. See last note. *Editor.*
[z] A. M. 3244.
[a] Isa. vii. 1.
[b] A. M. 3260.
[c] A. M. 3260.
[d] *i. e.* To Molech. Heb. *made his son over by fire.*
[e] See ch. xiv. 22.

Aſſyria, ſaying, I *am* thy ſervant and thy ſon: come up and ſave me out of the hand of the king of Syria, and out of the hand of the king of Iſral, who riſe
8 up againſt me. And Ahaz took the ſilver and the gold *that was* found in the houſe of Jehovah, and in the treaſures of the king's houſe, and ſent *it for* a pre-
9 ſent to the king of [f] Aſſyria. And the king of Aſſyria hearkened to him; and the king of Aſſyria came up againſt Damaſcus, and took it, and carried *them* away to [g] Kir, and put Rejin to death.

10 And king Ahaz went to meet Tiglath-pelaſar the king of Aſſyria at Damaſcus; and when he ſaw the altar which *was* at Damaſcus, king Ahaz ſent to Aurieh the prieſt a model of the altar, and the faſhion of it, with all
11 it's workmanſhip. And Aurieh the prieſt built an altar. according to all that king Ahaz ſent to him from Damaſcus; ſo did Aurieh the prieſt againſt
12 king Ahaz came from Damaſcus. And the king came from Damaſcus; and the king ſaw the altar; and the king came near to the altar, and offered
13 upon it [h]. And he made his burnt-offerings and his bread-offerings to ſmoke, and poured out his drink-offerings, and ſcattered the blood of his own peace-offerings upon this altar.
14 And the braſen altar which *was* before Jehovah, he alſo brought that from the fore front of the houſe, from between the [i] altar and the houſe of Jehovah, and put it on the north ſide of the altar.
15 And king Ahaz gave it in command to Aurieh the prieſt, ſaying, upon the [k] great altar do thou make the burnt-ſacrifice of the morning to ſmoke, and the offering of the evening, and the burnt-offerings of the [l] king, and his bread-offerings, and the burnt-offerings of all the people of the land, and their bread-offerings, and their drink-offerings; and all the blood of the burnt-offering, and all the blood of the ſacrifice ſhalt thou ſcatter upon it; and the braſen altar ſhall be for me to have
16 [m] recourſe to. And Aurieh the prieſt did according to all that king Ahaz commanded.

17 And king Ahaz cut off the [n] borders of the frames, and removed alſo the lavers from off them, and took down the [nn] ſea from off the braſen oxen which *were* under it, and put it upon the ſtone
18 pavement. And he [o] took away the ſhelter

[f] Comp. 2 Chron. xxviii. 21.

[g] Amos i. 5. The Medes, as well as Babylon, were at that time ſubject to the king of Aſſyria at Nineveh.

[h] Comp. 2 Chron. xxvi. 16.

[i] Solomon made an altar of braſs, 2 Chron. iv. 1; but by 1 King. viii. 64, it was not big enough for the ſacrifices at the dedication of the temple, and he offered the ſacrifices then in the middle of the court on *a larger altar:* and the braſen altar ſtood between this great altar and the temple; from which ſituation Ahaz removed it to the north ſide of that great altar, to make way for his own, which he reſerved for himſelf; and the ſacrifices of the people he ordered to be offered upon the great altar in the middle of the court.

[k] *i. e.* Solomon's great altar in the middle of the court. This order of Ahaz was taking away the diſtinction between the Jew, as the church of God, and the Gentile, who was to expect ſalvation from the Jews; for the dedication of the temple by Solomon, was a figure of the coming of Chriſt, when all nations were to be admitted to the ſame altar.

[l] Not thoſe offerings, ver. 13, which were for himſelf only, or *his own*, but the daily morning— and evening— or common ſacrifices.

[m] Pſal. xxvii. 4. To conſult the divine oracle, and to worſhip on extraordinary occaſions with peculiar ſacrifices, as peace— or treſpaſs-offerings. But why this diſtinction? Qu?

[n] See 1 King. vii. 27, & ſeq.

[nn] See 1 King. vii. 23, 25.

[o] Some wall to conceal the altar, and what was done at it from being ſeen; and the verb שבת is uſed for *taking away*, inter al. 2 King. xxiii. 11. Beſides taking away this ſhelter, he preſumed to alter what had the immediate authority of heaven, as the braſen-wheeled frames, and the ſea had; the hieroglyphical ſignatures upon which had their meaning, and of this he profeſſed his diſbelief, when he took them away. If the king came in at the eaſt gate, turning that entrance was in a man-

shelter which they had built in the house; and the king's entrance without he turned from the house of Jehovah for the king of Assyria.

19 And the rest of the acts of Ahaz which he did, *are* they not written in the book of the Chronicles of the kings of Jeu-
20 deh? And [p] Ahaz slept with his fathers, and was buried with his fathers in the city of David; and Hezekieu his son reigned in his stead.

XVII. IN the [q] twelfth year of Ahaz king of Jeudeh reigned Eusho the son of Aleh
2 in Samaria over Isral nine years. And he did evil in the sight of Jehovah, but not like the kings of Isral that were before him.

3 Against him came up Salmanaser king of Assyria, and Eusho became a servant to him, and brought him a
4 present. And the king of Assyria discovered a conspiracy in Eusho; that he sent messengers to Sua king of Egypt; and he brought not the yearly present to the king of Assyria: and the king of Assyria shut him up, and bound him in prison.

5 And the king of Assyria came up through all the land, and came up to Samaria, and besieged it three years.

6 In the [r] ninth year of Eusho, the king of Assyria took Samaria, and removed Isral into Assyria, and placed them in [s] Haleh and in Habur *by* the river Guzan, and in the cities of the Medes.

7 And it was because the children of Isral sinned against Jehovah their Aleim, who brought them up out of the land of Egypt, from under the hand of Pharoeh king of Egypt, and feared other Aleim, and walked in the statutes of the 8
nations whom Jehovah cast out from before the children of Isral, and of the kings of Isral, which they had made.
And the children of Isral [t] devised things 9
that *were* not right against Jehovah their Aleim, and built them high places in all their cities, from the [u] tower of the watchmen to the fenced city. And 10
they set them up [w] statues, and Ashers upon every high hill, and under every green tree, and burnt incense there in 11
all the high places, *like* the nations whom Jehovah removed from before them, and did [x] evil things to provoke Jehovah, And they served idols, of 12
which Jehovah said to them, ye shall not do this thing. And Jehovah tes- 13
tified against Isral, and against Jeudeh by all his prophets, *even* every seer, saying, turn ye from your evil ways, and keep my commandments which I commanded your fathers, and which I sent to you by my servants the prophets.
But they would not hear, but made 14
their necks stiff, like the neck of their fathers, who would not believe in Jehovah their Aleim; and they rejected his 15
statutes and his purification which he cut with their fathers, and his testimonies which he testified [y] to them, and went after vanity, and became vain; and *went* after the nations which *were* round about them, *concerning* whom Jehovah, charged them not to do like them. And 16
they forsook all the commandments of

a manner disowning his peculiar relation to the *king of Glory*, or at least dissembling his claim to it. All his alterations struck at the peculiar claims of the people of Jeudeh with respect to the Messiah.

[p] 2 Chron. xxviii. 27. A. M. 3275. See ch. xviii. 1.
[q] A. M. 3272.
[r] A. M. 3281.
[s] 1 Chron. v. 26.

[t] So I gues the word means by the context.
[u] Where the cities were not fenced and walled in, they had slight towers that defended them from sudden incroachers or hasty invasions. See Jud. viii. 9.
[w] It is a general word for pillars and images.
[x] Int. al. they offered human sacrifices, and indulged themselves in lusts, natural and unnatural.
[y] Not *against*, but *to*.

Jehovah their Aleim, and made them two molten calves, and made an [z] Aſhireh, and worſhipped all the hoſt of hea-
17 ven, and ſerved [a] Baol, and made their ſons and their daughters to paſs through the fire, and uſed divinations and auguries, and ſold themſelves to do evil in the ſight of Jehovah, to provoke him to anger.
18 Therefore Jehovah was very angry with Iſral, and removed them out of his ſight: there remained [b] only the tribe of
19 Jeudeh. Alſo Jeudeh kept not the commandments of Jehovah their Aleim, but walked in the ſtatutes of Iſral which
20 they did. And Jehovah abhorred all the ſeed of Iſral, and afflicted them, and delivered them into the hand of ſpoilers till he had caſt them out of his
21 ſight. For he rent Iſral from the houſe of David; and they made Jereboam the ſon of Nebat king; and Jereboam drove away Iſral from following Jehovah, and
22 made them to ſin [c] greatly. And the children of Iſral walked in all the ſins of Jereboam which he did; they de-
23 parted not from them, till Jehovah removed Iſral out of his ſight, as he ſpake by all his ſervants the prophets. So Iſral was carried away out of their own land into Aſſyria unto this day.

24 And the king of Aſſyria brought *people* from Babel, and from Cutheh, and from Ova, and from Hamath, and from Sepheruim, and placed *them* in the cities of Samaria, inſtead of the children of Iſral; and they poſſeſſed Samaria, and dwelt in the cities thereof. But at 25
their firſt dwelling there, they did [d] not fear Jehovah; and Jehovah ſent lions among, which kept deſtroying them. And they ſpake to the king of Aſ- 26
ſyria, ſaying, the nations whom thou haſt removed, and placed in the cities of Samaria, know not the manner of the Aleim of the land; and he hath ſent lions among them, and behold, they kill them, becauſe they know not the manner of the Aleim of the land. And 27
the king of Aſſyria commanded, ſaying, carry thither one of the prieſts whom ye brought from thence; and let them go, and dwell there, and teach them the manner of the Aleim of the land. And one of the prieſts came whom 28
they had carried away from Samaria; and he dwelt in Bith-al, and [e] taught them how to fear Jehovah. And 29
every nation [f] made Aleim of their own, and put *them* in the houſes on the high places which the Samaritans had made; every nation in their cities wherein they dwelt. And the men of Babel made 30
[g] Succuth-benuth; and the men of Cuth made [h] Nergal; and the men of Hamath

[z] See note *x* on Exod. xxxiv. 13. *Editor.*

[a] *Baol* was a male deity, *i. e.* a man attended by a bull or heifer, with various inſignia of royalty, &c. according to different fancies; and Aſhireh or Aſhreh, perhaps, a queen of heaven, ſometimes with one beaſt, ſometimes with another. The hoſt of heaven we ſee here, or *the powers of the air* were the God or Gods, and the Baol, &c. only the image or hieroglyphical deſcription of the particular power of the air, to which they eſpecially addreſſed themſelves.

[b] No other *whole* tribe, though ſome part of the tribe of Benjamin adhered to Jeudeh to the laſt, Hoſ. xi. 12.

[c] Heb. *a great ſin.*

[d] As if it was through want of power in Jehovah that his own people were carried away captive.

[e] Set up the worſhip of Jehovah according to the law, it having never been entirely ſuppreſt; for this prieſt, and his aſſociates were not idolaters.

[f] Which is no wonder, notwithſtanding the hand of God, which they all ſaw againſt them till his own worſhip was ſet up, ſince the children of Iſral had done the ſame; but God vindicated his own glory in not ſuffering their idolatry here without giving them ſufficient evidence againſt it.

[g] This and the following are the ſeveral names of their idols or images, whilſt the *heavens, firmament*, or *air* was their *God*, whom, and the Trinity in it, they repreſented under different emblems. The ſtars were called the *daughters* of heaven, and the heaven our *tent* or *tabernacle*, and the idol *Succuth-benuth* might be named from the *canopy of ſtars* which were over it, or which adorned the nimbus around it. But ſee Mr. *Parkhurſt*'s *Hebrew* and *Engliſh Lexicon* under סך.

[h] From a remarkable *lamp* or *candleſtick* it is likely, for, as obſerved on *Rimmun*, 2 King. v. 18. ſome remarkable inſigne gave name to the whole idol.

made

made [hh] Aſhima; and the Ovites made [i] Nibhaz, and Tartak; and the Sepheruites burnt their children in the fire to [k] Adermolech, and Onamolech the Aleh
32 of the Sepheruites. And they [l] feared Jehovah, and made them [m] from among themſelves prieſts for the high places, who ſacrificed for them in the houſes on
33 the high places. They feared Jehovah, and ſerved their own Aleim after the manner of the nations whom they
34 were brought away from. To this day they do after their former cuſtoms; they do not fear Jehovah; they do not do after their [i] ſtatutes and after their judgements, and after the law, and after the commandments which Jehovah commanded the children of Jacob, to whom
35 he gave the name of Iſral, and cut a purification with them, and commanded them, ſaying, ye ſhall not fear other Aleim, nor ſhall ye bow down to them, nor ſhall ye ſerve them, or ſacrifice to
36 them; but Jehovah, who brought you up out of the land of Egypt with great power, and with an out ſtretched arm, him ſhall ye fear, and him ſhall ye worſhip, and to him ſhall ye ſacrifice.
37 And the ſtatutes, and the judgements, and the law, and the [n] commandments which he wrote for you, ſhall ye take care to obſerve for evermore; and ye
38 ſhall not fear other Aleim. And the purification which I cut with you ye ſhall not forget, nor fear other Aleim.
39 But ye ſhall fear Jehovah your Aleim; and he will deliver you out of the hand
40 of all your enemies. But they would not hearken, but did after their former
41 manner. So theſe nations feared Jehovah, and ſerved their own graven images, both their children and their children's children; as their fathers did, ſo do they unto this day [o].

XVIII. AND in the [p] third year of Euſho the ſon of Aleh king of Iſral, reigned Hezekieh the ſon of Ahaz king of Jeu-
2 deh [q], Twenty and five years old was he when he reigned, and twenty and nine years he reigned in Jeruſalem; and his mother's name *was* Abi, the daughter of Zecharieh. And
3 he did right in the ſight of Jehovah, according to all that David his father did.

4 He removed the high places, and brake the ſtatues, and cut down the Aſhreh, and brake to pieces the braſen ſerpent which Moſes made; for unto theſe days the children of Iſral burnt

[hh] *Aſhima* in Heb. is *atonement*.

[i] *Nibhaz* an *Anubis* or *dog-headed* image from נבח *to bark*, and חזה *to ſee*, with reference, it is likely, to the hawk, which was a uſual emblem among others, in their idols. See Mr. *Parkhurſt's Lexicon* on this word. Hence the name *Anubis*, הנבחז.

[k] *Adermolech*; a Moloch named from his *robe*, powdered, perhaps, with ſtars, &c. and *Onamolech* from the *nimbus* or glory he was in, which the robe alſo was to repreſent. The children of Iſral had been wicked enough to burn their children in the fire to Molech, who had, inter al. a braſen lion by him, as Baol had a bull, in which alſo they burnt the children. Theſe Sepheruites or Sepherites came, perhaps, from mount Sepher, Gen. x. 30.

[l] Zeph. i. 5.

[m] As 1 King. xii. 31.

[n] The decalogue which God wrote with his own finger, Exod. xxxi. 18.

[o] Thus we are come to the end of the kingdom of Iſral, the deſtruction of which was owing to their forſaking *the written word*, and by degrees entirely changing the form of religion, which God himſelf had eſtabliſhed among them. Ingenious men fell to *reaſoning*, where they ought only to have obeyed; and by calling their own imaginations, *Demonſtration*, *Nature*, or by ſome other name that might flatter human pride and ſelf ſufficiency, they ſet up ſo many Gods that they entirely loſt the knowlede of the true. We, in *England*, are running into the ſame polytheiſm, and under the modeſt notion of helping revelation, are ſetting up ſo many idols in the heart, that it is almoſt become a doubt whether *Jehovah, the Lord in Trinity*, or *Space*, an infinitely extended unextended ſubſtratum, as metaphyſicians define it, be the God of Chriſtians.

[p] A. M. 3275.

[q] 2 Chron. xxix. 1.

incenſe

incense to it: and he called it [r] Ne-
5 hustan. He trusted in Jehovah the
Aleim of Isral; and after him there
was none like him among the kings
of Jeudeh, nor of those who were before
6 him. And he clave to Jehovah; he
departed not from following him, but
kept his commandments, which Jehovah
7 commanded Moses. And Jehovah was
with him: whithersoever he went forth
he prospered; and he [s] rebelled against
the king of Assyria, and served him
8 not. He smote the Philistines unto
Gaza and it's coasts, from the [t] tower
of the watchmen to the fenced city.

9 And in the fourth year of Hezekieh,
which was the seventh year of Eusho
the son of Aleh king of Isral, came up
Salmanaser king of Assyria against Sa-
maria, and besieged it; and he took it
10 at the end of three years. In the [u] sixth
year of Hezekieh, which *was* the ninth
year of Eusho king of Isral was Samaria
11 taken. And the king of Assyria carried
away Isral into Assyria, and put them
in Halah, and in Habur *by* the river
Guzan, and in the cities of the Medes;
12 because they obeyed not the voice of
Jehovah their Aleim, but transgressed
his purification, *and* all that Moses the
servant of Jehovah commanded, and
would not hear, nor do *it*.

13 And in the [w] fourteenth year of king
Hezekieh, [x] Senacherib king of Assyria
came up against all the fenced cities of
Jeudeh, and took them. And Heze- 14
kieh king of Jeudeh sent to the king of
Assyria to Lachish, saying, I have of-
fended, return from me; what thou
puttest on me I will bear. And the king
of Assyria put upon Hezekieh three
hundred talents of silver, and thirty
talents of gold. And Hezekieh gave 15
all the silver *that was* found in the
house of Jehovah, and in the treasures
of the king's house. At that time He- 16
zekieh [z] cut off *the gold from* the doors of
the temple of Jehovah, and *from* the posts
which Hezekieh king of Jeudeh had
overlaid, and gave it to the king of
Assyria.

And the king of Assyria sent Tartan, 17
and [a] Rabsaris, and [a] Rabshekeh from
Lachish to king Hezekieh with a great
force to Jerusalem; and they went up,
and came to Jerusalem. And *when* they
were come up, they came, and stood by
the conduit of the upper pool, which *is*
in the high-way of the fuller's field.
And they called to the king; and there 18
came out to them [b] Aliakim the son of
Hilkiehu, who *was* over the house,
and Shebneh the scribe, and Juah, the
son of Asaph, the recorder. And Rab- 19
shekeh said to them, tell now Hezekieh,
thus saith the great king, the king of
Assyria, what confidence *is* this wherein
thou trustest? Thou talkest, but *they* 20
are [c] vain words, of counsel and strength
for the war. Now on whom dost thou

[r] *i. e. A brasen serpent*; and treated as such, and nothing more; notwithstanding that it had been so high a representative as that of Jehovah in man bearing the curse for man, and in that capacity curing those who looked up to it, of the bite of the venemous serpents, Num. xxi. 8, 9. Comp. John iii. 14. But to prevent idolatry Hezekieh brake it to pieces.

[s] See ch. xvi. 7.

[t] See ch. xvii. 9.

[u] A. M. 3281.

[w] A. M. 3289.

[x] 2 Chron. xxxii. 1. Isa. xxxvi. 1.

[z] Heb. *took off the outside*; the doors and posts were covered with sheet-gold. See 1 King. vi. 35. 2 Chron. xxix. 3. Hezekieh said he had offended, and ver. 7. calls it *rebellion* against the king of Assyria; but the fine upon him had atoned for that fault, and on the perfidy of Senacherib God was pleased to interpose and rescue him.

[a] Rabsaris is *chief eunuch*, and Rabshekeh *chief butler*.

[b] Isa. xxxvii. 2.

[c] Heb. *a lip speech*, not from the heart. "But Qu?" *Editor*.

trust

truſt that thou rebelleſt againſt me?
21 Now, behold, thou truſteſt upon the ſtaff of that bruiſed reed, *even* upon Egypt, on which, if a man lean, it will go into his hand, and pierce it; ſo is Pharoeh king of Egypt to all that truſt in him.
22 But if ye ſay to me, we truſt in Jehovah our Aleim; is not that he whoſe [d] high places and altars Hezekieh hath taken away, and hath ſaid to Jeudeh and Jeruſalem, ye ſhall worſhip before
23 this altar in Jeruſalem. And now, give pledges, I pray thee, to my maſter the king of Aſſyria, and I will deliver thee two thouſand horſes, if thou be able for thyſelf to ſet riders upon them.
24 How then wilt thou turn away the face of one captain of the leaſt of my maſter's ſervants, and put thy truſt in
25 Egypt for chariots and horſemen? [e] Am I now come up without Jehovah againſt this place to deſtroy it? Jehovah hath ſaid to me, go up againſt this land and
26 deſtroy it. And Aliakim the ſon of Hilkiehu, and Shebneh, and Juah, ſaid to Rabſhekeh, ſpeak, we pray thee, to thy ſervants in [f] Syriac; for we underſtand *it*: and ſpeak not with thy ſervants in Jewiſh, in the ears of the peo-
27 ple which *are* upon the wall. But Rabſhekeh ſaid to them, did my maſter ſend me to thy maſter and to thee to ſpeak theſe words? *was it* not for the ſake of the men who ſit on the wall eating their own dung, and drinking
28 their own urine with you? And Rabſhekeh ſtood and cried with a loud voice in Jewiſh, and ſpake, ſaying, hear the word of the great king, the king of Aſſyria. Thus ſaith the king, let not 29
Hezekieh deceive you; for he is not able to deliver you out of his hand:
neither let Hezekieh make you truſt in 30
Jehovah, ſaying, Jehovah will ſurely deliver us, and this city ſhall not be delivered into the hand of the king of Aſſyria. Hearken not to Hezekieh: for 31
thus ſaith the king of Aſſyria, make me *a preſent*, and [g] come out to me, and *then* let every man eat of his own vine, and every one of his fig-tree, and every one drink the water of his own well; till I come and take you away to 32
a land like your own land, a land of corn and wine, a land of bread and vineyards, a land of oil-olive and honey, that ye may live and not die; and hearken not to Hezekieh, who would [h] ſtir you up, ſaying, Jehovah will deliver us. Have any of the Aleim of 33
the nations delivered their land out of the hand of the king of Aſſyria? where *are* the Aleim of [i] Hamath and of Arpad? where *are* the Aleim of the Se- 34
pheruites, of Eno, and Oveh? did they deliver Samaria out of my hand? Which 35
of all the Aleim of the countries have delivered their country out of my hand, that Jehovah ſhould deliver Jeruſalem out of my hand? But the people kept 36
ſilence, and anſwered him not a word: for the king's commandment was, ſaying, anſwer him [k] not. Then came 37
Aliakim the ſon of Hilkieh, who *was* over the houſe, and Shebna the ſcribe, and Juah, the ſon of Aſaph, the recorder to Hezekieh with *their* clothes rent, and told him the words of Rabſhekeh.

[d] See ver. 4. 2 Chron. xxxi. 1. 2 Chron. xxxii. 12. Iſa. xxxvi. 7.
[e] See Iſa. vii. 17, &c.
[f] Not meaning, I ſuppoſe, the language of Syria or Damaſcus, but of Aram, in which country Nineveh was, and of which Meſopotamia was part.
[g] *i. e.* And yield up yourſelves, and ye ſhall have peace and quiet, till I come, for your own ſafety, and carry you away, &c.
[h] *i. e.* To rebellion againſt the king of Aſſyria.
[i] See ch. xvii. 24. and xix. 13.
[k] As leaving it to Jehovah to vindicate his own honour, or not chuſing to anſwer a fool in his folly.

[1] AND

XIX. [1]AND when king Hezekieh heard *them*, he rent his clothes, and covered himſelf with ſackcloth, and went into
2 the houſe of Jehovah. And he ſent Aliakim who *was* over the houſe, and Shebna the ſcribe, and the elders of the prieſts covered with ſackcloth, to Iſaieh the prophet, the ſon of Amuj.
3 And they ſaid to him, thus ſaith Hezekieh, this day *is* a day of trouble, and of rebuke, and blaſphemy; for the children are come to the [m] birth, and *there*
4 *is* not ſtrength to bring forth. It may be Jehovah thy Aleim will hear all the words of Rabſhekeh, whom the king of Aſſyria his maſter hath ſent to reproach the living Aleim, and will reprove the words which Jehovah thy Aleim hath heard; therefore lift up a prayer for the remnant *that is* [n] left.
5 And the ſervants of king Hezekieh came to Iſaieh.
6 And Iſaieh ſaid to them, thus ſhall ye ſay to your maſter, thus ſaith Jehovah, be not afraid of the words which thou haſt heard, with which the ſervants of the king of Aſſyria have defied
7 me. Behold, I will ſend a [o] blaſt upon him, and he ſhall hear the report, and return to his own land; and I will cauſe him to fall by the ſword in his own land.
8 And Rabſhekeh returned, and found the king of Aſſyria warring againſt Libneh; for he had heard that he was departed
9 from Lachiſh. And when he heard of Tirhakeh king of [p] Cuſh, ſaying, he is come out to fight with thee, he ſent meſſengers again to Hezekiehu, ſaying,
10 thus ſhall ye ſpeak to Hezekiehu king of Jeudeh, let not thy Aleim in whom thou truſteſt deceive thee, ſaying, Jeruſalem ſhall not be given into the hand
11 of the king of Aſſyria. Behold, thou haſt heard what the kings of Aſſyria have done to all lands by deſtroying them utterly; and ſhalt thou be delivered?
12 Did the Aleim of the nations deliver them whom my fathers deſtroyed, namely, Guzan, and Haren, and Rejep, and the children of Oden, which *were* at
13 Tel-aſer? Where *is* the kin of Hamath, and the king of Arpad, and the king of the city of the Sepheruites, of Eno, and Oveh?
14 And Hezekieh took the letter out of the hand of the meſſengers, and read it, and went up to the houſe of Jehovah, and Hezekieh ſpread it before Jehovah.
15 And Hezekieh prayed before Jehovah, and ſaid, Jehovah the Aleim of Iſral, who dwelleſt *in* the [q] cherubim, thou only art the Aleim over all the kingdoms of the earth; thou madeſt
16 the heavens and the earth. Bow down, Jehovah, thine ear, and hear; open, Jehovah, thine eyes and ſee; and hear the words of Senacherib, [r] who hath ſent him to challenge the living Aleim.
17 Of a truth, Jehovah, the kings of Aſſyria have deſtroyed the nations and their
18 country, and have put their Aleim into

[1] Iſa. xxxvii.
[m] Heb. *breach* or *place of breaking forth.*
[n] Heb. *preſent* or *found.*
[o] A peſtilential blaſt, not uncommon in the hotter climates, which kills immediately: this was the inſtrument in the hand of the angel, ver. 35.
[p] Some of the Cuſhites dwelt about Gerar, between Egypt and Paleſtine, 2 Chron. xiv. 13, 14.

[q] Not meaning thoſe on the ark only, but *the heavens*, in which God is ſaid to dwell, and of courſe to rule all the motions of the earth, which the heavens govern. See Pſal. lxxx. 1. 1 Sam. iv. 4. Mat. vi. 9. Comp. Pſal. xviii. 10.
[r] Comp. ver. 4.

the

the fire; [s] for they *were* not Aleim, but the work of men's hands, wood and ſtone: therefore they deſtroyed them.
19 And now, Jehovah our Aleim, ſave us we beſeech thee, out of his hand, that [t] all the kingdoms of the earth may know that thou Jehovah only *art* the Aleim.
20 Then Iſaieh the ſon of Amuj ſent to Hezekieu, ſaying, thus ſaith Jehovah the Aleim of Iſral, what thou haſt prayed to me againſt Senacherib king
21 of Aſſyria I have heard. This *is* the word which Jehovah hath ſpoken concerning him; the virgin, the daughter of Sion deſpiſeth thee; ſhe maketh a mock of thee; the daughter of Je-
22 ruſalem ſhaketh her head at thee. Whom haſt thou defied and blaſphemed? and againſt whom haſt thou exalted the voice, and lift up thine eyes on high?
23 *even* againſt the holy *one* of Iſral. By thy meſſengers thou haſt defied the Lord; and thou ſayeſt, [u] with my chariots I will come up on the high mountains, on the ſides of Lebanun, and will cut down the talleſt [w] cedars thereof, *and* it's choiceſt fir-trees; and I will enter into the [x] habitable country, the foreſt
24 *with* it's fruitful fields. I have digged and drunk [y] ſtrange waters, and dried up with the ſoles of my feet all the ſtreams of [z] the pool. Didſt thou not 25
hear long ago *that* [a] I was doing it? in former days, that I was preparing it? now have I brought it to paſs that thou ſhouldeſt be to make fenced cities ruinous heaps. Therefore their inha- 26
bitants were of ſmall power; they were diſmayed and confounded; they were graſs of the field and the green herb, graſs on the houſe tops, and a mildew on corn [b]. But I know thy [c] abode, and 27
thy going out, and thy coming in, and thy rage againſt me. Becauſe thy 28
rage againſt me, and thy [d] confidence is come up into my ears, therefore I will put my hook in thy noſe, and my bridle in thy [e] lips, and will turn thee back by the way by which thou cameſt.
And this *ſhall be* a ſign to thee, eat this 29
year what is [f] upon the ground, and the next, what ſpringeth of itſelf, and in the third year ſow, and reap, and plant vineyards, and eat the fruit. And the 30
remnant of the houſe of Jeudeh that remaineth ſhall again ſtrike root downward, and bear fruit upward. For out 31
of Jeruſalem ſhall [g] go forth a remnant, and thoſe that have eſcaped out of mount Sion; the zeal of Jehovah ſhall do this.
Therefore thus ſaith Jehovah, concern- 32
ing the king of Aſſyria, he ſhall not come into this city, nor ſhoot an arrow

[s] This does not imply that the idolaters took *the images* themſelves for the Gods of whom thoſe images, as the word implies, were deſcriptive or commemorative; but that the images did not repreſent any powers that could defend them.

[t] See Pſal. lxxxiii. 18. 1 King. xviii. 24.

[u] Iſa. xxxvii. 24, *by* or *with the* multitude *of my chariots*; but here, *with thoſe* who ride *in my chariots*, *with my* charioteers.

[w] *i. e.* The princes who lived on the ſides of this mountain.

[x] Heb. *the coaſt that is dwelt in.*

[y] Such as come from the wells, the bottoms of which are unknown, as being under-ground.

[z] Heb. *the reſerve*, ſuch as conduits and places under ground. In the Eaſt they have many inventions to preſerve water againſt the dry parts of the year

[a] I Jehovah. See Iſa. x. 5—15.

[b] Graſs ſoon withers, and the mildew or black duſt of blighted corn is eaſily blown away; ſo thoſe nations were eaſily deſtroyed, becauſe providence had given them up to puniſhment.

[c] Or *down-ſitting*, as Pſal. cxxxiv. 2.

[d] Or *inſolent ſecurity*, confident boldneſs.

[e] As wild beaſts are led along, and criminals to execution in the Eaſt.

[f] "The enemy being ſtill in the land hindered them from ſowing, yet ſtill the earth ſhould bring forth a good crop." *Clark.* And this was a ſign of the completion of what follows.

[g] Into their ſeveral cities again and multiply.

there, nor come before it with ſhield,
33 nor caſt up a bank againſt it. By the
[h] way that he came, by the ſame ſhall
he return, and ſhall not come into
34 this city, ſaith Jehovah; and I will de-
fend this city, to ſave it, [i] for my own
ſake, and for my ſervant David's ſake.
35 And that night the [k] angel of
Jehovah went out, and ſmote in the
camp of Aſſyria an hundred and eighty-
five thouſand: and when they aroſe in
the morning, behold, they were all dead
36 corpſes. And Senacherib king of Aſſyria
departed, and went, and returned, and
37 dwelt at [l] Nineveh. And as he was wor-
ſhipping in the houſe of [m] Niſroch his
Aleim, Adermolech and Sherajer ſmote
him with the ſword, and they eſcaped
into the land of [n] Ararat; and Aſer-
haden his ſon reigned in his ſtead.

XX. In thoſe days Hezekieu was ſick unto
death; and Iſaieh the prophet, the
ſon of Amuj, came to him, and ſaid,
thus ſaith Jehovah, ſet thine houſe in
order, for thou [o] wilt die and not live.
2 And he turned his face to the wall, and
3 prayed to Jehovah, ſaying, I beſeech
thee, Jehovah, remember now that I
have walked before thee in truth, and
with a perfect heart, and have done *that
which was* [p] good in thy ſight; and He-
4 zekieu wept greatly. And Iſaieh was not
yet got out of the middle court into
the city, when the word of Jehovah came
to him, ſaying, go back, and tell He- 5
zekieu the captain of my people, thus
ſaith Jehovah the Aleim of David thy
father, I have heard thy prayer, I have
ſeen thy [q] tears; behold, I will heal
thee; on the third day thou ſhalt go
up into the houſe of Jehovah: and 6
I will add to thy days fifteen years;
and I will deliver thee and this city out
of the hand of the king of Aſſyria;
and I will defend this city [r] for my own
ſake, and for my ſervant David's ſake.
And Iſaieh ſaid, take a lump of [s] figs; 7
and they took and put *them* upon the
boil, and he recovered.
And Hezekieu ſaid to Iſaieh, what 8
is the [t] ſign that Jehovah will heal me,
and that I ſhall go up into the houſe
of Jehovah the third day? And Iſaieh 9
ſaid, this ſhall be a ſign to thee from
Jehovah, that Jehovah will do the
thing which he hath ſpoken; ſhall the
ſhadow go on ten degrees, or ſhall it
go back ten degrees? And Hezekieu 10
ſaid, it is a light thing for the ſhadow
to [u] ſtretch *itſelf* out ten degrees; nay,
but let the ſhadow return backward
ten degrees [w]. And Iſaieh the prophet 11
cried unto Jehovah, and he brought
back the ſhadow the degrees it had

[h] He had marked the way he came with deſolation, and it was the only ſafe one, by which with the poor remains of his army he could return, where there was no enemy to oppoſe him.

[i] Iſa. xlviii. 9—11.

[k] Iſa. xxxvii. 36. See ver. 7.

[l] This great loſs not only prevented all further attempts of his own upon his neighbours, but weakened him ſo that Babylon now revolted, and not long after Nineveh was deſtroyed.

[m] A general word, poſſibly, like *Molech* or *Baal*: it is uſed, Dan. vi. for *perſons in power*.

[n] Or Armenia, which lay on both ſides theſe mountains.

[o] *i. e.* Unleſs the divine power interpoſeth. This ſeems to have been ſaid in anſwer to his enquiry about his recovery, and the impoſſibility of a recovery in a natural way adds earneſtneſs and tears to his prayers, and quickens the ſenſe of his own inability, and of the neceſſity of ſupernatural help, and makes him a figure of him *who was heard in that he feared*, &c. Heb. v. 7.

[p] Chriſt was heard as being innocent.

[q] Pſal. xxxix. 12.

[r] Ch. xix. 34.

[s] Not as contributing to the cure any more than clay, water, ſalt, &c. did in other miraculous cures, Mark vii. 34. John ix. 6. though there might be a moral alluſion.

[t] When a ſign was demanded from diſtruſt or petulance, ſuch a ſign was given, as was alſo a puniſhment, as Luke i. 18.

[u] Jer. vi. 4.

[w] *q. d.* It is an eaſy thing for the ſun to go down; no, let it go back, and add to the day.

gone

gone down, the degrees it had got; ten degrees back [x] again.

12 [y] At that time Beradek-[z] Beladan ſon of Beladan, king of Babel, ſent a letter and a preſent to Hezekieu; for he heard 13 that Hezekieu had been ſick [a]. And Hezekieu hearkened to them, and ſhewed them all the houſes of the ſpicery, the ſilver, and the gold, and the ſpices, and the precious ointment, and *all* the houſe of his armour, and every thing that was found in his treaſures; there was nothing in his houſe and in all his dominions which Hezekieu did not ſhew them [b].

14 And Iſaieh the prophet came to king Hezekieu, and ſaid to him, what ſaid theſe men, and from whence came they to thee? And Hezekieu ſaid, from a far country; they came from 15 Babylon. And he ſaid, what have they ſeen in thy houſe? And Hezekieu ſaid, they have ſeen all *that is* in my houſe; there is not any thing in my treaſures which I have not [c] ſhewn them. 16 And Iſaieh ſaid to Hezekieh, hear the 17 word of Jehovah; behold, the days are coming that [d] all that *is* in thy houſe, and what thy fathers have treaſured up to this day ſhall be carried to Babylon; nothing ſhall be left, ſaith Jehovah. 18 And of thy ſons who ſhall iſſue from thee, whom thou ſhalt beget, ſhall be taken; and they ſhall be [e] officers in the palace of the king of Babylon. Then 19 Hezekieu ſaid to Iſaieh, good *is* the word of Jehovah which thou haſt ſpoken; and he ſaid, for ſhall there not be [f] peace and truth in my days?

And the reſt of the acts of Hezekieu, 20 and all his might, and what he did, *are they* not written in the book of the Chronicles of the kings of Jeudeh? And 21 Hezekieu [g] ſlept with his fathers; and Manaſſeh his ſon reigned in his ſtead.

MANASSEH *was* twelve years old XXI. when he reigned; and fifty and five years he reigned in Jeruſalem. And his mo- 2 ther's name *was* Hepji-beh. And he did evil in the ſight of Jehovah, after the abominations of the heathen, whom Jehovah caſt out before the children of 3 Iſral. And [h] he built again the high places which Hezekieu his father had [i] deſtroyed, and reared up altars to Baol, and made an Aſhreh, as Ahab king of Iſral did; and worſhipped all the hoſt 4 of the heavens, and ſerved them. And he built altars in the [k] houſe of Jehovah, of which Jehovah ſaid, in Jeruſalem will 5 I put my name. For he built altars to all the hoſt of the heavens, in the two 6 [l] courts of the houſe of Jehovah. And

[x] The ſhadow deſcends in our meridian or vertical dials from morning till noon; how many hours, ten *degrees*, ſteps, or lines, that marked the time on the dials, amounted to, we know not; but the return of the ſhadow was obſerved at Babylon, 2 Chron. xxxii. 31. The notion of a dial, which was king *Ahaz*'s is owing to a miſtake of the *verb* אחז, which only expreſſeth the ſhadow *getting to* or *over* the line or degree on the dial; for it was not on Ahaz's dial only (had he left one) but on every dial that the alteration was to be obſerved.

[y] A. M. 3290.

[z] Bel-aden, *i. e. Bel* is *Lord*.

[a] And the miracle of the ſun's going back, which was wrought on his account.

[b] See 2 Chron. xxxii. 25.

[c] There was pride in this oſtentation, no doubt; but what was it that was ſo particularly offenſive to God in this behaviour? was it in valuing himſelf on the ſcore of the great miracle of turning back the earth in it's orbit, and in not aſcribing that glory to God? or was it in thinking to ſhelter himſelf againſt the Aſſyrians by the help of Babylon, and ſo in his heart departing from Jehovah? Such a city juſt revolted from the king of Aſſyria might be a good ally, and Hezekieh might place too much confidence in Beradek's friendſhip.

[d] See Ch. xxiv. 13,

[e] See Dan. i. 3.

[f] *i. e.* It is ſo far good as we ſhall enjoy peace for ſome time.

[g] A. M. 3304. See ch. xviii. 2.

[h] 2 Chron. xxxiii. 3.

[i] Ch. xviii. 4.

[k] *i. e.* In the courts before the building, as ver. 5.

[l] 1 King. vi. 36.

he made his ſon paſs through the fire, and obſerved the clouds, and uſed auguries, and dealt with familiar ſpirits, and with cunning men: he wrought much wickedneſs in the ſight of Jehovah, [m] and provoked *him* to anger.
7 And he ſet the graven image of the Aſhreh, which he had made, in the houſe of which [n] Jehovah ſaid to David and to Solomon his ſon, in this houſe and in Jeruſalem, which I have choſen out of all the tribes of Iſral, will I put
8 my name for ever: and [o] I will no more move the foot of Iſral out of the land which I gave to their fathers; only if they take care to do according to all that I have commanded them, and according to all the law which my
9 ſervant Moſes commanded them. But they hearkened not; and Manaſſeh ſeduced them to do more evil than the nations whom Jehovah deſtroyed before the children of Iſral.
10 And Jehovah ſpake by his ſervants
11 the [p] prophets, ſaying, becauſe Manaſſeh king of Jeudeh hath done all theſe wicked abominations, beyond all that the Amorites did, who *were* before him, and hath made Jeudeh alſo to ſin with
12 his idols. Therefore thus ſaith Jehovah the Aleim of Iſral, behold, I *will* bring evil upon Jeruſalem and Jeudeh, that whoſoever heareth of it, both his ears
13 ſhall tingle. And I will [q] ſtretch over Jeruſalem the line of Samaria, and the plummet of the houſe of Ahab; and I will wipe Jeruſalem as *one* wipeth a diſh, wiping *it*, and turning [r] *it* upon it's face.
14 And I will caſt off the remainder of my inheritance, and will deliver them into the hand of their enemies; and they ſhall be a prey and a ſpoil for all their
15 enemies; becauſe they have done evil in my ſight, and have been provoking me to anger from the day that their fathers came out of Egypt, even unto this day.
16 Moreover Manaſſeh ſhed ſo much innocent blood that he filled Jeruſalem from end to end; beſide his ſin which he made Jeudeh to ſin, [s] in doing evil in the ſight of Jehovah.
17 And the reſt of the acts of Manaſſeh, and all that he did, and his ſin which he ſinned, *are* they not written in the book of the Chronicles of the kings of Jeudeh? And Manaſſeh [t] ſlept with his
18 fathers, and was buried in the garden of his own houſe, in the garden of Oza: and [u] Amun his ſon reigned in his ſtead.
19 Amun *was* twenty and two years old when he reigned; and two years he reigned in Jeruſalem. And his mother's name *was* Meſhalemet the daughter of
20 Haruj, of Ithbeh. And he did evil in the ſight of Jehovah, as Manaſſeh his
21 father did. And he walked in every way which his father walked in, and ſerved the idols which his father ſerved, and worſhipped them, and
22 [w] forſook Jehovah the Aleim of his fathers, and walked not in the way of Jehovah.
23 And the ſervants of Amun conſpired againſt him, and [x] killed the king in

[m] Heb. *to provoke.*
[n] 2 Sam. vii. 13. 1 King. ix. 3.
[o] 2 Sam. vii. 10.
[p] Their names are not mentioned.
[q] "Bring upon them ſuch a deſolation as has befallen Samaria, ch. xvii. 6; and ſuch a deſtruction as has befallen Ahab's family, ch. x. 11." *Clark.*
[r] *i. e.* Upſide down, or over and over.
[s] In ſetting up altars in the courts of the houſe, and the image of Aſhreh (whatever that was) in the temple itſelf, *i. e.* in the holy of holies, in the room of the ark and cherubs, which the prieſts had ſecured elſewhere.
[t] A. M. 3359. See ch. xx. 21. and xxi. 1.
[u] 2 Chron. xxxiii. 20.
[w] See Jer. ii. 13.
[x] A. M. 3361.

his

24 his own houſe. And the people of the land killed all thoſe who conſpired againſt king Amun; and the people of the land made Jaſieu his ſon king in his
25 ſtead. And the reſt of the acts of Amun which he did, *are* they not written in the book of the Chronicles of
26 the kings of Jeudeh? And he was buried in his burial place in the garden of Oza; and Jaſieu his ſon reigned in his ſtead.

XXII. JASIEU *was* eight years old when he [y] reigned, and thirty and one years he reigned in Jeruſalem. And his mother's name *was* Idideh the daughter of Odieh,
2 of Bejeket. And he did right in the ſight of Jehovah, and walked in every way of David his father, and turned not aſide to the right hand or to the left.

3 And in the eighteenth year of king Jaſieu, the king ſent Shaphan the ſon of Ajelieu, the ſon of Meſhalam, the ſcribe, to the houſe of Jehovah, ſaying, go
4 up to Hilkieh the high prieſt, and let him take all the money *which is* brought into the houſe of Jehovah, which the keepers of the porch have gathered of the peo-
5 ple; and deliver it into the hand of thoſe who do the work, who have the overſight of the houſe of Jehovah; and they gave it to thoſe who did the work, who were over the houſe, to repair the
6 breaches of the houſe, to the carpenters, and to the builders, and to the maſons, and to buy wood and hewn ſtone
7 to repair the houſe. But they made no reckoning with them of the money which was delivered into their hand, for they dealt faithfully.

8 And Hilkieh the high prieſt ſaid to Shaphan the ſcribe, I have found a [z] book of the law in the houſe of Jehovah; and Hilkieh gave the book to
9 Shaphan, and he read it. And Shaphan the ſcribe came to the king, and brought the king word again, and ſaid, thy ſervants have [a] taken out the money that was found in the houſe, and have delivered it into the hand of thoſe who do the work, who have the overſight of the
10 houſe of Jehovah. And Shaphan the ſcribe told the king, ſaying, Hilkieh the prieſt gave me a book; and Sha-
11 phan read it before the king. And when the king heard the words of the book of the law he [b] rent his clothes.
12 And the king commanded Hilkieh the prieſt, and Ahikam the ſon of Shaphan, and [c] Ochbur the ſon of Micajeh, and Shaphan the ſcribe, and Oſieh a ſervant
13 of the king's, ſaying, go ye, enquire of Jehovah for me, and for the people, and for all Jeudeh, concerning the words of this book *that is* found; for great *is* the wrath of Jehovah that is kindled againſt us, becauſe our fathers have not hearkened to the words of this book, to do according to all *that is* written [d] concerning us. And Hilkieh
14 the prieſt, and Ahikam, and Ochbur,

[y] A. M. 3361.

[z] The law is divided into five books, and each of thoſe books may be ſubdivided into ſeveral others; and the *book*, or part of the book here mentioned was what was ordered to be laid up for a witneſs againſt them, Deut. xxxi. 26, containing the curſes and ſong, Deut. xxvii. & ſeq. and this was found upon the thorough cleanſing of the houſe under Jaſieu.

[a] Heb. *poured out, i. e.* of the cheſt.

[b] As eaſily perceiving that the time of their deſtruction was at hand, ſince the corruption of religion and manners predicted in the book was ſo apparent and notorious; and the finding of the original copy now, ſhewed that this was the time it was laid up for. See Deut xxxi. 26, 29.

[c] Called Abdon, 2 Chron. xxxiv. 20.

[d] This ſhews plainly what book of the law they had now found, which he conceives to point at them directly—*concerning us*—and ſo, no doubt, this part of the law or writings of Moſes did.

and

and Shaphan, and Oſieh went to Huldeh the propheteſs, the wife of Shalam, the ſon of Tikueh, the ſon of Haras, the keeper of the wardrobe; for ſhe dwelt at Jeruſalem in the [c] ſecond *court*; and they ſpake to her.

15 And ſhe ſaid to them, thus ſaith Jehovah the Aleim of Iſral, tell the man
16 that ſent you to me, thus ſaith Jehovah, behold, I will bring evil upon this place, and upon the inhabitants of it, *even* all the words of the book which the king of Jeudeh hath read. Becauſe
17 they have forſaken me, and have burnt incenſe to other Aleim, to provoke me to anger with every work of their hands; therefore my wrath is kindled againſt this place, and ſhall not be quenched.
18 And to the king of Jeudeh who ſent you to enquire of Jehovah, thus ſhall ye ſay to him; thus ſaith Jehovah the Aleim of Iſral *concerning* the words
19 which thou haſt heard; becauſe thy heart was tender, and thou haſt humbled thyſelf before Jehovah, when thou heardeſt what I have ſpoken againſt this place, and againſt the inhabitants of it, that it ſhould become a deſolation and a [f] curſe, and haſt rent thy cloaths, and haſt wept before me; I alſo have heard
20 *thee*, ſaith Jehovah: therefore, behold, I will gather thee to thy fathers, and thou ſhalt be gathered into thy grave in [g] peace, and thine eyes ſhall not ſee all the evil which I will bring upon this place, and they brought the king word again.

AND the king [h] ſent, and they gathered to him all the elders of Jeudeh and of Jeruſalem. And the king went 2
up to the houſe of Jehovah, and all the men of Jeudeh, and all the inhabitants of Jeruſalem with him, and the prieſts, and the prophets, and all the people, both ſmall and great; and he read in their ears all the words of the [i] book of the purification *which was* found in the houſe of Jehovah.

And the king ſtood upon his ſtand, 3
and [k] cut a purification before Jehovah to walk after Jehovah, and to keep his commandments, and his teſtimonies, and his ſtatutes, with all the heart, and with all the ſoul, to perform the words of this purification *which were* written in this book; and all the people ſtood to the purification. And the king com- 4
manded Hilkieh the high prieſt, and the prieſts of the ſecond order, and the keepers of the [l] porch, to bring out of the temple of Jehovah all the veſſels that were made for [m] Baol, and for Aſhreh, and for all the hoſt of the heavens; and he burnt them without Jeruſalem in the fields of Kidrun, and carried the aſhes of them to Bith-al. And he put 5
down the [n] jugglers whom the kings of Jeudeh had appointed to burn incenſe in the high places, in the cities of Jeudeh, and round about Jeruſalem; and thoſe that burnt incenſe to Baol, to the ſun, and to the moon, and to the [o] planets, and to all the hoſt of heaven. And he brought out the 6

[c] The firſt family of Aerun dwelt in the firſt court, in the chambers adjoining to the temple, and ſo we may ſuppoſe that other branches of his family dwelt within the ſecond court.

[f] Deut. xxxii. 22.

[g] Though he died of wounds in war, yet it was before the invaſions by the kings of Egypt and Babylon.

[h] 2 Chron. xxxiv. 29.

[i] *i. e.* That portion of the law, which by itſelf was a book. See ch. xxii. 8, above.

[k] See Jer. xxxiv. 18.

[l] Or portal.

[m] See ch. xvii. 16. and xxi. 4.

[n] Heb. *Chemarim*, mentioned alſo Hoſ. x. 5. Zeph. i. 4. See *Crit. Heb.* under כמר.

[o] The word ſignifies *effluxes* or ſtreams, *i. e.* of light; thoſe from the ſun and moon are of the firſt uſe to us; and they diſtinguiſhed ſome principal ones among *all the hoſt of heaven*, or *all the ſtars*, from the reſt, and theſe moſt likely were the *planets*.

Aſhreh

Aſhreh from the houſe of Jehovah without Jeruſalem to the brook Kidrun, and burnt it at the brook Kidrun, and [p] ground *it* to powder, and caſt the duſt of it on the graves of the [q] common
7 people. And he brake down the houſes of the devoted which *were* by the houſe of Jehovah, where the women wove
8 [r] ſhrines for Aſhreh. And he brought all the prieſts out of the cities of Jeudeh, and defiled the high places where the prieſts burnt incenſe from [s] Gebo to Bar-ſebo, and brake down the high places of the [t] goats which *were* at the door of the gate of Jehuſho the governour of the city, which *were* on a man's left hand at the gate of the city.
9 But the prieſts of the high places came not up to the altar of Jehovah in Jeruſalem, but they did eat the unleaven-
10 ed [u] bread among their brethren. And he defiled [w] Tophet, which *is* in the valley of the children of Hinam, that no man might make his ſon or his daughter to [x] paſs through the fire to
11 Molech. And he took away the [y] horſes which the kings of Jeudeh had appointed for the ſun, at the coming into the houſe of Jehovah, by the chamber of Nathan-melech, the officer who *was* over the [z] pots; and the [a] chariots of the ſun he burnt with fire. And the 12
altars that *were* on the roof of the upper chamber of Ahaz, which the kings of Jeudeh had made, and the altars which Manaſſeh made in the two courts of the houſe of Jehovah did the king break down, and [b] remove from thence, and caſt the duſt of them into the brook Kidrun. And the high places which 13
were before Jeruſalem, which *were* on the right hand of the mount of [c] corruption, which Solomon the king of Iſral built for Oſteret the abomination of the Zidonians, and for Chemoſh the abomination of Moab, and for Molechem the abomination of the children of Amun, did the king defile. And he brake in 14
pieces the ſtatues, and cut down the Aſhers, and filled their places with the bones of men.

And the altar alſo that *was* at Bith-al, 15
in the high place which Jereboam the ſon of Nebat, who made Iſral to ſin, had made; both that altar and the high place he brake down, and burnt the

[p] Then it could not be a *grove*, but was ſome *ſtatue* made of wood, that could be *burnt*, and covered with ſheet-gold, or ſome metal which might be *ground* or *reduced to powder*. It was an *image* ſet in the holy of holies on an ark, and in the room of the cherubs. Comp. ch. xxi. 7. 2 Chron. xxxiv. 4.

[q] Heb. *ſons of the people*.

[r] Heb. *houſes*.

[s] 1 King. xv. 22.

[t] Jereboam ſet up *goats* among other creatures, (2 Chron. xi. 15.) as idols or images perhaps, of the *redeemer* or *ſcape-goat*.

[u] *Bread* is put for all the proviſions that belonged to the prieſt, which thoſe here mentioned had that they might not ſtarve, though unfit for ſerving at the altar.

[w] Named, perhaps, from פתח *to draw*, on account of the *indraught* of air to the fire, through the mouth and noſtrils of the braſen bull or lion, in which they burnt their children. See Iſa. xxx. 33. Jer. vii. 31. xix. 5, 6,

[x] See Lev. xviii. 21. Deut. xviii. 10.

[y] *A white horſe*, like a white cloud, is an emblem of the power of the *ſun of righteouſneſs*, Rev. xix. 11.

[z] Which they dreſt the ſacrifices in.

[a] The nimbus or cloud of glory that God appeared in is called *a chariot*, an emblem of power and authority, Iſa. lxvi. 15; and the cherubim on the ark were in what is called *a chariot*, 1 Chron. xxviii. 18. So *Virgil* of *Juno*,

——————*Hic illius arma*,
Hic currus *fuit*——————
Here were her arms, and here her *chariot* ſtood.
Æn. I. *lin.* 20.

And *Minerva* is deſcribed by the ſame Poet as *ſhining forth from a cloud*, nimbo effulgens. Æn. II. *lin.* 616. The divine glory in the cloud was ſurrounded with thick darkneſs, Pſal. xviii. 10; and this was the *chariot*.

[b] Heb. *diſpatched*, or *hurried them away*.

[c] Here is a turn upon the word משחית; if the מ be radical it may be from משח *to anoint*; if ſervile, from שחת *to corrupt*: God made it the mount of *oil to anoint with*; Solomon the mount of *corruption* by the idols he ſet up there.

high

high place, ſtamping *it* ſmall to powder,
16 *and* burnt the Aſhreh. And as Jaſieu turned himſelf, he ſaw the ſepulchres which *were* there in the mount; and he ſent and took the bones out of the ſepulchres, and burnt *them* upon the altar, and defiled it, according to the word of Jehovah, which the [d] man of the Aleim proclaimed, who proclaimed
17 theſe things. And he ſaid, what hillock *is* that which I ſee there? and the men of the city ſaid to him, *it is* the tomb of the man of the Aleim who came from Jeudeh, and proclaimed theſe things which thou haſt done to the altar of
18 Bith-al. And he ſaid, let him alone; let no man touch his bones: and they let his bones alone with the bones of the prophet who came from Samaria.
19 And all the houſes alſo of the high places that *were* in the [e] cities of Samaria, which the kings of Iſral had made to provoke to anger, did [f] Jaſieu take away, and did to them according to all
20 the things that he did in Bith-al. And he ſlew all the prieſts of the high places, that *were* there, upon the altars, and burnt the bones of men upon them, and returned to Jeruſalem.
21 And the king commanded all the people, ſaying, keep the halt-ſacrifice to Jehovah your Aleim, according to *what is* written in this book of the pu-
22 rification. Surely there was not kept ſuch an halt-ſacrifice as this from the days of the judges who judged Iſral, nor in all the days of the kings of Iſral, and of the kings of Jeudeh: but in
23 the [g] eighteenth year of king Jaſieu, was this halt-ſacrifice kept to Jehovah in Jeruſalem.

And the familiars alſo, and the 23
cunning men, and the Teraphim, and the idols, and all the abominations which appeared in the land of Jeudeh and Jeruſalem, did Jaſieu take away, that 24
he might perform the the words of the law *that were* written in the book which Hilkieh the prieſt had found in the houſe of Jehovah. And like him was there 25
no king before him, who [h] turned to Jehovah with all his heart, and with all his ſoul, and with all his might, according to all the law of Moſes, neither after him aroſe there *any* like him.

Yet Jehovah turned not from the 26
fierceneſs of his wrath, with which his wrath was kindled againſt Jeudeh, becauſe of all the provocations with which [i] Manaſſeh had provoked him to anger.
And Jehovah ſaid, I will remove [k] Jeudeh 27
alſo out of my preſence, as I have removed Iſral, and will caſt off this city of Jeruſalem which I choſe, and the houſe of which I ſaid, my name ſhall be there.
And the reſt of the acts of Jaſieu, and 28
all that he did, *are* they not written in the book of the Chronicles of the kings of Jeudeh?

In his days Pharoe-necheh king of 29
Egypt came up againſt the king of Aſſyria to the river Euphrates: and [l] king Jaſieu went againſt him; but he

killed

[d] 1 King. xiii. 2, &c.
[e] 2 Chron. xxxiv. 6.
[f] About this time the kingdom of Babylon prevailed over that of Nineveh or Aſſyria, which might give Jaſieh this room of exerciſing power in this diſtant part of the Aſſyrian empire, which the king of Babylon had not yet had time to claim.
[g] A. M. 3379.
[h] The good kings before him, Hezekieh only excepted, could not turn from an univerſal corruption, for there had been none to turn from; nor had ſuch a thorough ſearch after idols been made before by any king; otherwiſe thoſe on the mount of Olives had not been now to be removed.
[i] See Jer. xv. 4.
[k] For more of Manaſſeh's ſubjects imitated him in his wickedneſs than in his repentance.
[l] A. M. 3392.

killed him at Megidu, when he had
30 ſeen him. And his ſervants put him in
a chariot dead at Megidu, and brought
him to Jeruſalem, and buried him in
his own ſepulchre. And the people of
the land took Jehuahaz the ſon of Jaſieu,
and made him king inſtead of his fa-
ther.
31 Jehuahaz *was* twenty and three years old
when he [m] reigned, and three months
he reigned in Jeruſalem. And his mo-
ther's name *was* Hemuthal the daughter
32 of Jeremieu of Libneh. And he did
evil in the eyes of Jehovah, according to
33 all that his fathers did. And Pharoe-
necheh put him in chains at Rebleh in
the country of Hamath, [n] after he had
reigned in Jeruſalem; and ſet a mulct
upon the land of a [o] hundred talents of
34 ſilver, and [p] a talent of gold. And Pha-
roe-necheh [q] made Alikim the ſon of
Jaſieu king inſtead of Jaſieu his father,
and turned his name to Jehuikim, and
took Jehuahaz away: and he came to
35 Egypt and died there. And Jehuikim
gave the ſilver and the gold to Pharoe;
but he taxed the land to give the money
according to the command of Pharoe:
of every man, according to his taxation,
he exacted the ſilver and the gold from
the people of the land to give to Pha-
roe-necheh.
36 Jehuikim *was* twenty and five years old
when he reigned; and he reigned eleven
years in Jeruſalem. And his mother's
name *was* Zebideh, the daughter of
37 Pedieh of Rumeh. And he did evil in
the eyes of Jehovah, according to all
that his fathers did.

[m] A. M. 3392. *Editor.*
[n] See ב uſed in this ſenſe, Exod. ii. 23. Num. xxviii. 26. *Editor.*
[o] Above 34,000*l.* ſterling. *Editor.*
[p] About 5,500*l.* ſterling. *Editor.*
[q] A. M. 3393. *Editor.*

IN his [r] days came up Nebacadnajer XXIV.
king of Babylon, and Jehuikim became
his ſervant three years: then he turned
and rebelled againſt him. And Jehovah 2
ſent againſt him parties of Chaldeans,
and parties of Syrians, and parties of
Moabites, and parties of the children of
Ammon; and he ſent them againſt Jeu-
deh to deſtroy it, according to the word
of Jehovah, which he ſpake by his ſer-
vants the prophets. Surely at the com- 3
mand of Jehovah *this* came upon Jeu-
deh, to remove *it* from his preſence for
the ſins of [s] Manaſſeh, according to all
that he did; and alſo for the innocent 4
blood which he ſhed, and filled Jeru-
ſalem with innocent blood, [t] which Je-
hovah would not pardon.
And the reſt of the acts of Jehuikim 5
and all that he did, *are* they not written
in the book of the Chronicles of the
kings of Jeudeh? And Jehuikim ſlept 6
with his fathers, and [u] Jehuichin his ſon
reigned in his ſtead. And the king of 7
Egypt came no more again out of his
land; for the king of Babylon took,
from the valley of Egypt to the river
Euphrates, all that belonged to the king
of Egypt.
Jehuichin *was* eighteen years old 8
when he reigned, and three months he
reigned in Jeruſalem. And his mother's
name *was* Nehaſtha, the daughter of Alna-
than of Jeruſalem. And he did evil in 9
the eyes of Jehovah, according to all
that his fathers did.
At that time came up the ſervants of 10
Nebachadnajer king of Babylon to Jeru-

[r] In the third year of Jehuikim, A. M. 3396. See Dan. i. 1, 2. 2 Chron. xxxvi. 6. *Editor.*
[s] See ch. xxi. 2, 11, &c. and ch. xxiii. 26. *Editor.*
[t] Heb. *and.* *Editor.*
[u] A. M. 3404. See ch. xxiii. 36. *Editor.*

11 ſalem; and the city [w] was beſieged. And
Nebachadnajer king of Babylon came
againſt the city, and his ſervants be-
12 ſieged it. And Jehuichin king of Jeu-
deh went out to the king of Babylon,
he, and his mother, and his ſervants, and
his princes, and his officers; and the
king of Babylon took him in the [x] eighth
13 year of his reign. And he carried out
from thence all the treaſures of the houſe
of Jehovah, and the treaſures of the
king's houſe, and cut in pieces [y] all the
veſſels of gold which Solomon king of
Iſral had made in the temple of Jehovah,
14 according as Jehovah [yy] had ſaid. And
he carried away all Jeruſalem, and all the
princes, and all the mighty men of
valour, *even* ten thouſand captives,
and every craftſman, and ſmith: there
were left none but the pooreſt peo-
15 ple of the land. And he carried
away Jehuichin to Babylon, and the
king's mother, and the king's wives,
and his officers, and the mighty of the
land; *theſe* he carried captive from Je-
16 ruſalem to Babylon. And all the able-
bodied men, *even* ſeven thouſand, and
the craftſmen, and the ſmiths a thouſand,
all *that were* ſtrong *and* fit for war, even
them the king of Babylon brought cap-
tive to Babylon.
17 And the king of Babylon [z] made Ma-
tanieh his [a] uncle king in his ſtead, and
[b] turned his name to [c] Jedekieu. [d] Jede- 18
kiehu *was* twenty and one years old when he
reigned, and eleven years he reigned in
Jeruſalem. And his mother's name *was*
[e] Hamithal, the daughter of Jeremieu
of Libneh. And he did evil in the eyes 19
of Jehovah, according to all that Je-
huikim did. For it came to paſs through 20
the anger of Jehovah againſt Jeudeh and
Jeruſalem, till he caſt them out of his
preſence, that Jedekieu [f] rebelled againſt
the king of Babylon.
AND in the [g] ninth year of his reign, XXV.
in the tenth month, on the tenth day of
the month came Nebucadnajer king of
Babylon, he and all his army againſt
Jeruſalem, and encamped againſt it, and
they built [h] batteries againſt it, round
about. And the city was beſieged till 2
the [i] eleventh year of king Jedekieu.
On the ninth of the [k] month the famine 3
was violent in the city, and there was
not bread for the people of the land.
And the city was broken into, and all 4
the men of war [l] *fled* by night by the way
of the gate, between the walls which *are*
by the king's garden (for the Chaldeans
were againſt the city round about), and
went the way of the common. And the 5
army of the Chaldeans purſued after the
king, and overtook him in the commons
of Jerichu; and all his army were ſcat-
tered from him. And they ſeized the 6

[w] Heb. *came into ſiege. Editor.*
[x] A. M. 3405: for by Jer. xxv. 1, the firſt year of Nebachadnajer anſwered to the fourth of Jehuikim, *i. e.* to A. M. 3397, and conſequently Nebacadnajer's eighth year to A. M. 3405. *Editor.*
[y] "A great many, for ch. xxv. 13—15. Jer. xxvii. 18, 20, 21." *Clark.* Comp. 2 Chron. xxxvi. 10. Dan. v. 2, 3. *Editor.*
[yy] Jer. xx. 5. *Editor.*
[z] A. M. 3405. *Editor.*
[a] 1 Chron. iii. 15. *Editor.*
[b] As ch. xxiii. 34. *Editor.*
[c] Which ſignifies *the juſtice of Jehovah*, "intending by this name, ſays *Prideaux*, (*Connect.*) to put him continually in mind of the vengeance he was to expect from the *juſtice of the Lord*, if he violated that fidelity which he had in his name ſworn unto him." See 2 Chron. xxxvi. 13. Ezek. xvii. 13. *Editor.*
[d] Jer. lii. 1, &c. *Editor.*
[e] Called Hamuthal, ch. xxiii. 31; but nothing is more common than ſuch variations in the names of the ſame perſons. *Editor.*
[f] See 2 Chron. xxxvi. 13. *Editor.*
[g] A. M. 3414. *Editor.*
[h] The Hebrew word is ſingular, and ſeems ſtrictly to denote *a wall of circumvallation to erect their batteries upon. Editor.*
[i] A. M. 3416. *Editor.*
[k] *i. e.* Of the *fourth* month, by Jer. lii. 6. *Editor.*
[l] Supplied from Jer. lii. 7. Comp. Jer. xxxix. 4. *Editor.*

king

king, and brought him up to the king of Babylon to Rebleh; and they [m] pronounced judgement upon him. And
7 they ſlew the ſons of Jedekieu before his eyes, and put out the eyes of Jedekieu, and bound him in braſen *chains*, and carried him to Babylon [n].
8 And in the fifth month, on the ſeventh of the month, which *is* the [o] nineteenth year of Nebacadnajer king of Babylon, came Nebuzeraden, captain of the guards, a ſervant of the king of Babylon, to Je-
9 ruſalem. And he burnt the houſe of Jehovah, and the king's houſe, and all the houſes of Jeruſalem, even every
10 great houſe he burnt with fire. And all the army of the Chaldeans, which *were* [p] *with* the captain of the guards, beat down the wall of Jeruſalem round about.
11 And the remainder of the people that were left in the city, and the deſerters who had deſerted to the king of Babylon, and the reſt of the [q] multitude did Nebuzeraden captain of the guards carry
12 away. And of the pooreſt of the land did the captain of the guards leave for
13 vine dreſſers, and for huſbandmen. And the pillars of braſs which *were in* the houſe of Jehovah, and the frames, and the brazen ſea which *was* in the houſe of Jehovah, did the Chaldeans break in pieces, and carried the braſs of them to
14 Babylon. And the pots, and the ſhovels, and the baſons, and the ſpoons, and all the veſſels of braſs which they miniſtered with, did they take away.
15 And the cenſers, and the baſons which *were* of gold, *in* gold, and which *were* of ſilver, *in* ſilver, did the captain of the guards take away. The two pillars, 16
and the one ſea, and the frames which Solomon made for the houſe of Jehovah; [r] the braſs of all theſe veſſels was not weighed. [s] Eighteen cubits *was* the 17
height of one pillar, and the chapiter upon it *was* braſs, and the height of the chapiter *was* three cubits; and the net work and pomegranates upon the chapiter round about *were* all of braſs: and like to [t] theſe had the other pillar upon the net work.
And the captain of the guards took 18
Serieh the chief prieſt, and Jepenieu the ſecond prieſt, and the three keepers of the porch; and out of the city he took 19
an officer who *was* ſet over the men of war, and five men of thoſe that [u] were in the king's preſence, who were found in the city, and the principal ſecretary of the army, who muſtered the people of the land, and ſixty men of the people of the land *who were* found in the city: and Nebuzeraden, captain of the guards 20
took theſe, and brought them to the king of Babylon to Rebleh. And the 21
king of Babylon ſmote them, and ſlew them at Rebleh in the land of Hamath: and he removed Jeudeh out of their land.
And *as for* the people who were left 22
in the land of Jeudeh, whom Nebucadnajer king of Babylon left, even over them he ſet [w] Gedelieu, the ſon of Ahikem, the ſon of Sapen. And all the captains of 23
[x] the forces, they and their men, heard that the king of Babylon had made Gedelieu governour; and they came to

[m] See Jer. lii. 9. xxxii. 5. xxxiv. 3. *Editor.*
[n] Thus fulfilling the prophecy of Ezekiel, ch. xii. 13.
[o] A. M. 3416. See note *(x)* on ch. xxiv. 12. *Editor.*
[p] Supplied from Jer. lii. 14. *Editor.*
[q] Namely of thoſe who remained *faithful* to king Jedekieu, as oppoſed to thoſe who had deſerted; for ſo it is explained, Jer. lii. 15, by יתר האמון. *Editor.*
[r] Heb. *there was not weight to the braſs*, &c. See 1 King. vii. 47. *Editor.*
[s] *i. e.* Meaſuring the longeſt ſide, for theſe pillars were *ſloping* at top. See note *(b)* on 1 King. vii. 15. *Editor.*
[t] Pomegranates. *Editor.*
[u] Heb. *ſaw the king's face.* Comp. Eſth. i. 14. *Editor.*
[w] Jer. xl. 5. *Editor.*
[x] *i. e.* The Jewiſh forces. See Jer. xl. 7. *Editor.*

Gedelieu

Gedelieu to Mijpeh, even Iſmoal the ſon of Netenieh, and Juhanan the ſon of Kereh, and Serieh the ſon of Tenhemet the Nethapetite, and Jazenieu the ſon of the Mochetite, they and their
24 men. And Gedelieu ſware to them and to their men, and ſaid to them, fear not to be ſervants of the Chaldeans: dwell in the land, and ſerve the king of Babylon; and it ſhall be well with you.
25 And in the ſeventh month came Iſmoal the ſon of Netenieh, the ſon of Aliſemo, of the ſeed [y] royal, and ten men with him; and they ſmote Gedelieu, that he died, and the Jews and the Chaldeans who were with him at Mijpeh.
26 And all the people, both ſmall and great, and the captains of the forces aroſe, and went to Egypt; for they were afraid of the Chaldeans.

27 And in the [z] thirty-ſeventh year of the captivity of Jehuichin king of Jeudeh, in the twelfth month, on the twenty-ſeventh of the month, Avil-meredec king of Babylon, in the year he [a] began to reign, [b] lifted up the head of Jehuichin of Jeudeh out of the priſon. And he
28 ſpake [c] kindly to him, and placed his throne above the throne of the kings who *were* with him in Babylon, and
29 changed his [d] priſon garments: and he did eat bread continually in his preſence all the days of his life.
30 And his allowance *was* a continual allowance given him by the king, a daily rate for every day, all the days of his life.

[y] Heb. *of the kingdom.* *Editor.*
[z] A. M. 3442. *Editor.*
[a] Heb. *reigned.* *Editor.*
[b] Or perhaps *took an account of*, as the Hebrew phraſe is uſed, Gen. xl. 13. *Editor.*

[c] Heb. *good things with him,* *Editor.*
[d] Such garments are ſtill in uſe, even in *Europe*, as for inſtance, in the ſtate priſon of the *Bicêtre* in *France*. *Editor.*

The END of the SECOND Book of KINGS.

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